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Mid-Atlantic Presbyterian

September/October 1993 Vol. LIX, Number 8 Richmond, Virginia

Presbyterians respond with relief efforts for Midwest flood victims

By ALEXA SMITH
PC(USA) News Service

Now that floodwaters are receding, strategies for getting Presbyterian relief dollars to individual families in the floodplain are under development, according to both government and church relief workers.

One hundred thousand dollars of One Great Hour of Sharing monies have been distributed among the nine presbyteries in the floodplain, and more requests are coming in, according to the Rev. Dan Rift, disaster relief coordinator for Presbyterian World Service. "There is not one location out of which everything is coordinated because this is too broad an area," said Rift, noting that the synods of Lakes and Prairies, Mid-America and Lincoln Trails all reported flooding.

"The needs are similar place-to-place, but there are also a lot of differences in the needs," said Rift, adding that synod representatives are meeting together to discuss problems in each region.

Consequently, a fund of $200,000-to-date will be dispensed among presbyteries for use at their discretion once damage assessment is under way and families are able to discern what goods are needed to rebuild their lives, Rift said.

He described a two-track application process for the dollars: (1) on recommendation of a pastor or session and (2) through a community ministry organization or ecumenical ministry.

"There has not been a lot of damage to church buildings," Rift said. "We can put a lot of attention into enabling resources to go to families."

And that assistance is desperately needed, according to Gwen Myers, associate executive for the Synod of Mid-America in Overland Park, Kan., and Tim Burke, volunteer agency coordinator for the Federal Emergency Management Agency (FEMA) in St. Louis. Representatives in three synods are working to coordinate clean-up and repair, in addition to long-term follow-up, such as processing government forms and tending to pastoral needs.

"Even chocolate begins to

continued on page 5

GERRARDSTOWN
PRESBYTERIAN CHURCH
Welcome

Bicentennial church

The congregation of the Gerrardstown (W.Va.) church is celebrating its 200th year in September. For more on its bicentennial and other church anniversaries, see page 4.

Farmers need assistance, too

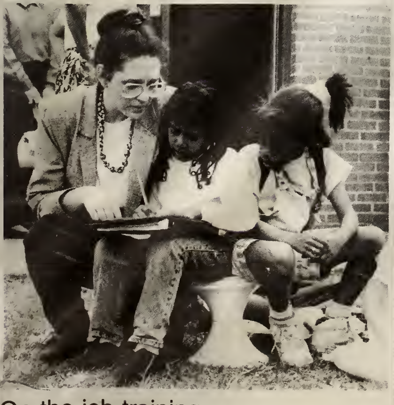
While churches throughout the nation are aiding the victims of the Midwest floods, the North Carolina Council of Churches (NCCC) is asking for assistance closer to home.

The drought and high temperatures of 1993 have destroyed many crops in the south. North Carolina Gov. James Hunt has estimated his state's loss in agriculture as high as $200 million. Eighty-six of the state's 100 counties have been declared drought disaster counties by the U.S. Department of Agriculture.

"Our farmers have gone through tough times, but the Summer of 1993 will be most difficult for many of our small farmers," said W. Joseph Mann, chair of the NCCC's Rural Crisis Committee.

The Rural Crisis Committee suggests the following ways churches can help farm families in crisis:

- Ask rural churches to set-up food closets and pantries. "Farmers are proud people and slow to ask for aid," said Mann. "Churches should be extra vigilant to spot farm families in trouble. Many farm families need the basics of food and clothing."
- Ask churches to support Project Hay Lift. Sponsored by Farm Plan Advocates, the project seeks to match farmers needing hay and other supplies with farmers across the country who have an abundance. For more information phone (800) HAY-LIFT.
- Remind church members who are farmers that they can get help with the paperwork for federal assistance, loan restructuring, etc. from the Land Loss Prevention Center in Durham, N.C., phone (800) 672-5839.



On-the-job training

A Mary Baldwin College student gains experience by tutoring in a Staunton, Va., elementary school. In recognition of higher education's connection to the Presbyterian church, the 11 PC(USA)-related colleges within the synod were invited to send articles for this issue. All articles received are printed on pages 7 and 8.

Summer events draw crowds

Women's Gathering

GREENSBORO, N.C.—Three hundred and fifty-five women participated in the synod women's summer gathering June 25-28 at Greensboro College.

Guest speakers were Dorothy McKinney Wright of Washington, D.C.; Anne Treichler of Williamsburg, Va.; and Patricia McClurg of Newark, Del. Margee Adams Iddings led the Bible study.

Margaret Carter of Charlottesville, Va., was elected moderator-elect. Ellen Newbold of Rose Hill, N.C., was elected vice moderator, and Arnetta McRae of Wilmington, Del., was elected to the coordinating team for the synod.

Middle School event

HARRISONBURG, Va.—More than 340 participants came to Massanetta Springs Conference Center July 11-14 for a dynamic gifts and talents oriented conference created for 6th-8th graders.

More than 65 churches across North Carolina, Virginia, Maryland, Delaware, West Virginia, Tennessee, and New York were represented.

Youth and adult participants were overwhelmingly positive with regard to the activities and leadership of the event.

The success of this "True Colors" experience has guaranteed future conferences at Massanetta Springs for 6th-8th graders, according to event director John Mayes. Tentative dates for 1994's event at Massanetta are July 10-13 and July 14-17. A theme has not been established. Contact Massanetta Springs at (703) 434-3829 for more information.

Men's Conference

HARRISONBURG, Va.—Approximately 225 men participated in the annual Presbyterian Men's Conference at Massanetta Springs Conference Center, July 16-18.

Guest speakers were the Rev. Fred Holbrook of Fishersville, Va., and the Rev. Jerry Cannon of Charlotte, N.C. Dr. Ed McLeod of Virginia Beach, Va., led a study of the book of Revelations, and Synod Executive Carroll Jenkins conducted a Sunday morning sunrise service.

Elected as officers for the coming year were President Dan Piper, President-elect Dale A. Rawlings, Vice President for Conference Vivian Moses Jr., Vice President for Development Gene Powell, Vice President for Mission Clarence Jolly, Secretary Jesse Williams, Treasurer Dominic DeSarro, Registration Director Raymond R. Stein, and Synod Representative Robert A. Hahn.

African-American Youth Rally

CONCORD, N.C.—Seventy-six youth and 37 adults registered for the synod's African-American Youth Gathering held July 16-17 at Barber-Scotia College.

The purpose of the gathering was to bring African-American Presbyterian youth and adults from within the synod

continued on page 4

Correction

In the article in the July/August issue on new Coastal Carolina Executive Presbyter Robert D. Miller, his most recent position was accidentally omitted.

Miller served as pastor of Second Church in Louisville, Ky., for the past three-and-a-half years.

Want a dynamic religious community? Check out the early Christians!

By JOHN MORGAN

We can learn a great deal about what makes for a dynamic, growing religious community from our own Christian roots, if some of us can temporarily suspend our immediate negative reactions to these roots. As seminars on church growth explode in proportion to the declining membership base of many mainline traditions, it is important to remind ourselves that wisdom about growing congregations is not restricted to our own time.

Luke's gospel and the Book of Acts are the two major sources for understanding the rise of early Christian communities. Acts is important because it begins with the birth of the community and tells of its growth in Antioch, showing the spread of the faith outside Palestine and ending with Paul's captivity in Rome about 61 A.D.

In the first chapter of Acts, a band of scared disciples, including many women, meet in an upper room, trying to decide what to do next. There is no agenda, not a flip chart in sight, and no computer printouts. The group simply prays together, trying to center around a few basic commitments they share. According to Acts, this small group grew to about 120 persons in a time span that would leave modern church organizers spinning.

One early issue with which the group dealt was leadership. Like so many groups today, there was a nay-sayer in their midst, one who had betrayed Jesus. This group was meeting to select someone to take Judas' place. If an election had been held or the group had waited for consensus, it is likely the early church might have been delayed for a few years. Their first goal was to find someone who shared the vision, and to our contemporary mentality they did a strange thing: they cast lots between two candidates and chose one.

Then comes Pentecost. The writer of the story describes the descent of the Holy Spirit and its various manifestations, including speaking in tongues. Beyond the language and culture of the times, let us consider dispassionately what was happening: people were moved in their hearts, they discovered a new language, they felt obliged to act. Peter speaks, recounting the stories of the group; this helps the group claim an identity and history.

After Peter's speech, it is reported in Acts that 3,000 new members were added. If this is true, it is surely a figure to whet the appetite of any growth expert. New members are not added by having them sign a membership book or putting them into a new member orientation course. Rather, the key to membership is conversion, a change of mind and heart, a commitment to a new way of life. This conversion is not to fulfill personal needs—the key to most contemporary growth theories—but to a larger cause. And the dramatic symbol for this change was baptism, not just a handshake and a membership diploma.

And what was the result of this growth?

A new religious community was born. Many still went to their own congregations, but gathered in each others' homes. They shared fellowship and suffering and prayer, most of all prayer. And, as Acts notes, they lived together eventually and owned everything together, selling their goods and sharing the proceeds.

Compare this story to what passes for Christian communities today. The gulf between these early communities and most of Christianity today is as wide as the time that separates us from them.

While there may not be many willing to model their churches after the early Christian example, there are still a few lessons those of us caught in the dawning of the 21st century may learn about what makes for a vital, growing religious community:

A heartfelt vision is needed.

Leadership must be shared.

Common language and rituals are essential. It is not our differences that unite us, but what we share in common, differences remaining.

We need to relate, through stories and music, who we are and why we exist.

People need communities where they can be known for who they are (intimacy) and where they can feel connected to the Creative Power of the universe (ultimacy).

John Morgan is a Unitarian Universalist minister and a frequent contributor to Friends Journal. He is the brother of columnist, Richard Morgan.

COMMENTARY

Writer gives wrong reasons for 'missing Presbyterians'

I am compelled to respond to the article entitled "Inactive Presbyterians: Why are they missing?" which appears in the June 1993 issue, and in which writer Marj Carpenter cites conclusions from a major poll conducted by the denomination saying, "These inactives have just gradually drifted away ... not mad, bitter, or theologically estranged. One point to note is that the things that pulled them out of the church orbit were not 'bad' or fast-track or even materialistic but rather 'good' things ... job, home, kids, causes, recreation."

These statements are so wrong and misleading as to appear to me to be intentionally so. This denomination, as well as most others, have become so polarized that liberals and conservatives can't stand to even be in the same denomination with each other, much less the same congregation. Secular humanism, materialism, fundamentalism and a number of other heresies have all taken their toll on the validity of our Church as a place of worship, as a sanctuary for those in need, as a moral training ground for the young, and as a community of Christians... .

I recall vividly the reactions of many Presbyterians when the General Assembly voted funds to pay the legal fees of Angela Davis and her communist, Atheist, terrorist, Black Panthers in the sixties. Some of those disaffected who didn't leave the Church then, have left since.

Then these liberals, who had gained control of the General Assembly, proceeded to expand their power, control and agenda by asserting ownership of the church real estate that had been bought, built and paid for by the local congregations.

I have observed this exploitation of Church influence expanded into other secular areas such as government foreign policy. Not long ago, my daughter, a former Korean missionary and PC(USA) staffer in Louisville, was approached and lobbied by a group from the Philippines Christian Church (Protestant) who wanted our denomination to lobby for them in Washington to not renew the leases on our bases in the Philippines. She said that lobbying and political influence peddling was a common activity of the General Assembly staff...

I cannot in good conscience tolerate the political activism, hypocrisy, secularism, ignorance and bias that have destroyed our Church. I refuse to support those who would exploit Christians and Christian institutions to promote their own power, position and agenda...

These, rather than the placebos given by the denomination's "major survey," are a few of the reasons why the membership of this and most Protestant denominations is declining.

John McDaniel
Hendersonville, NC

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Bible has the answer for weather disasters

Everyone's asking, "What's wrong with the weather?" but few people are turning to the Bible for the answer to that question. Yet, God's Word tells us that He created and controls the natural forces related to weather. Among the many scriptures supporting this statement are: Kings 18:1; Psalms 65:9,10; 135:6,7; 147:8,16-18; Jeremiah 10:10-13 (earthquakes too!); Joel 2:23; Zechariah 10:1; Matthew 5:45; Acts 14:17.

The flood described in Genesis 6:5-9:2 was sent by God because of mankind's wickedness. Thunder, hail, and fire (lightning?) constituted one of the nine plagues sent to punish Pharaoh for his refusal to obey God (Exodus 9:17-33).

Numerous promises to send "rain in due season" are contingent upon the faithfulness of God's people and their obedience to His commands--for example, Leviticus 26:3,4;14-19 and Deuteronomy 11:13-17. God often withheld rain as a means of disciplining His people and calling them to repentance. Examples are found in I Kings 17:1,7; Isaiah 5:6,7; Jeremiah 3:2,3; 5:23-25; Haggai 1:9-11.

Before Israel was destroyed by the Assyrians in 721 B.C., God had made many efforts to call His people to repentance. Here are some of the warnings he sent them, as described in the book of Amos, Chapters 4 and 5:

Hunger; drought, three months before the harvest, with spotty rainfall; blight and mildew in gardens and vineyards; locusts to destroy the fruit crop; plagues; and violent deaths among the young.

Israel did not heed these warnings or respond to God's plea to "See me and live" (Amos 5:4). Is anyone in our country heeding the warning that God in His mercy has been sending us? Even before this year's disastrous weather disturbances began, our nation has been shaken by earthquakes, hurricanes, the Medfly, the gypsy moth and other crop-destroying insects, AIDS and other drug-resistant "plagues," and a veritable epidemic of violent deaths, including millions by abortion.

Instead of griping about the weather, God's people need to follow the instructions He gave in II Chronicles 7:13 and 14. If enough Christians, both individually and corporately (in our churches and prayer groups), will "humble themselves, pray, see [His] face, and turn from their wicked ways," He "will hear from heaven, and will forgive [our] sins and heal [our] land." This "recipe for rain" may also be the recipe for revival. Only another Great Awakening, I believe, can prevent "the decline and fall" of the United States of America.

Catherine Jackson
Winston-Salem, N.C.

Gun control doesn't work

I read with much interest the June 1993 issue of *The Presbyterian News*. I was appalled to read (page 7) that the North Carolina Council of Churches passed a gun control resolution.

I would judge the delegates at this particular meeting are not aware that in 40 years of passing gun control laws in the U.S., that absolutely none of them have been effective in reducing violent crime ... *none*! I repeat *none*! Prohibition did not work even though probably a very laudable action. Gun control will not work. As Christians let's be more objective ... we need swift and sure punishment to cure violent crime. Nothing more and nothing less.

George P. Williams
Waynesboro, Va.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
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Welcoming the Children

Barium Springs Home for Children, Barium Springs, North Carolina, has for a hundred years been meeting the needs of troubled children in a loving, Christian environment. Its restorative ministry is offered to both the children and their families.

With its professional staff, specialized residential services are provided for children and young adults ages nine to 20. Approximately 150 persons are served during a year. They receive 24-hour group care; psychological and psychiatric services; special education; individual, group, and family counseling; family clarification; and/or preparation for adult living training as appropriate. Preschool educational training is also offered, and school-age children receive part-time before-and-after school care and full-time summer care. Preschoolers and school-age children number about 170.

There are long waiting lists for all services, and the level of dysfunction for children and youth referred to the residential centers continues to increase.

The Home's staff is also in demand to provide workshops, seminars and consultation and to host the administrative and program staffs of other agencies who need to upgrade their services to troubled children and their families.

Mr. Earle Frazier is the executive director of Barium Springs Home for Children, which serves the state of North Carolina.

Edmarc Hospice for Children, Portsmouth, Virginia, serves seriously or terminally ill children and their families.

Founded in 1978 out of the Suffolk, Virginia, Presbyterian Church, Edmarc has a two-fold ministry. One aspect of this ministry is the provision of the professional care needed to keep a very sick child in the home—care that includes skilled nursing, private duty nursing, physical therapy, occupational therapy, speech therapy, and the services of a home health aide. In other words, families are offered the opportunity to keep their child where the child most wants to be—at home, in the midst of family commotion and love.

The other aspect of Edmarc's ministry is geared toward the family of the child. A social worker, volunteer coordinator and bereavement coordinator work together to develop a supportive system of care for all who are affected by the illness of the child—parents, brothers and sisters, and grandparents.

Ms. Julie Sligh is the executive director of Edmarc, which serves southeastern Virginia. Since it was founded, Edmarc Hospice for Children has served 287 families of terminally ill children.

Presbyterian Children's Home of the Highlands, Inc., Wytheville, Virginia, is a multi-service agency with an intended residential capacity of 47 children.

Through its Wytheville campus, the Home provides emergency shelter care to boys and girls ages five through 17, residential treatment for preteen and early teenage children, and a group home to prepare older teenagers for independent living as adults.

A therapeutic foster care program serves young people who no longer need a structured group living environment by placing them in Christian families for extended care.

Synod-wide ministries include its adoption program and crisis pregnancy services. Adoption services are provided for infants and children identified as having special needs because of age, handicap, or other circumstances. The Crisis Pregnancy Program serves women facing unwanted pregnancies and seeking alternatives to abortion by furnishing counseling, medical care, housing, and other services.

Mr. Larry Rose is executive director of Presbyterian Children's Home of the Highlands, Inc., which provides residential care for over 120 children a year and serves about 80 children in the summer through its community-based day camp program.

Jesus took a little child and put it by his side and said, "whoever welcomes this child in my name welcomes me."
Luke 9:47-48 a

Welcoming takes many forms. The child and youth care agencies of the Synod of the Mid-Atlantic minister to children in crisis. Their "welcome" may provide a safe haven; hospice care for dying children and their families; counseling; a caring, Christian environment; or important skills that children and young adults will use the rest of their lives. Above all, these agencies provide a new quality of life, love and acceptance. With your Synod Thanksgiving Offering you can share in these important Christian ministries.

Presbyterian Home & Family Services, Inc., with headquarters in Lynchburg, Virginia, has 90 years of service behind it. Its ministry is divided into a Children's Division with three programs and a Mental Retardation Division with two programs.

The Children's Division Ministries are located in Lynchburg. Presbyterian Home is a residential, coeducational program for children ages five to 15 from dysfunctional families. Services are provided for 50 children with the purpose of reuniting them with their families. Exodus House serves 18 young people between the ages of 16 and 21 by readying them to live on their own. It has an extensive training component and an advanced education program. Genesis House furnishes short-term (30 to 60 days) emergency shelter for abused and neglected children ages two to 16. This 24-hour emergency shelter serves 12 children.

The Mental Retardation Division's central ministry is the Zuni Presbyterian Center at Zuni, Virginia. This is a residential center for 60 mentally retarded adults over age 17 who are prepared to live and work as responsible adults in their home communities. An outgrowth of this ministry is the Group Home Program for homeless, adult, mentally retarded persons who have been trained to live in such a home and work and socialize in the community. There is now a Group Home for eight persons in Fredericksburg, Virginia, and another will open next year in Waynesboro, Virginia.

The Reverend E. Peter Geitner is president of Presbyterian Home & Family Services, Inc., which last year served 293 persons.

Volunteer Emergency Families for Children (VEFC) of Virginia recruits and trains families, who, on a completely voluntary basis, open their homes to provide short-term shelter care to abused, neglected, abandoned, homeless, and runaway children and youth.

VEFC represents a unique, nationally recognized model of outreach ministry and hospitality to children; it effectively mobilizes the religious, civic, business and public sectors which work together toward the common goal of providing trained and qualified volunteers eager to serve children when needed. Since its inception, VEFC has set in action families of faith to serve more than 5,800 victimized and frightened children.

There are 37 VEFC program areas in Virginia serving more than 70 localities.

VEFC is guided by a board of directors with strong Presbyterian representation. Of the 180 local churches sponsoring the VEFC hospitality ministry to children, one-third are Presbyterian churches. One hundred twenty Presbyterian families serve as VEFC volunteer hosts. Through this ministry of sharing, these volunteers experience blessings which enrich their faith.

The Reverend William E. Christian is the executive director of the Volunteer Emergency Families for Children (VEFC) of Virginia.

Brochures and offering envelopes for this year's Synod Thanksgiving Offering will be sent out in October.

Barium Springs Home for Children will be sending out material for North Carolina churches, and Presbyterian Home & Family Services, Inc. will be sending out material for the other churches in the Synod.

Each church treasurer will send the church's offering to the presbytery for remittance to the Synod. Checks for the offering should be made payable to: Thanksgiving Offering, Synod of the Mid-Atlantic.

1993 THANKSGIVING OFFERING
SYNOD OF THE MID-ATLANTIC

Summer events

continued from page 1

together for an organizational meeting.

The youth elected Palmer Blackshear of the Woodland Church in Charlotte as their president. Melissa Hamlin from St. Pauls Church in High Point was elected vice president, and David Dye of New Hampton Church in Charlotte was elected treasurer.

They will have voice and vote on the synod's Black Caucus steering committee, and will participate in planning the 1994 youth gathering. More information on this event will be released as it becomes available.

Dr. Arnold B. Poole, right, of Penn Laird, Va., has announced that the 1993 Bible Conference at Massanetta Springs will be the last one he directs. Shown with his wife, Ida, Poole has directed the conferences in 1986-88 and 1991-93.

CAM schedules four study programs

The Coalition for Appalachian Ministry will offer a series of four study programs during the coming year.

The first program, an introduction to Appalachian ministry in Central Appalachia, will be held Nov. 1-4 at Bluestone Conference Center in Hinton, W.Va. Dr. Grace Edwards of Radford University will speak on Appalachian history and culture.

The event will include a tour of a working coal mine and church-related community projects.

Massanetta Springs Conference Center in Harrisonburg, Va., will host the second program on Jan. 11-13, 1994, an introduction to small church ministry in Appalachia.

Dr. Carl Dudley will be guest speaker for the event, which is being sponsored by Shenandoah Presbytery and the Evangelical Lutheran Church.

The third program, an introduction to ministry in Southern Appalachia, will be held Feb. 22-24, 1994, at Maranatha Conference Center in Scottsboro, Ala.

The fourth program, Celebrating the Appalachian Small Church, will be held April 5-7, 1994, at the Annville (Ky.) Conference Center.

For more information on these programs, write to Judy Barker, Coalition for Appalachian Ministry, P.O. Box 10208, Knoxville, TN 37939-0208, or phone (615) 584-6133.

The Coalition for Appalachian Ministry is a cooperative ministry of the Presbyterian Church (U.S.A.), the Christian Reformed Church, the Cumberland Presbyterian Church, the Cumberland Presbyterian Church in America, and the Reformed Church in America. It is supported through mission funds of the Synod of the Mid-Atlantic.

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Gerrardstown Church bicentennial

GERRARDSTOWN, W.Va.—Gerrardstown Church will celebrate its bicentennial Sept. 25 and 26. The event will start at 3 p.m. Saturday with games and special activities. Dinner will follow at 6 p.m. A special bicentennial worship service will start at 11 a.m. Sunday. Dinner will follow at 12:30 p.m. in the church hall.

In 1793, the congregation of the Cool Spring Church moved to what was then called Middletown and was later renamed Gerrardstown. A church building erected the same year was replaced 100 years later by the structure shown on page 1.

A. Trevor Downie is pastor of Gerrardstown Church.

Gwynn speaker at Oxford Church

OXFORD, N.C—Former GA Moderator Price Gwynn will speak at the Sept. 26 worship service celebrating the 175th year of Oxford Church. Former ministers will help lead the service.

The year-long celebration has included a pilgrimage to Oxford's "mother church," Grass Creek Church 10 miles north of Oxford. The congregation also hosted an organ recital by Dr. David Arcus, organist of the Duke Chapel in Durham.

Phil and Jan Butin are co-pastors. Doris McFarland is chair of the anniversary committee.

Warner Memorial plans centennial

KENSINGTON, Md.—Warner Memorial Church will celebrate its centennial Sept. 18-19. The Remembrance Weekend will start with a continental breakfast served in the Common Room from 8 a.m. to noon. Historical photos, films and other souvenirs will be on exhibit. From 4 to 7 p.m. Saturday, a Victorian festival will be held on the grounds.

A re-enactment of the church's founding will be held at 9:30 a.m. Sunday on the steps of the Noyes Library in Kensington. A half-hour musical program will precede the start of the 11 a.m. worship service. David Graybill, pastor from 1978 to 1988, will preach using as his text the same scripture as used in the first worship service 100 years ago. Former minister of Christian education, Lois Lehman, will be the liturgist.

The Remembrance Weekend concludes a year-long centennial celebration, which included creation of a Centennial Fund to be used for mission endowment, the PC(USA) Bicentennial Fund, and capital improvements. A goal of $100,000 was set.

Graham F. Bardsley is pastor of Warner Memorial Church.

Bouldin celebration set for Sept. 19

STUART, Va.—Bouldin Memorial Church will highlight the celebration of its centennial year with homecoming on Sunday, Sept. 19. All former ministers, members, alumni and former teachers of Central Academy—and their families—are invited. Food and beverages will be provided, but participants can bring food if they so please.

Worship will start at 11 a.m., followed by a program of historical highlights and recognition of leaders at noon. Lunch will be served at 1 p.m.

David H. Bower is the church's pastor.

WNC churches have centennials

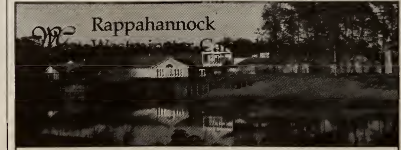
Valdese, Cherryville First, and Banner Elk churches—all in the Presbytery of Western North Carolina—celebrated centennials during 1993. The Valdese celebration coincided with the 100th anniversary of the settlement of the North Carolina community of the same name by 29 Waldensian farmers from the Alps of Northern Italy. Cherryville First Church celebrated with a Heritage Day in which members came dressed for the 1890s and Banner Elk's centennial service included a sermon by the Rev. Charles Murray, a "son of the church."

Church in the Pines' centennial

LAUREL HILL, N.C.—The Church in the Pines celebrated its 100th anniversary on May 23 with a homecoming celebration led by Pastor Alexander B. "Sandy" Williams and former pastor William Dubose.

North Wilkesboro celebrates 100th

NORTH WILKESBORO, N.C.—North Wilkesboro Church celebrated its 100th anniversary July 24-25. Salem Presbytery Executive John Handley and Albert Edwards, pastor emeritus of First Church, Raleigh, led the Sunday worship. Two former pastors, Watt M. Cooper and Robert Evans, also participated.



Rappahannock

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Particpants sought for synod's environmental justice event

The Synod of the Mid-Atlantic, through its Peacemaking Partnership Entity, will sponsor an Environmental-Justice Leadership Training Event to be hosted Oct. 14-17 by the Presbytery of Baltimore.

The aim of the event is to equip attenders to organize an environmental justice committee, to become a voice for environmental justice and to begin to carry out an environmental-justice effort in their presbyteries. Organizers are hoping that two persons from each of the 13 presbyteries who are dedicated to starting or strengthening an Environmental-Justice Committee in their presbytery will attend.

The event will begin with dinner Thursday, Oct. 14, and will end with worship in Baltimore churches on Sunday, Oct. 17.

There will be a lot of work but an Eco-Justice Workshop and Environmental Fair on Saturday will provide a change of pace and illustrate some of the things a presbytery environmental justice committee might do. An evening exploring Baltimore's Harbor Place and other Inner Harbor sights is planned for Saturday night.

To attend you will need to be sponsored by your presbytery. For more information call your presbytery office. If they do not have the information, call or write the Synod Office in Richmond: Synod of the Mid-Atlantic, Presbyterian Church (U..SA.), P. O. Box 27026, Richmond, VA 23261, phone (804) 342-0016. You may also phone Wayne Ruddock at (410) 592-2906.

The 202nd General Assembly (1990) of the PCUSA recognized and accepted restoring creation as a central concern of the church, to be incorporated into its life and mission at every level, stated that the task must be approached with covenant seriousness, and forcefully stated its belief that God calls the Presbyterian Church (U.S.A.) to engage in the tasks of restoring creation in the "turnaround decade" beginning now and for as long as God continues to call people of faith to undertake these tasks.

Since the General Assembly has made environmental-justice a central concern of the church, it is vital that presbyterians become aware of and act on this concern.

Fiddlin' around

Wylie Mayo, pastor of Grace Church in Glade Spring, Va., recently took second place in the fiddling competion at the Galax (Va.) Fiddler's Convention. More than 2,000 musicians participated in the event. Mayo recently completed a term on the synod's Self-Development of People Committee.

PC(USA) flood relief

continued from page 1

look bad," Myers said while discussing the mud-saturated homes she helped clean up. "Everything that is touched by water needs to be washed or replaced ... In a hurricane, everything is blown away. In a flood, it is here and it is a soggy mess."

Myers said, "Now is when the work begins. Now that the water is down we are able to focus on the real areas of need."

She said her synod is working to develop a brief Sunday School curriculum for children who were frightened by floodwaters. Synod staffs have requested that the denomination design a worship resource for use in disaster situations, and prayer partnerships between churches outside the flood zone and those within it are being coordinated by presbytery staff, she said.

"We still don't know when the rivers are going to settle down in their beds," Myers said. "And I am telling you, people are tired."

According to Burke, Presbyterians are undergoing training this week in order to work in disaster field offices in Missouri.

Volunteers from Giddings-Lovejoy and Missouri Union presbyteries will be working to help families file for aid with both FEMA and the Small Business Administration. He said that having non-governmental entities assist in processing applications has happened only twice before. Burke added that 26,164 families have applied to date for federal aid in Missouri alone; 17,005 in Iowa; 9,821 in Illinois; 3,399 in North Dakota and 1,426 in Nebraska.

Where to contribute

Flood-relief contributions may be sent as special gifts to Presbyterian World Service designated for Midwest U.S. River Floods, Account #9-2000106. Dollars designated specifically for the reconstruction of church buildings are to be marked as such, Rift said.

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Presbyterian Church (U.S.A.) Foundation

Presbyterian Homes selects Mack

JAMESTOWN, N.C.—Janice Mack of Greensboro has been named director of development for the Presbyterian Homes, Inc., which manages three continuing care retirement communities in North Carolina.

Miss Mack's experience includes service as director of alumnae development at Converse College, resource development coordinator with Mental Health Associates in Greensboro, and marketing director for Well-Spring Retirement Community in Greensboro.

A Greensboro native, she is an elder in First Church of Greensboro.

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Volunteer families provide safe havens for children

Editor's note—Volunteer Emergency Families for Children is one of the agencies supported through the synod and by the Thanksgiving Offering.

By ERIC MILLER,
From *Rural Living* magazine

A four-year-old boy plays beside a busy highway. His father's in prison and his mother's left him with a babysitter while she visits her boyfriend in another state.

But the boy's mother is not going to return for him or his 2-year-old brother.

After a few days, the babysitter grows tired of watching him and abandons him, too. So the boy wanders away from the mobile home park where he lives, and plays by the road. But miracles do happen. This tragedy ends happily.

A truck driver sees the boy and contacts the police. Social services officials contact Volunteer Emergency Families for Children (VEFC), a private, non-profit organization that finds temporary families for abandoned, runaway, and abused children. The boy spends the next few weeks in the home of a loving volunteer family. Like all families that participate in the program, their love and caring are offered freely, and free of charge.

"He was a beautiful child," recalls Nita May, coordinator for the Central Virginia VEFC. "He was built like a little football player and had curly red hair. He was a delight. He had a wonderful smile and was a bright, outgoing child. He didn't know a stranger." The family that took care of the boy found he was good-natured and easy to entertain. "All it took was a bucket, a shovel, and a pile of dirt to keep him happy," May says. The boy and his 2-year-old brother eventually were adopted by a loving couple.

Of course, many children in the VEFC program return to their birth parents. May recalls a 10-year-old boy whose face had been beaten and bruised by his father. The mother had died a year earlier. One day the boy ran through the house against his father's instructions. To make matters worse, the boy tripped and knocked over a lamp. "The father went berserk," May says, with all-too-predictable, and tragic, results.

The father and boy are now receiving counseling. If the father learns to deal with his grief and anger, he and his son can be reunited, May says. For now though, the boy is in a foster home. Before that, he stayed in a VEFC home.

Children in the VEFC program range from infants through age 17. Their stay with a VEFC family usually runs from one to 21 days. VEFC was established in 1979 in Richmond. Since then, its families have hosted more than 6,000 children in their homes. Social services agents and court officials carefully screen host families before they enter the program, May says. A VEFC family may be a single adult or a couple with or without children. Volunteers receive special training when they enter the program.

The church-affiliated program is an alternative to group homes, detention centers, and child protective custody situations. VEFC has volunteers throughout Virginia. It caters to children who don't need highly structured custody.

Don and Susan Pabst and their two children, of Hanover County, Va., were the first VEFC family, and they still participate. [They are members of Bethlehem Church.]

"The first eight to nine years of the program, we got kids who were abused," Pabst recalls. "Ninety percent of the girls were sexually abused, and the boys were physically abused. The girls had usually been abused by a step-father."

'I'm a Disciplinarian'

One night, a teenage girl staying in the Pabst home made improper advances toward Pabst. "I sat the girl down and we had a father and daughter talk," Pabst says. "I'm a disciplinarian. I tell these kids they will live the way we do." That includes helping with family chores and going to church, he explains.

Pabst, a Boy Scoutmaster, has taken VEFC boys camping. By mingling with non-troubled youth, he says, the VEFC boys learn social skills as well as camping skills.

The Pabst family has had serious trouble with only one youth staying in their home during the last 13 years. A 10-year-old boy shared a room with their son, Chip, now 23. "The boy totally out-smarted me," says Chip, who was 12 at the time. "It was about 11 p.m., and we were talking and I dozed off."

When Chip awakened early the next morning, the boy wasn't in his bed. "I thought he was downstairs eating breakfast, and I got up and looked for him. But he was gone." The Pabst family at the time owned and operated a country store, which adjoined the house. All the money was missing from the cash register. Police later found the boy walking down the highway with the stolen money on him.

But that bad experience didn't sour the family. The VEFC program has "put a new twist on my life," Chip says. "Most of the kids have shared a lot with me. I couldn't understand why a child would run away from his parents. I felt sorry for all of them. It was not a very nice life they were living. I'm pretty fortunate. My parents gave me a nice life."

Meagan Pabst, 11, remembers a 14-year-old pregnant girl who stayed with them. The girl shared a room with Meagan. "In the mornings, we'd get to talking. We had a fun time."

Another Hanover County couple, Sam and Kara Wood, has been in the program three years. The Woods and their children, Chris, 7, and Natalie, 5, have hosted children from 16 months to 17 years old.

Mrs. Wood has cried when it was time for some children to leave. A 3-year-old boy and a 16-month-old girl were brought to the Woods at 11:30 one night. Both were wearing wet diapers. Their parents were in jail. The boy "kept making a sound of a police siren" to describe what had happened to his mother, Mrs. Wood says.

The Woods kept the two children less than a week. "It's probably good we didn't have them longer," Mrs. Wood says. Her husband adds, "I was getting attached to them."

Feeling at home

A teenage girl who stayed with a VEFC family wrote them a few years later: "My family has a lot of people with a lot of problems. I thought there was no such thing as a 'normal' family where people could communicate with one another and actually feel something besides pain or anger. After only one weekend at your house, I didn't want to leave. For one wonderful weekend, I was able to be part of a 'normal' loving family. Even as an outsider I felt love. Thank you for giving me that. It's made a great difference in my life."

And the hope that they'll one day receive that kind of response is what keeps host families sharing their homes—and giving love—so freely.

For more information, call or write the VEFC office at (804) 261-0607, P.O. Box 15416, Richmond, VA 23227.

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The Presbytery of New Hope

The Presbytery of New Hope works in partnership with over 32,900 Presbyterians in 135 congregations located in counties ranging from central to eastern North Carolina. To carry out its partnership responsibilities, the Presbytery has nine ministry units whose purpose is to resource the New Hope Congregations, carry out Book of Order requirements and provide administrative support for the implementation of presbytery programs.

To fund this ministry in 1994, The Presbytery of New Hope is asking for **$1,476,000**. Of this amount, $450,910 is for Synod and General Assembly causes. The remaining $1,025,090 is divided among the ministry units as follows: (*please note—all administrative expenses and salaries have been prorated among the respective ministry units*)

Administration & Management

$92,609

The unit focuses on helping the Presbytery and its ministry units fulfill their mission program commitments to churches in the Presbytery. Through visits to sessions, mission committees and regional events, the unit seeks to strengthen churches in their stewardship responsibilities via annual individual and collective training events. Day-to-day management of Presbytery functions includes:

Interpretation through various media (including *Mid-Atlantic Presbyterian*) of the partnership in mission shared by Churches, Synod and General Assembly, lived out at home and beyond

Budget development and financial oversight as well as office administration and printing/production services, to maintain an efficient and effective operation of the Presbytery

Education of New Hope Presbyterians about Stewardship by offering opportunities for churches to learn more about this Christian responsibility

Care for Church Professionals

$81,246

Congregations are ideally mandated to utilize individuals' gifts for ministry to support the work of the church. The Care for Church Professionals Ministry Unit works to enhance the job effectiveness of the ministers, Christian educators and lay professionals. The unit responds to the needs of church employees in this arena by offering:

Provision for care, guidance and oversight of inquirers and candidates preparing to enter the ordained ministry and/or the vocation of Christian Educator

Motivation for all church professionals—lay and clergy—through challenging continuing education and professional development events, and programs which promote collegiality among these persons

Orientation for new church professionals entering the Presbytery, particularly those with less than two years experience in church service

Committee on Ministry

$86,534

As mandated by the Book of Order, The Committee on Ministry serves as pastor and counselor to the ministers of the Presbytery, facilitating the relationship between congregations, ministers and the Presbytery. Responsibilities of the Committee on Ministry include:

Assistance to churches seeking a pastor by guiding the church through the search process and processing the call once a minister is found. (A semiannual "Face-to-Face" event helps bring pastors and churches together, thus shortening the search process and reducing the expenses incurred.)

Examination of candidates for ordination, and of ministers transferring into the Presbytery

Supervision and direction for visitation with sessions, practicing ministers and retired ministers in the Presbytery.

Congregational Nurture

$124,459

This ministry unit strives to strengthen local churches and specialized ministries in the areas of worship and Christian education. The Congregational Nurture Unit shares God's gifts for ministry in partnership with congregations, through the nurture of whole congregations as well as target groups within them. Congregational Nurture's work encompasses, but is not limited to, the following:

Education and ministry for children, youth, adults, families, and special populations such as singles, the aging and persons with various disabilities

Congregational revitalization (programs to help a church renew itself) and fellowship-building

Management/direction of Resource Centers in Rocky Mount (Presbytery Office), Kinston (First Presbyterian Church) and Chapel Hill (University Presbyterian Church)

Consultative services and workshops for New Hope churches through an older adult council and through the "Check Out An Educator" program

Advocacy, support, and resourcing for the small churches within this Presbytery

Participation in Youth Council events, including the four youth retreats; and training of youth advisors

Coordination/implementation of the annual Growing Together training event for officers, teachers and leaders...the unit works strategically through Growing Together to present the greatest amount of aids and resources through workshops and seminars

Groundbreaking for St. John's Church in Durham

Evangelism & Church Development

$252,457

The Evangelism and Church Development Unit works in partnership with New Hope churches, fulfilling its charge to share the Gospel and enable the spread of God's Word. Committees responsible to the unit serve to promote Christian growth by:

Identifying new and varied approaches to evangelism within the Reformed tradition, particularly through regional events to equip New Hope Presbyterians for this ministry

Providing seed monies for the establishment and development of new congregations

Offering financial assistance through an ongoing small church support program, ensuring the continued ministry of several New Hope congregations within their respective communities

Outdoor Ministries

$168,036

Outdoor Ministries provides opportunities in Christian Education, fellowship and spiritual growth at camps, conferences, retreats and special events requiring the natural environment. The unit carries out this primary objective through program and facility management at the Presbytery's three camp sites.

Camp Albemarle, located outside Morehead City on the coastal estuary of Bogue Sound, is the Presbytery's coastal outdoor ministries facility. The camp site features 39 acres and a 640-foot pier to provide for a host of outdoor interests and aquatic activities. A "vesper dell" lends itself to worship, Bible study, and Christian fellowship in a natural setting. The camp is available for year-round use by campers and retreat groups and offers a summer program serving over 650 youth.

Camp New Hope, situated on 165 acres of rolling pine and hardwoods, operates in a rural area of Orange County near Chapel Hill, NC. Jointly owned with Salem Presbytery, the camp provides an excellent conference facility offering ideal access to major interstate thoroughfares and regional airports. The camp is well equipped to serve retreat groups on a year-round basis and the camp routinely serves church groups, non-profit organizations, area health agencies and others.

Presbyterian Point, also owned cooperatively with Salem Presbytery, is located north of Henderson, NC. Surrounded on three sides by Kerr Lake, "The Point" is in the midst of 250 acres of hardwoods, pines, and meadows, providing for a scenic environment as well as a plant and animal habitat. Presbyterian Point offers year-round lodging and meeting facilities, recreational options on Kerr Lake, and a successful summer program serving over 650 youth.

Outreach Ministries

$150,406

Witness and service within the global community characterize the mission of this unit. The unit's efforts are directed in the areas of: hunger, social justice, peacemaking, criminal justice, global missions, urban ministries and campus ministries. Persons serving with the Outreach Unit work to build up the body of Christ—and humanity—by:

Supporting a prison ministry, in conjunction with four other North Carolina presbyteries, to staff the Raleigh Correctional Center for Women with a full-time chaplain, bringing Christ into the lives of the inmates

Empowering campus ministries at North Carolina State University, Duke University, East Carolina University, University of North Carolina at Chapel Hill, and North Carolina Central University's Ecumenical Ministry; an effort that challenges college communities with the Gospel of Jesus Christ through the powerful voice and healing presence of the Church

Embracing many urban outreach programs through funding and involvement with area agencies to address the social outcries toward homelessness, care for battered and abused persons, foster and day care for children at risk and assistance to families in crisis situations

Sponsoring and resourcing peacemaking workshops and conferences for churches, as well as for the Presbytery, Synod and General Assembly

Racial-Ethnic Ministry Unit

$25,364

The Racial-Ethnic Ministry Unit's mission involves seeking to increase the peace and wholeness within the Presbyterian community in New Hope. The unit accomplishes this mission through participation in strategy development for racial-ethnic facets of the Presbytery's work, and through advocacy of the church's witness for racial justice in society. Additional plans for the unit include:

A Celebration of Diversity, a one-day event where persons of various racial-ethnic groups in New Hope Presbytery (African-American, Native American, Hispanic-American, Korean-American, and European-American) gather to display ways in which their origins are vital to the life of Christ's body, the Church

The Reverend Dr. Martin Luther King Jr. Commemorative Service, honoring the legendary civil rights leader; the service emphasizes themes of peace and unity through corporate worship and prayer vigil, allowing persons to pay tribute to God for the life of Dr. King

An African-American training component, empowering clergy and laity to actively participate in the life and work of the Presbytery of New Hope

Women's Ministry Unit

$25,278

Women's roles have changed with society's expectation—a parallel which has inspired the church to re-evaluate the significance of women to ministry. The Women's Ministry Unit advocates for women's concerns within the faith context, as it provides opportunities for support, learning and fellowship among [the] women of New Hope. Awareness of women's issues is heightened as the unit strives to:

Maintain an essential link with the Presbytery to strengthen the work and leadership of women within this system

Plan, design and evaluate programs impacting women of color, thereby facilitating their full participation in the life of the Presbytery

Promote justice for women of all ages, races/ethnic origins, and physical statures, through active measures toward abolishing discriminatory practices

Other Committees

$18,701

Additional committees working within the Presbytery include the Nominations Committee, the Committee on Representation, and the New Hope Presbytery Foundation. Duties include:

Provide for a process of identifying and recruiting talent in the Presbytery to serve on Presbytery committees through the *Committee on Nominations;*

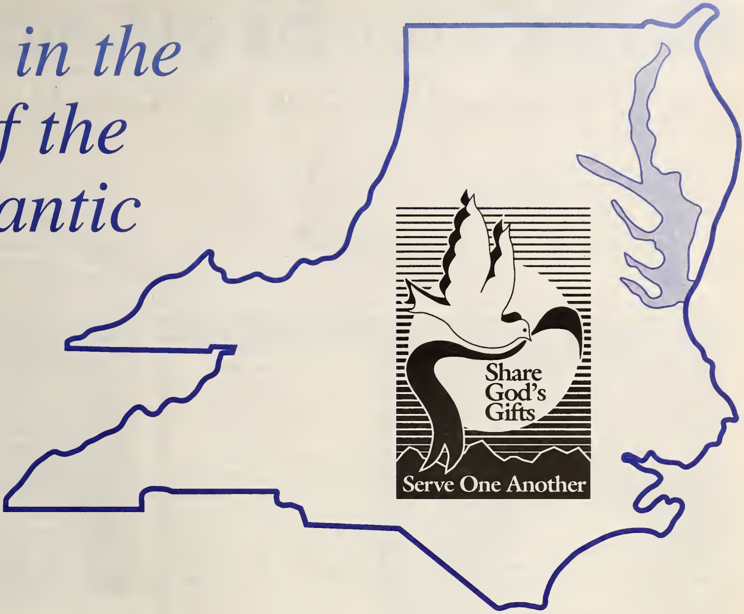
Guide the Presbytery in implementing the principle of participation and inclusiveness through the *Committee on Representation;* and

Help the Presbytery to understand the importance and potential of planned giving through the *Presbytery of New Hope Foundation.*

Mission in the Synod of the Mid-Atlantic

Total Adopted Mission Budget for 1994

$1,804,473



Educational Ministries

$515,612 28.6%

Supports 40 campus ministries at 55 colleges and universities in four states and the District of Columbia. Often cited as the synod's most important mission, these ministries have the potential to reach more young adults than there are Presbyterians in the synod.

This portion of the mission budget also supports the Career and Personal Counseling Centers located in Laurinburg and Charlotte, N.C., and synod-sponsored Youth Ministries, including an annual training event for youth and their leaders.

Institutions

$371,082 20.5%

This category includes two subgroups—Care Agencies and Colleges.

The Care Agencies represent Presbyterians' concern for those in our society who need special assistance—infants, children, troubled youth, older adults, the handicapped, and the terminally ill.

The Colleges—nine synod-related institutions—represent our denomination's historic concern for higher education. These include schools with centuries of tradition, an emphasis on education for racial ethnic students, innovative academic programs, and a concern for their communities.

Mission-related Staff

$387,575 21.5%

This amount represents the salaries, benefits and travel expenses for the synod staff members who help plan, promote, and execute the mission initiatives of the synod.

Communications

$224,672 12.5%

Targeted by recent consultations as a top future priority for synod mission. The largest portion of this amount is used to produce and mail *Mid-Atlantic Presbyterian,* the synod's newspaper. Also supports the Presbyterian Media Mission, the Presbyterian Appalachian Broadcast Council, and the Presbyterian Electronic Media Association.

Global & Ecumenical

$63,615 3.5%

Concern for persons in need far and near, and for better working relations with other denominations is met through these categories. From this amount the synod supports the Coalition for Appalachian Ministry and councils of churches in North Carolina, Virginia and West Virginia. These funds are also used for the International Designs for Economic Awareness (IDEA) program, to send youth delegates to the Montreat Mission Conference, and for Global Mission.

Conference Centers

$51,000 2.8%

The synod owns and operates three conference/retreat centers—Chesapeake Center at Port Deposit, Md.; Massanetta Springs at Harrisonburg, Va.; and the William Black Lodge at Montreat, N.C. These facilities provide Presbyterians of all ages with an opportunity for fellowship, learning and spiritual enrichment.

Social Justice

$49,720 2.8%

The recent consultations on synod mission reinforced the need for the synod to be active in this area. With these funds the synod supports the Virginia Interfaith Center for Public Policy, the North Carolina Land Stewardship Council, and prison chaplain services in two states.

Presbytery Partnerships

$40,000 2.2%

The consultations on future mission have revealed much enthusiasm for this program. The presbyteries initiate the formation of regional entities through which they may better address shared problems and concerns. The synod helps organize these partnerships and serves as staff for them. As of summer 1993, this process had created partnerships in evangelism, hunger action, peacemaking, new church development, resource centers, racial ethnic student ministries, and urban ministry.

GA Partnership Funds

$50,000 2.8%

This item reflects funds which were sent to the General Assembly and returned for support of the synod and its presbyteries. The synod has elected to discontinue participation in this program.

Related Groups

$27,781 1.5%

Groups which relate to the synod include Justice for Women, Women of Color, Presbyterian Women, Presbyterian Men, the Black Caucus, the Korean Caucus, and the Committee on Ministries with Older Adults.

Racial Ethnic Ministries

$17,895 1%

Funds from this item support ministries with migrant farm workers and Korean Americans, minority clergy recruiting, and a seminar for African-American pastors.

Contingency

$5,521 0.3%

Basic Priorities of Our Vision

As approved by the 205th (1993) General Assembly

Evangelism

—$22,945,384 allocated—

We are called to invite all people to repentance and faith in Jesus Christ, by working for growth and renewal of individuals and congregational families of faith.

Thoughtful and fervent evangelism is a hallmark of every congregation, whether it be new or old. The gift of faith in Jesus Christ enables us to know that we and the world are greatly loved, and this good news has to be proclaimed through word and deed and sacrament and song.

Justice

—$25,959,782 allocated—

We are called to redress wrongs in every aspect of life and the whole of creation, working with the poor and powerless whom Jesus loves, even at risk to our corporate and personal lives.

The belief that the Holy Spirit is present in our midst to make all things new gives us courage to love our neighbors as ourselves and seek justice for all. Our goal is to become so well-rooted in our own reformed tradition that we can be mature partners with all who desire to reflect God's love and justice in everyday life.

Spiritual Formation

—$22,371,079 allocated—

We are called to study and reflect on holy Scripture, praying with one another for insight and clarity, so that the Holy Spirit might mold our lives more and more into the likeness of Christ, the living word.

The ambiguities of our day require a new intensity of theological and ethical conversation across the church. Our congregations must have resources for education and worship that take into account our broad diversity and our common grounding in Jesus Christ.

Partnership

—$30,772,453 allocated—

We are called to forge a vital partnership with one another, marked by mutual respect, openness, and daily repentance and forgiveness.

The Presbyterian Church (U.S.A.) is being challenged to adopt simplicity in its life and work. In order to meet the demand of the Gospel we need new covenants between our governing bodies that enable us to focus on urgent concerns with flexibility and creativity. One concern stands out with special clarity: the opportunity to resource and support the increasing number of volunteers who are moving beyond congregational boundaries as enthusiastic witnesses to the Gospel.

The Shepherd of the Hills Presbyterian Church is a growing new church development in Danville, Calif. Its ministry has been expanded thanks to a General Assembly Mission Program Grant.

The PC(USA)-sponsored Jinishian Memorial Fund serves the needs of Armenian communities throughout the Middle East, including these children attending a camp in Lebanon.

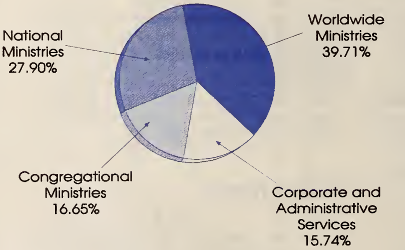
Though the future of Presbyterian mission workers in Zaire remains unclear, projects like this feeding center in Kinshasa continue in the face of strife.

Division of National Ministries'

primary purpose is to develop and implement programs that are national in scope and expressive of the denomination's mission priorities, including: the challenge of evangelism and church development; the promise of racial ethnic and women's ministries; the summons to a compassionate search for social justice; the grounding of all its work in theological and ethical discernment; the cultivation and nurture of volunteer and professional leadership for the church.

Division of Congregational Ministries'

primary purpose is to resource and nurture the witness to Jesus Christ in local settings. Working with governing bodies, the division will equip the people of our congregations for the work of ministry in such areas as: vibrant worship of God; compassionate service to neighbors; educational and spiritual growth of members; evangelistic outreach to the community; fellowship within the body of Christ.



Division of Worldwide Ministries

primary purpose is to empower the church in each place to share the transforming power of the gospel of Jesus Christ with all people. Partnership and mutuality with the worldwide body of Christ are essential to the tasks of global mission and evangelism, providing clear witness to the unity which is Christ's gift to the church. Our historic commitment to work ecumenically is affirmed and will be broadened to enhance the scope and effectiveness of ministry as we: demonstrate good news to the poor; support new opportunities for churches around the world; share good news with those outside the church; engage in reconciliation and witness with people of other faiths.

Corporate and Administrative Services

Located in the Office of the Executive Director, Corporate and Administrative Services provides leadership and support to the church in the areas of: treasury services; personnel services, including human resource management, and equal employment opportunity/affirmative action; management services, including information services, legal and support services, and property management; communications, including news services and public relations.

Higher Education Sunday is Sept. 12

St. Andrews offers Hall Scholarships for Presbyterian students

LAURINBURG, N.C.—A scholarship program at St. Andrews Presbyterian College honors the memory of Warner L. Hall, one of the great leaders of the Presbyterian denomination and the Synod of the Mid-Atlantic. Warner L. Hall Scholarships are available exclusively for Presbyterian students.

No one was more important to the establishment of St. Andrews than Warner L. Hall. He instigated and obtained funding for the study of Presbyterian higher education that eventually led to the consolidation of Flora Macdonald College and Presbyterian Junior College into St. Andrews Presbyterian College.

The Warner L. Hall Scholarship was designed to reward those who worked and contributed to the establishment of St. Andrews—the Presbyterians of the Synod of the Mid-Atlantic. Each church in the synod is allocated a $1,000 minimum scholarship to be awarded to a college-bound member who has demonstrated active commitment and involvement in both the church and the community. The scholarship can be up to $2,500 based on financial need. Warner L. Hall Scholarships are applied directly to tuition and fees at the college and can be renewed annually.

Through these scholarships, St. Andrews contributes to the further development of young scholars who have already demonstrated leadership in the church and concern for others in the larger community.

Dr. Carol Walters, Warner L. Hall Professor of Religion, works closely with the Warner Hall Scholars, both individually and as a group, in community service projects and in selection of visiting theologians and speakers at the college.

For information about the Warner L. Hall Scholarship program, contact the Office of Admissions, St. Andrews Presbyterian College, 1700 Dogwood Mile, Laurinburg, NC 28352 or telephone (919) 277-5555 or (800) 763-0198.

St. Andrews professor of religion Dr. Carl Walters meets with students outside under blossoming dogwoods.

Synod-related colleges

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Barber-Scotia College, Concord, N.C.
Davidson College, Davidson, N.C.
Hampden-Sydney College, Hampden-Sydney, Va.
Lees-McRae College, Banner Elk, N.C.
Queens College, Charlotte, N.C.
Johnson C. Smith University, Charlotte, N.C.
St. Andrews Presbyterian College, Laurinburg, N.C.
Warren Wilson College, Swannanoa, N.C.

Other PC(USA)-related colleges within the synod

Montreat-Anderson College, Montreat, N.C.
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Queens College an 'up and coming' liberal arts school

Students welcome ABC's Peter Jennings to Queen's College last year.

CHARLOTTE, N.C.—Queens College is a private four-year co-educational college, founded in 1857 and affiliated with the Presbyterian Church (U.S.A.), located on a beautiful residential campus in one of this city's finest neighborhoods.

Queens College's curriculum is designed to give the best possible preparation for life. The curriculum includes: an award-winning, nationally recognized liberal arts core curriculum; an international study experience for every student, included in the regular cost of tuition; a professional internship opportunity for every student in virtually any field; and small, personal classes where outstanding professors know you by name, not by number.

A major student organization, O.A.S.I.S., coordinates many service projects. Queens' students receive Community Service Awards, and financial grants for hours spent volunteering. Last year, Chaplain Diane Mowrey led student groups in Hurricane Andrew cleanup efforts in Florida and on a mission trip to Guatemala.

This is a period of extraordinary accomplishment at Queens. The Organization of American Historians recognized Professor Glenda E. Gilmore's doctoral dissertation as the best in U.S. women's history. The new Trexler College Student Center is nearly completed. Most recently, Queens announced $4 million in gifts to establish the Hugh L. McColl Jr. School of Business. *U.S. News and World Report* has named Queens as one of two "up-and-coming" liberal arts colleges in the South.

For more information: Queens College, Office of Admissions, 1900 Selwyn Ave., Charlotte, NC 28274; (704) 337-2212 or toll-free (800) 849-0202.

Lees-McRae College: committed to communities of learning and faith

BANNER ELK, N.C.—From its origins Lees-McRae College has made a commitment, reaffirmed daily, to be both a community of learning and a community of faith. It is an institution proud of its Christian roots, nourished by Presbyterian thought and practice, and humble in its calling as a servant of the church through its ministry of higher education.

Lees-McRae College seeks the nurture of good in all things and endeavors to honor God and serve the church as well as the larger community.

In this context, Lees-McRae College seeks to be a college:

- which values and commends worship and study, acknowledging the source of truth as God revealed in Jesus Christ;
- that expects its trustees, administrators, staff, faculty, and students to be supportive of a community of learning which welcomes a diversity of faiths and ideas, encourages honest inquiry, and nurtures spiritual and ethical values;
- that provides opportunities for meaningful service to humanity and sees this service as part of the community's obligation toward learning and growth;
- that invites trustees, administrators, staff, faculty, and students to explore the meaning of the Christian faith in all aspects of living and learning and to share the commitments stemming from their explorations;
- where personal concern and caring are expressed in both academic settings and in the co-curricular life of the campus community; [and]
- where Bible and religion are seen as appropriate subjects for study and are required of every student and where values and ethical issues are addressed across the curricula and through non-curricular opportunities.

In the shaping of this relationship, Lees-McRae invites the Presbyterian Church (U.S.A.) to be a college-related church, through financial support, through assistance in recruitment, through participation in governance, and through use of the resources of the college in its life and educational mission. Though affiliated with the Presbyterian Church (U.S.A.), Lees-McRae College offers its resources to all persons and congregations.

New Davidson boosts visual arts

DAVIDSON, N.C.—Davidson College initiates a new emphasis on the visual arts as it enters its 156th year of undergraduate teaching.

The nine-person art faculty and staff will be teaching classes this fall in a beautiful new Visual Arts Center, a state-of-the-art facility designed by renowned architect Graham Gund of Cambridge, Mass. Stepping inside from the entrance on Main Street, visitors will enter a 45-foot-tall central atrium, awash with light from a huge skylighted ceiling. An original piece of sculpture by Rodin, a single figure from the Burghers of Calais, will stand as sentry in front of grand staircases leading from the atrium floor to the upper level, where faculty and student studios are located. The $9.1-million brick and limestone structure includes exhibition galleries and a slide library, climate-controlled storage areas, Davidson's first-ever sculpture studio, and enough room so that painting and drawing students won't have to stow away their materials after each class to make room for the next class. Located at the entrance to campus, it will serve as an impressive starting point for campus tours and a stately meeting place for conferences and social events.

It might also entice more Davidson students to take art courses, thereby rounding out their liberal arts education. As art faculty members are fond of saying, humans created visual art long before written language, so art should certainly be at the core of the liberal arts curriculum!

Davidson's new Visual Arts Center nears completion

Mary Baldwin College offers innovative academic programs

STAUNTON, Va.—Mary Baldwin College in Staunton, Va., was the first woman's college in the United States to be granted a circle of Omicron Delta Kappa, the national leadership honor society. Mary Baldwin College takes great pride and responsibility in maintaining that leadership role.

For 150 years, Mary Baldwin College has expanded its innovative academic programs. Now, with a successful career and life planning program, Mary Baldwin College is both educating and preparing tomorrow's leaders. Every single leadership position at Mary Baldwin is held by a woman, and practical working experience is a requirement for many majors at MBC. Seniors at Mary Baldwin now have a network of successful alumnae through which they may seek job placements.

Although Mary Baldwin's primary mission continues to be the education, development and career preparation of young women in its traditional, residential program, the college has led the way in innovative academic programming. Mary Baldwin College has created a continuum of educational experiences which includes opportunities for both men and women.

The first program in that continuum is the Program for the Exceptionally Gifted (PEG), a unique residential program for academically gifted girls that offers an accelerated high school and college program. Over 50 young women are enrolled in PEG this fall, some as young as 13.

Educational opportunities at Mary Baldwin are extended to adult students, too. Both men and women may earn bachelor's degrees through the college's 16-year-old Adult Degree Program. This non-residential program offers courses close to home in four regional offices in Virginia. Adult Degree Program students must meet the same graduation requirements as other Mary Baldwin students, but they may choose from learning options that allow greater flexibility. Students' maturity, life experiences and capacity for independent scholarship are all considered in this program.

In 1992 Mary Baldwin inaugurated its first master's level program—the Master of Arts in Teaching (MAT) degree for teachers and prospective teachers of grades K-8. These older adult students, many of whom have responsibilities for families and full-time jobs, live off campus and enjoy flexible evening, weekend and day classes.

The MAT was designed by teachers for teachers. Each course is team taught by a MBC graduate faculty member and an experienced K-8 classroom teacher.

The first graduates of Mary Baldwin's MAT program received their degrees last May. Currently, there are over 80 men and women in the MAT program.

Montreat-Anderson College student body is diverse and multi-cultural

MONTREAT, N.C.—Montreat-Anderson College is located in the Blue Ridge Mountains, 15 miles east of Asheville, N.C.

A four-year, coeducational, Christian liberal arts college of the Presbyterian Church (U.S.A.), Montreat-Anderson has an established heritage of over 77 years of commitment to Christian higher education.

The natural beauty of the Montreat-Anderson campus both calms the spirit and awakens the senses. Students learn how to investigate the unfamiliar, think critically, and communicate and clarify their ideas.

The Montreat-Anderson student body is diverse and multi-cultural. The college concentrates on the whole person—intellectually, socially, emotionally, physically, and spiritually. Students benefit from the personal attention of a 1:11 faculty/student ratio.

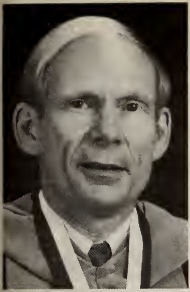
Students choose from 14 majors and 15 minors including areas such as environmental studies, mathematics, Bible and religion, and American studies. An outdoor recreation degree and summer Discovery/Wilderness program take advantage of the mountain location and proximity to Pisgah National Forest.

Montreat-Anderson College awards financial aid to over 80 percent of the student body each year. Through these extensive financial aid and scholarship packages, students receive the quality academics and the experience of a private college at a modest cost.

Each year, the college brings the North Carolina Shakespeare Festival to Western North Carolina.

The college's mission is accomplished through a Christian faculty and staff who engage students through challenging academics and close personal relationships. The college's reward is to see students grow as total persons, mature in the Christian faith and develop as servant leaders.

Reuschling leaving St. Andrews Presbyterian College


Dr. Thomas L. Reuschling

LAURINBURG, N.C.—St. Andrews Presbyterian College President Thomas L. Reuschling announced Aug. 14 that he will resign by the close of the upcoming academic year.

President since April 1988, Reuschling said he was submitting his resignation after an assessment of personal goals. It will be effective no later than May 1994.

"With the belief that the future of St. Andrews looks bright, I plan to pursue different challenges for myself and feel the time is right for new leadership to step forward and lead the college to new heights," he said.

The executive committee of the St. Andrews board of trustees was scheduled to meet in late August to consider future plans. Board chairman, former North Carolina Gov. James E. Holshouser, said the process would start "fairly quickly."

"I know the trustees will want to begin a search as soon as possible," said Holshouser. "We naturally hope that prior to the time President Reuschling leaves we will have a new president named."

St. Andrew's fourth president, Reuschling came to the school from the University of Richmond (Va.), where he was dean of the business school. He holds a doctorate in business adminstration.

CAMPUS NOTES

Trustee endows 'Love' scholarship

DAVIDSON, N.C.—Davidson College Trustee W. Olin Nisbet III and his wife Marian have created a $300,000 endowment to fund a scholarship for graduates of the school's Love of Learning program who choose to attend Davidson. Funded by a unique partnership between Davidson College and the Charlotte/Mecklenburg County School System, the program for African-American high school students focuses on the importance of staying in school and encourages academic development.

Mary Baldwin passes fund goal

STAUNTON, Va.—The Mary Baldwin College Annual Fund surpassed its most ambituous goal to date, bringing in $973,536 for the 1992-93 fiscal year. The goal for the year was $920,000. Annual Fund Director Nancy McIntyre said the goal for 1993-94 is $1 million.

Jones elected to seminary board

PRINCETON, N.J.—The Rev. Curtis A. Jones, pastor of Madison Avenue Church in Baltimore and a community development leader, has been elected to the board of trustees of Princeton Theological Seminary. He is a 1981 graduate of the seminary.

Alexander named to PSCE post

RICHMOND, Va.—Nancy L. Alexander has been named director of the Josephine Newbury Center for Childhood Education at the Presbyterian School of Christian Education. Now in its 37th year, the Newbury Center enrolls four- and five-year-old children from the Richmond Theological Consortium community and the northside Richmond community.

Peterson on UTS alumni board

RICHMOND, Va.—John C. Peterson, the new associate pastor of Grace Covenant Church here and a May 1993 graduate of Union Theological Seminary in Virginia, has been elected to a three-year term on the board of directors of the seminary's alumni/ae association.

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Campus ministry corner

United College Ministry serves refugees

By ROBERT T. THOMASON

Loc Vo is one of more than 57,000 students who comprise the parish of United College ministries in Northern Virginia. A skilled handyman, Loc earns his living as a carpenter while he is studying automotive technology at Northern Virginia Community College. An immigrant from Vietnam, Loc, still in his twenties, is rapidly developing skills for living in a new culture. At the same time, he is finding new life in Christ through the ministry on campus provided by the church.

Loc's Christian faith journey began in a refugee camp in the Philippines. There, he first heard about Christ and accepted the gift of God's saving grace. When he arrived in the U.S., though, he found himself among family and friends who did not share his Christian commitment, and soon drifted away from the faith he had found. Then one glad day, he met Pastor Can Le, himself a Vietnamese refugee, and discovered a companion and guide for his new life—as a U. S. immigrant and as a Christian disciple.

Can Le and his wife, Lisa Pham, are Mennonite pastors of a fledgling Vietnamese Christian Fellowship in Northern Virginia who also serve as part-time chaplains to the Vietnamese community on three campuses. They soon had incorporated Loc into a Christian community, had guided him to an English language class on campus, and had become his spiritual mentors.

During the 1992-93 academic year, Loc worked with Pastor Le as a peer minister for the campus where he is a student. With the aid of a small scholarship provided through a special grant from the United Methodist Church, Loc was able to devote several hours each week to involving students in giving and receiving assistance at the Vietnamese Service Center established by Pastor Le. Providing a wide range of help, the center assisted persons to enroll in college, supplied free haircuts, furnished transportation for medical appointments, offered counseling, and, in numerous concrete ways, witnessed to God's love for all.

Loc's engaging smile and genuine faith make him a strong witness to the love of Christ wherever he goes—in the community, on campus, and as he serves his fellow refugees at the center. He continues to grow in his faith as he studies and serves.

Pastor Le is one of five part-time campus chaplains who minister on behalf of United College Ministries on the campuses of Northern Virginia Community College and George Mason University. They represent four different racial ethnic groups and reflect the inclusiveness of God's care and the church's commitment to declare the good news to all people.

The Synod of the Mid-Atlantic joins with six other denominations to support the church's mission with the higher education institutions of Northern Virginia. The vehicle for that mission, United College ministries in Northern Virginia, is one of 41 campus ministries funded by the synod.

Robert T. Thomason is minister director of United College Ministries in Northern Virginia.

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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

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Unique training required

Providing the best services possible to help troubled North Carolina youth and their families is a primary goal of Residential Services at Barium Springs Home for Children. Designing and providing training appropriate to their unique needs help staff make the most of a child's and families' experience here.

Residential staff completed a seven-part social work seminar relative to the residential group care setting. The training focused on the similarities and differences between the jobs of a social worker in the public sector, such as the Department of Social Services, and in the private sector, such as residential group care. The series also helped our staff learn how to collaborate with other resources in child care, and it focused on the challenges of working with pre-teen sand adolescents.

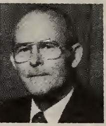
Terri Myers, a Social Worker in the Adolescent Center, said that the information she gained during this seminar is already helping here in the work. "An article on adoption I received at one of the workshops helped me pinpoint the root causes of the behaviors of two children in my cottage," said Myers. "By sharing the article with their families, I was able to help them understand the emotional turmoils going on in their children. One of these children is making a marked turn-around because we are now focusing on the right issue."

Rochelle Haimes, vice president, services at Barium, provided background for the series in an *Introduction to Social Work in Residential Group Care*. Pat Snider, Social Work Supervisor, Iredell County DSS, discussed *The Public Sector: County Department of Social Services.* J. Parker McLendon, Executive Director of the North Carolina Child Care Association, presented *The Private Sector Serving North Carolina Children and Families.* Allistair Evans, Director of the ACT Program, led a session on *Helping*. Dr. Jim Powell and Brenda Martin of Carolina Psych Group, described the *Developmental Milestones of Pre-Adolescents and Adolescents*. Dr. Arthur E. Kelley, M.D., Director of the Adolescent In-Patient Services at Bowman Gray Medical Center, discussed the *Psychopathology of Pre-Adolescents and Adolescents.* Kay Donley-Zeigler of the National Resource Center for Special Needs Adoption described the need for The Family Connection.

The Home sincerely appreciates the presenters whose time and talents contributed to this seminar series. The children and families we serve are the real benefactors of their efforts.

...Or so it seems

Earle Frazier, ACSW
President



"Don't accept your dog's admiration as conclusive evidence that you are wonderful."
Ann Landers

I guess we all are prone to share accolades with those around us as we seek to feel good about ourselves and about what we do. However, we had two total strangers on campus recently for the express purpose of analyzing what we do and how well we do it. While an accreditation review by people whom we do not know and who do not know us is anxiety producing, it can be valuable experience. We found it so when Ms. Debbie Dinko and Mr. Mill Martone of Michigan and Illinois, respectively, were here on July 12-14. Even as we await their report, we know that their visit–and the self-study that preceded it–will result in better services to children and their families. In the meantime, we will try to remember the advice of Ms. Landers.

Earle Frazier

Former resident studies in France

Larry Buie, a former Preparation for Adult Living (PAL) resident and a rising junior at the University of North Carolina at Chapel Hill, participated in a summer study abroad program at the University of Paris-Sorbonne.

Buie, who lived at the PAL program from 1989 until his high school graduation in 1991, is majoring in French at UNC-CH. This is his second trip to France, the first taking place the summer of 1990. Tanks to several donors who sent contributions, he participated in an educational and cultrual trip sponsored by the American Council for International Studies.

Only 20 students were allowed to participate in this recent trip, which lasted from June 1 to July 1. Buie will receive six hours of credit from UNC-CH for this trip, three for an intensive language course he took while he was there, and three for a series of lectures and excursions concerning French culture and civilization.

Buie graduated in the top sixth of his class at South Iredell High School. He is receiving tuition assistance from the Home through its Higher Education Fund, and still keeps in touch with staff. On a postcard from France he wrote:

"Barium Springs has given me so much knowledge and influenced my life in immeasurable ways. I miss you all."

Staff receive graduate scholarships

Five Barium Springs employees were recently awarded Graduate Study Scholarship Funds from the Duke Endowment administered by the North Carolina Child Care Association.

The Home has had staff recieving scholarship funds since 1986. Giving staff the opportunity to further their education while working here has also benefitted the children and families we serve by providing them with staff who are knowledgable about current theories and techniques in child care and related fields.

Annette Kelly, Bobbie Samuels and Joyce Taylor are pursuing their Masters in Special Education, Teaching and Education respectively, at Salem College. Kelly Crowell will begin work on her Masters in Social Work at the University of North Carolina at Chapel Hill and Gregory Rubino will begin work on his Masters of Sociology at the University of North Carolina in Charlotte.

New gift wish list

* 15-passenger van
* Automobiles
* Dining Room Table (seats 12)
* Washing Machines (2)
* Dryers (2)
* Toiletries
* Towels & Washcloths
* Sports Equipment (balls, gloves, frisbees, bats, ping pong paddles, balls & net)
* FAX Machine (plain paper only)
* New clothes
* Twin bed linens & bedspreads

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P. O. Box 1, Barium Springs, NC 28010-0001; or phone (704) 872-4157.

Slide show available

You need to see this ministry in action to fully understand how your support changes the lives of children and families. The 14-minute Barium Springs Home for Children slide-program is available to church groups, or other interested groups, on request.

A staff member is available to come to your church or organization, free of charge, to discuss the Home's activities and answer any questions. On-campus tours and programs are also encouraged.

Call Reade Baker, vice president, financial resources, at 704/872-4157 to schedule a presentation at your Sunday night suppers, meetings of the men's and women's church groups, Sunday School classes, etc.

Correction

In the last issue, the photo identifications for former Residential Services Director Abe Wilkinson and Interim Director Robert Pinkney were reversed.

MONUMENT DEDICATED
The Alumni Association erected a monument to the original Little Joe's Presbyterian Church and dedicated it at Homecoming on August 7, 1993. Above, the monument is being placed on the site where the original church stood. The granite block has a laser-etched sketch of the original church on the front and weighs approximately 3,500 pounds.

Special Thanks To...

The children, staff and Board of Regents would like to say a special thanks to:

- **The 274 North Carolina Presbyterian churches** who participated in the 1993 Barium Springs/Food Lion Community Way Days project. Because you cared enough about the children and families at Barium Springs, Food Lion, Inc. presented the Home with a check for $6,766.32.
- **Food Lion Stores of North Carolina**, for allowing us once again to participate in Community Way Days, and for this year's check for $6,766.32. This amount, combined with the checks from the past two years, totals approximately $31,000 that Food Lion has given to troubled children and families at Barium Springs.

Thank you again for your generosity, and we look forward to presenting this project again on February 14, 15 and 16 of 1994!

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Presbyterian Women Circle Leader's Study Guide—Lesson 2, October 1993

A Prayer of Rejoicing in Forgiveness

Psalm 32

By ROSAMOND McCARTY

In the introduction to our Bible study last month, we stated the premise that all Christians are on a faith journey toward spiritual maturity. How far we get on that journey is dependent upon the extent to which we allow the Holy Spirit to guide and empower us. The biblical prayers we are studying this year show us ways of making our own prayers more effective in releasing the gifts and the fruit of the Spirit in our lives.

Hannah's prayer which we studied last month was a prayer of supplication for the Lord to give her a son. The prayer which all of us pray to start us on our faith journey is also a prayer of supplication—"Lord, save me ...", prayed sincerely and earnestly.

Coupled with that first prayer of supplication must be a prayer of confession—"... for I am a sinner and cannot save myself." At that point, the Holy Spirit's power to invade and regenerate our spirit is activated, and we are "born again." But that is not the end of the journey; it is only the beginning. The process of sanctification (or growing in Christ-likeness) begins immediately but is a life-long process, and confession is a necessary part of that process.

Perhaps the greatest obstacle in our path toward spiritual maturity is unconfessed sin. As David sings in Psalm 32, silence before the Lord about our transgressions results in emotional and mental turmoil and physical ailments. (vs. 3 and 4) Dr. Hobart Mowrer, an experienced psychologist, said, "So long as a person lives under the shadow of real, unacknowledged, and unexpiated guilt he will continue to hate himself and to suffer the inevitable consequences of self-hatred." Karl Menninger, M.D., quotes Dr. Mowrer in his book, *Whatever Became of Sin*, and goes on to say, "Self-punishment always involves severe conflict. The mounting internal stress of unrelieved conscience disturbs the equilibrium and organization of the personality."

Rosamond McCarty

S.I. McMillan, M.D., writes in the preface of his book, *None of These Diseases*, "Emotional stress can cause high blood pressure, toxic goiter, migraine headaches, arthritis, apoplexy, heart trouble, gastrointestinal ulcers, and other serious diseases too numerous to mention. As physicians we can prescribe medicine for the symptoms of these diseases, but we cannot do much for the underlying cause—emotional turmoil. It is lamentable that peace does not come in capsules." The prescription which he presents in his book is a return to a right relationship to God and an understanding of the basis for good health found in the Bible.

David discovered the cure for his emotional and physical distress when he confessed his sin and received the Lord's forgiveness (v. 5). Note his emphasis upon honesty before the Lord in v. 2 ("... no deceit") and v. 5 ("... did not cover up my iniquity.") As we have already remarked in Hannah's prayer, truthfulness is the key to effective communication with the Lord. None of us really want to see ourselves as we really are beside God's standard of holiness. All of us prefer to wear masks before others, and especially before the Lord. We even rationalize our behavior to ourselves! But when we allow the search light of the Holy Spirit to shine upon our souls, then we can agree with God about our sinfulness, and that is essentially what confession is. At that point we can cry to Him to "Cleanse me with hyssop, ... wash me, ... blot out all my iniquity," as David does in Psalm 51.

It is unfortunate from a spiritual, psychological, and medical point of view that our modern culture has ignored God's absolute standards of honesty, purity, love, and righteousness and has substituted a relative standard that says, "If it feels good, it must be right" or "If everybody is doing it, that makes it right." Satan's most effective trick is to deceive people with such humanistic philosophy. We want to believe the lie, because it is more comfortable than facing the truth about ourselves. But until we confront the lie, we cannot be healed.

Now let us look at the results of total honesty and confession to the Lord. In vs. 1, 2, and 11 we sense David's overwhelming relief and joy at being forgiven. His soul is bursting with gladness and song as he enthusiastically embraces the fellowship with the Lord his sin had destroyed. Note that his *relationship* with Jehovah was still intact, but his daily *fellowship* and joy (Psalm 51:12) had been absent during the period of his disobedience. Isaiah 59:1-2 warns, "Surely the arm of the Lord is not too short to save, nor his ear too dull to hear. But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear." With David's confession, however, forgiveness was immediate and fellowship was restored.

Recognizing that all of us do sin and fall short of God's standards, John wrote the prescription for restoring our fellowship with the Lord in I John 1:9, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." That is his immutable promise and should provide us with tremendous relief and joy. If unconfessed sin is the greatest obstacle on our journey toward Christ-likeness, then God's forgiveness and the joy and gratitude that result from that forgiveness are the biggest incentives toward that goal.

Rosamond C. McCarty is a member of the Royal Oak Church in Marion, Va. She is presenting the Bible study helps from a layperson's perspective.

Presbyterian Women Circle Leader's Study Guide—Lesson 3, November 1993

Two Prayers of Thanksgiving

Isaiah 12 and Luke 2:29-32

By ROSAMOND McCARTY

We began our spiritual journey toward Christ-likeness with a heartfelt prayer of supplication coupled with confession of our sinfulness (see Lessons 1 and 2). With deep gratitude for the Lord's mercy in forgiving our sins and with our hearts overflowing with thanksgiving, we skip merrily down the road. But storm clouds are gathering on the horizon, and trouble threatens to overwhelm us. How can we rejoice when we are inundated by the pressures of the world? How can we maintain an attitude of praise and thanksgiving when trials arise? The Bible passages we will study today address these questions.

Both Isaiah 12 and Simeon's prayer reassure us that the only way to survive the "swords that will pierce our hearts" (Luke 2:35) is to keep our eyes focused on the Lord who is sovereign. He alone is our salvation (Isaiah 12:2) and the only hope for both Gentiles and Jews (Luke 2:30-32).

We are reminded of the story of impulsive Peter who was able to walk across the water toward Jesus as long as he kept his eyes fixed on him. But as soon as he looked down at the turbulent waves, he began to sink (Matthew 14:25-31). We are quick to condemn Peter for losing his focus, but don't we do the same? Maybe it's not waves of the sea that overwhelm us, but all of us have experienced the fear of being consumed by our troubles. Keeping our thoughts fixed on the One who has saved us in the past and has promised to be our salvation in the present and future can best be done by the simple act of thanking him.

In the Old Testament the key word is "Remember." The children of Israel were continually being reminded of the way the Lord had chosen them, guided and protected them, blessed and sustained them. The prophets, priests, and kings urged the people to remember and to thank him.

We, too, are called to remember the Lord's many acts of kindness to us and to thank him for them. It would be impossible to enumerate all his blessings both spiritual and material, but each day our prayers can include thanksgiving for some way we have benefitted from his provision for us. An interesting aspect of our praise is that the more we thank him, the more we have to thank him for!

This lesson demonstrates vividly, however, that our thanksgiving should not only include those things the Lord has done for us in the past, but also should include praise for the promise of future blessings. In Isaiah 11 the prophet tells the Hebrew people that the Messiah will come through them, that he will be empowered by the Holy Spirit, and that he will rule the nations in peace and safety. The term "in that day" (Isaiah 12:1 and throughout the Old and New Testaments) refers to the time when Christ will intervene in history with judgment and will establish his messianic rule over all the earth, and "the earth will be full of the knowledge of the Lord as the waters cover the sea" (11:9). (For further study of "the day of the Lord," see: Isaiah 2:2-4; Joel 2:28-32; Zechariah 14:1-9; I Thessalonians 5:1-6; II Peter 3:10-13; James 5:7-11; Revelations 21:1-4.)

Isaiah 12 is written with such assurance in the Messiah's coming that strength, joy, and song are ours because the Lord is faithful and will fulfill his promises.

Simeon was a devout believer in the Lord's promise to come, and the Holy Spirit had revealed to him that he would see the Saviour before he died (Luke 2:25-35). Moved by the Holy Spirit to go to the Temple, he saw the baby Jesus with his parents and, taking him in his arms, he prayed the prayer we know as the Nunc Dimittis. Like Isaiah 12, it is a prayer of thanksgiving for the future salvation of all God's people through the Messiah. Simeon recognized Jesus as the long-sought Saviour through the Holy Spirit's special gift of knowledge, and he prophesied of the salvation and judgment to come through this child he held.

Simeon is a perfect example of the truth of Psalm 37:4—"Delight yourself in the Lord, and he will give you the desires of your heart." His life had been lived as an humble servant of the Lord, and God had given him the one thing he wanted most--an opportunity to see the Messiah.

The people of Judah faced many disappointing and disastrous events in their lives, but they held to the hope of that glorious day when their faith would be vindicated, and the Christ would come in power to restore them. Sadly, many of them then and now and many of us fail to recognize that **Jesus** is the Messiah. He came to earth once in grace and mercy and promised to come again (John 14:2 and 3). But when he comes again, it will be in judgment (Matthew 25:31-33). "In that day" those of us who know him as Saviour will go to dwell with him in glory forever (Revelations 21:1-4).

Simeon understood the identity and the mission of the child and was able to raise his voice in thanksgiving.

Perhaps the question for us from this lesson is, "Does the promise of Jesus' coming again fill us with thanksgiving, fear, or indifference?" The honest answer to that question will determine the way we face the obstacles on our journey toward spiritual maturity. Thanksgiving for the Lord's past, present, and future blessings helps keep our eyes focused on him and our feet on the upward path.

Rosamond C. McCarty is a member of the Royal Oak Church in Marion, Va. She is presenting the Bible study helps from a layperson's perspective.

BELK CATECHISM AWARDS

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

Collierstown Church, Lexington, Va.—Courtney Rhodenizer

Ebenezer Church, Kenbridge, Va.—Amanda Sweetser

First Church, Burlington, N.C.—Elizabeth Bass, Jennifer Davis, Meredith Dickerson, Logan Garrison, Brian Hogan, Loretta Miller, Virginia McGowen, Amy Parrott, Ross Pringle, Randolph Reynolds, Elizabeth Reynolds, Mary Richardson, Susan Spaeth, Matthew Walton, Stephanie Wright, and Kristin Wolff

First Church, Eden, N.C.—Holly Farmer and James Click

Gerrardstown (W.Va.) Church—Aaryn Kopp and Samantha Oester

Hickory Grove Church, Charlotte, N.C.—Jennifer Wigg and Robert Kirkpatrick

John Knox Church, Shelby, N.C.—Elizabeth Doggett

Little Chapel on the Boardwalk, Wrightsville Beach, N.C.—Micol [illegible]

Presbytery meets at Westminister, Raleigh

The Presbytery of New Hope held its nineteenth stated meeting on July 20 at the Westminster Church in Raleigh. In attendance at the summer meeting were over 370 persons, including 115 ministers and 144 elders.

The Rev. Ed Stock of the First Church, Raleigh, served as moderator. The Rev. Conway Lanford, pastor of the Westminster Church, welcomed the participants. Worship was led by members of the presbytery's Worship Committee, and Lynne Manilla gave the sermon.

Reports included the report of the Administrative Commission of the Presbytery of New Hope to organize and incorporate the Korean Presbyterian Church of Goldsboro. (See related story below.)

Debbie Taylor, associate pastor at Kirk of Kildaire, reported that the Reorganization Task Force is currently working on a vision statement and is requesting input from throughout the presbytery. The present time table calls for the committee to make a preliminary report at the November presbytery meeting. A final report will follow by the April meeting of presbytery.

The Presbytery Council recommended that the presbytery set its 1994 Mission Budget at $1,476,000. New items in the 1994 challenge budget included an additional $25,000 for new church development in Southwest Wake County; $26,000 in additional funding for campus ministries; an extra $5,000 to be used for the 1994 office lease; and $5,000 for the production of a proposed presbytery newsletter.

The report of the Preparation on Ministry Committee was given by Bill Klein, committee moderator and associate pastor of First Church, New Bern. Included was a recommendation stipulating that persons wishing to come under the care of the Preparation for Ministry Committee must ordinarily commit to receive at least one-half of their seminary training from a Presbyterian seminary. The recommendation was approved.

Candidates received by the presbytery included Eric Geil of Trinity Church in Raleigh, Mark Harper of Northgate Church in Durham, and John Ralston of University Church in Chapel Hill.

David Huffman, pastor of Trinity Church, Raleigh, gave the Committee on Ministry report. Six ministers were received into the presbytery: Richard Brand as pastor of First Church, Henderson; Mark Thomas as pastor of Peace Church, Greenville; William Hoyle as associate pastor of Hudson Memorial and Lynne Manilla as pastor of Calvary, Swan Quarter and First, Plymouth.

The next meeting of presbytery will be held on Saturday, Nov. 20, at West Haven Church in Rocky Mount.

New Hope Presbytery

Station Square, Suite 136, Rocky Mount, NC 27804 (919) 977-1440

White Memorial youth visit Northern Ireland

By MIKE SLAWSON

White Memorial Church youth group and adult advisors pose for the camera while in Belfast.

After having spent several days this summer living with Presbyterian families in Belfast, Ireland, a youth mission group from White Memorial Church in Raleigh came home with a much deeper appreciation for the culture and people of Northern Ireland, as well as the political situation there.

The group consisting of four adult advisors—Mike and Paulette Slawson, John Crumpler and Karen Rectanus—and 13 high school students from the church's youth group spent nine days in Belfast and the countryside of Northern Ireland, two days in Dublin and the Republic of Ireland, and three days in Edinburgh, Scotland.

The group lived with Irish families representing various churches within the Presbytery of East Belfast, and spent the two-week trip engaged in service, educational, spiritual and recreational activities.

Stops in Belfast included the Friendship House, a community and social outreach center funded by the Presbytery of East Belfast, where group members assisted in such tasks as food preparation and painting the facilities.

In an effort to learn more about reconciliation efforts in Northern Ireland, group members visited Church House, which is the headquarters of the Presbyterian Church of Ireland. At Church House, church leaders introduced the group to church history and some of the peacemaking efforts currently being undertaken by the church. Group members also met with the Rev. Finley Holmes, past moderator of the Presbyterian Church of Ireland and current moderator of the Presbytery of East Belfast.

Also on the group's itinerary were visits to several peacemaking centers in the area. The centers visited included Corrymeela on the Antrim Coast, the Lucan Youth Centre near Dublin and the Saltshaker Community Centre.

The trip was jointly organized by the Presbytery of East Belfast, the Presbytery of New Hope's Committee on Northern Ireland, and the Youth Missions committee of White Memorial.

Goldsboro Korean church organized

On June 20, the Korean Presbyterian Church of Goldsboro was organized as the 135th congregation in the Presbytery of New Hope with the Rev. Chang M. Kim being installed as the first pastor of the congregation.

The meeting to organize the congregation was held at the congregation's newly constructed building in Goldsboro. The facility, which was completed in December of 1992, contains over 4,000 square feet of space and includes a sanctuary, fellowship hall, kitchen, classrooms and office space. Members of the congregation assisted in many phases of the construction effort.

The church building sits on nine acres of land which was located through the assistance of First Church, Goldsboro, and Richard Moffett, a member of First Church, Goldsboro. Korean congregation members plan to use a portion of the spacious acreage to grow oriental vegetables which will be sold in the area with the proceeds being used to support their church program.

The Korean congregation has had a long relationship with the First Church Goldsboro congregation. Prior to the construction of their building, the Korean congregation would hold worship services at Goldsboro First on Sunday afternoons and, on the weekdays, morning devotionals beginning at 4 a.m. The two congregations would also worship together at Easter Sunrise Services. In addition to sharing their building with the Korean congregation, First Church has also provided financial support over the years.

Participating in the organization service of Goldsboro Korean Church were Maxine Fisher of Kinston; Nathan Butler of New Bern; Daniel Soo M. Woo of Raleigh, Youngil Cho of Raleigh; Presbytery Associate Executive A. M. McGeachy; and the Rev. Harriss Ricks, pastor of First Church, Goldsboro.

The Rev. Mark Thomas (left) with Rick Croskery, Building Committee Chairman, break ground for a new 5,000-square-foot fellowship and educational building at Peace Church in Greenville. The new construction represents the second phase of a three-phase building program.

First, Raleigh services on WYED

Effective the first Sunday of August, 1993, the First Church in Raleigh will begin to broadcast its 11 a.m. worship service on Channel 17, WYED-TV (cablevision channel 21). The station is located in Clayton and has an 85-mile broadcasting radius.

This move to WYED, which came as a result of cost factors, ends an 18-year relationship with WRAL-TV and the church is appreciative to WRAL for the assistance received since 1975.

At the time of the change to WYED, it is estimated that 23,000 television sets were tuned to the Sunday worship service.

Spring Street Church dissolved

At a congregational meeting on June 13, 1993, members of the Spring Street Church in Wake Forest voted to dissolve the congregation.

The decision followed the death last December of the church's pastor, the Rev. Enoch Kearney.

The dissolution of the congregation came after 88 years of Christian witness and service in the Wake Forest community.

With the assistance of the Presbyterian Mission Board, the congregation was organized in 1905, and their first building was constructed shortly thereafter. The present church building was constructed in 1948.

The congregation was very active and organized many groups including the Young People's Christian Endeavor Society, the Light Bearer's Society, Westminster Fellowship, Presbyterian Women, and the Young Adult Christian Association.

Congregation members were also active participants in General Assembly, synod, and presbytery events and regularly sent members to meetings, conferences and conventions.

The church was served by nine different pastors. The most recent pastor, the Rev. Kearney, served the congregation from the late forties until his death. Kearney was a graduate of Shaw University Divinity School and is survived by his wife, Peggie Mizelle Kearney.

Even with the dissolution of the congregation, the Spring Street Church will continue to live on in the Wake Forest community through the lives of the many persons who have been influenced through the church's ministry in the community. Several members, including the oldest, Mrs. Duval Purefoy, have joined the newly formed Wake Forest Church.

Economic justice event Oct. 15-17

The Women's Economic Justice Conference will be held Oct. 15-17 at the First Church in Durham.

The conference begins with registration at 3 p.m. Friday and will conclude with an 11 a.m. worship service Sunday.

The purpose of the conference is to assess and address the poverty of women and children throughout the Synod of the Mid-Atlantic, develop leadership skills for women's constituency groups, and strengthen the work of local ecumenical networks that are addressing economic conditions in the synod.

Speakers will include economist Teresa Amott from Bucknell University, U. S. Congresswoman Eva Clayton, and Lea Wise of Southerners for Economic Justice.

For more information call the Rev. Rosalind Banbury-Hamm at the Synod of the Mid-Atlantic office in Richmond, Va., (804) 342-0016.

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Mid-Atlantic Presbyterian

November/December 1993 Vol. LIX, Number 9 Richmond, Virginia

Council approves mission statement

RICHMOND, Va.—The Synod Council unanimously approved on Nov. 6 a mission statement which emphasizes working "with presbyteries."

This mission philosophy appears throughout the statement, but is perhaps most obvious in the area of campus ministries.

Campus ministries will remain a priority of synod, but the work will be done in partnership with presbyteries. Local boards will have oversight of particular campus ministries.

The synod will also work in partnership with presbyteries in evangelism, church development and racial ethnic ministries.

Other mission areas mentioned in the statement are education, justice and mercy issues, ecumenical ministries, and communication.

Conference centers, colleges, and career counseling services were placed in a category, Specialized Ministries. While the synod will maintain ties with all three, the details of those relationships are yet to be determined.

Most existing synod mission programs were included in the statement, but there were a number of exceptions.

Global mission, seminaries and synod school, were omitted. Seminaries are now supported through the PC(USA)'s Theological Education Fund, and the synod school has not been held since 1988.

The next step in the restructuring process will be several meetings of the Executive Committee with the Planning and Evaluation Committee. The first of these is scheduled for Dec. 7.

At that time, they will start working on the details of how mission will be done, including budgets and staffing. These proposals will be made to the Synod Council on Feb. 25-26, 1994, in Richmond.

Writing a new mission statement was not easy. Professional organizational consultant, Will Creed of Asheville, N.C., led council members through an arduous process over the course of two council meetings and several intermediate committee meetings.

Offering best ever

In other business, Jane Saunier, representing the Older Adult Ministries Committee, said the 1993 Mother's Day Offering collected more than $70,000. That is the offering's highest total in its history.

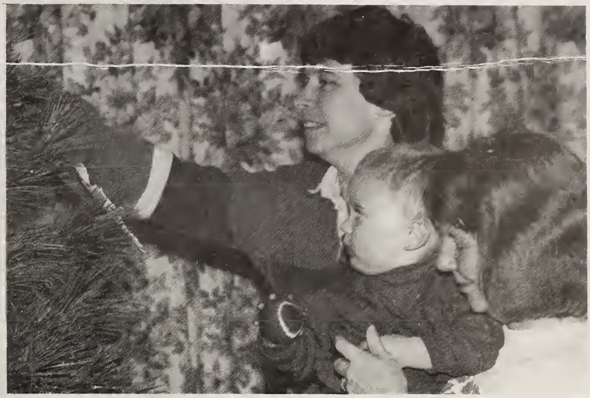
Bicentennial Fund

Transitional Associate Executive for Partnership Ministries Warren Lesane said that for every $3 being received for the synod's Bicentennial Fund prospectus, $2 is undesignated.

Associate Executive for Finance/Treasurer Joe Pickard said that approximately $167,000 had been received to date. Seven synod prospectus projects with goals less than $15,000 have already been fully funded.

In a related matter, the council approved a motion that the first $100,000 received for

(continued on page 3)



Getting the Christmas spirit

A resident of the Presbyterian Children's Home of the Highlands (PCHH) in Wytheville, Va., decorates the home's Christmas tree with the assistance of a staff counselor and her son. PCHH provides residential care for teenagers and emergency care for younger children. The home is one of five children's care agencies which will benefit from the synod-wide Thanksgiving Offering this month. *(Photo by Randy Lilly)*

Urban congregation vows to stay after fire destroys historic building

WILMINGTON, Del.—"We're still here and we'll be back," reads the sign on the chain-link fence surrounding the burned-out shell of West Presbyterian Church.

The sign stands as testimony to the determination of the 150-member congregation to rebuild after a Sept. 17 fire gutted its 122-year-old building.

Pastor Jeffrey Krehbiel said that instead of attempting to rebuild the large, ornate structure, the church will build a new, smaller West Church on the same location. Some architectural features of the old building will be incorporated if they can be preserved.

What will not be downsized is the church's desire to put its resources into continuing an effective urban ministry.

Early morning fire

The fire began about 4 a.m. in the attic of the building and burned down to the second-floor sanctuary. By the time the fire was controlled at 8 a.m., only a brick shell remained.

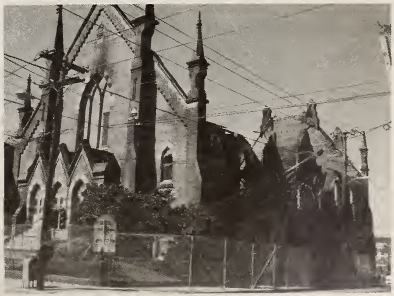
Church members and neighbors who knew the church as a mainstay of the neighborhood, gathered after the fire, comforting one another and watching in disbelief.

Virtually all the church's contents, from its extensive music library to Christmas decorations, were lost. The Speer Trust also had its offices in the church. Records there were lost, but the charitable organization also kept files at another location.

Food supplies for a Saturday morning breakfast program for the homeless were also lost, but were replaced in time to feed those who lined up to eat the next day.

Members are worshiping in a nearby YMCA until their church is rebuilt.

Organized in 1868, West Church had the largest congregation in the presbytery during the 1940s and 1950s when membership reached about 1,600. The membership declined as most white residents left the inner-city neighborhood during the 1960s.



Red brick walls and gothic spires are about all that remain after a Sept. 17 fire gutted the 122-year-old West Church building in Wilmington, Del. Members say they will rebuild in the same location. *Photo by Rob Bolt*

Kearns to lead GA national ministries

LOUISVILLE, Ky.—The Rev. Curtis A. Kearns Jr. of Gaithersburg, Md., will begin work Jan. 1 as director of the new National Ministries Division of the Presbyterian Church (U.S.A.).

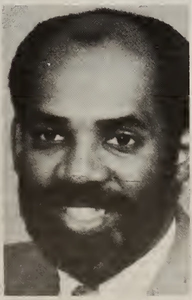
That division includes churchwide personnel services and professional development, ministries in higher education, mission funding, racial ethnic and women's ministries, evangelism and church development and social justice concerns.

Kearns, a member of National Capital Presbytery and graduate of Princeton Theological Seminary, has long been active in Assembly-level work.

He recently completed a two-year term as chair of the National Committee on The Self-Development of People, and serves on the synod's SDOP committee.

Kearns is an executive with the Chesapeake and Potomac Telephone Company.

"We decided that the person we chose and recommended to the GAC would be one who was committed to the church of Jesus Christ and who had the combination of strong management and effective leadership skills," said the Rev. Floyd N. Rhodes of Atlanta, chair of the National Ministries search subcommittee. "Curtis Kearns is such a person."



The Rev. Curtis Kearns

Kearns and two other division directors were elected by the General Assembly Council on Oct. 30, completing a three-month search process.

The council unanimously elected the Rev. Clifton Kirkpatrick to be director of the Worldwide Ministries Division. Kirkpatrick was formerly director of the Global Mission Ministry Unit.

The Rev. Eunice Blanchard Poethig, executive presbyter of Western New York Presbytery, was elected director of the Congregational Ministries Division.

Kirkpatrick began work Nov. 1, and Poethig assumes her new position Jan. 1. All three will be paid $66,000 annually.

Like the good shepherd who restores souls

By RICHARD L. MORGAN

Christmas is a season for children. We celebrate God coming to earth as a "little baby thing." If we want to recapture the spirit of Christmas, we can usually do that in the excitement and wonder of a little child.

I experienced this again recently while visiting in a home where a young father was caring for his two sons. They were waiting for a court hearing which would determine final custody. I had to admire the father who was devoted to the care of his little boys.

Aaron, age 3, told me that he wanted to recite the 23rd Psalm; and with amazing ease he recited those precious words. When he got to the third verse, he said, "He 'toreth' my soul." It was only later that I realized he had said more than he knew. He was a victim of divorce, soon to be told by a sober judge in a cold courtroom that he would live with only one of the two people he loved most in the world.

Aaron reminded me of another little boy in a Children of Divorce group I led. Freddy never said much, but just sat in silence. When I asked him how he felt he said, "I feel sad all the time. I'm like a piece of paper torn in two."

Broken children from broken homes do have their souls torn by this disruption. God doesn't rear our souls, but life does. Aaron's plight is sad, but even sadder are the endless cases of child abuse, where children are punched in the stomach or stuffed in garbage cans. An even more subtle abuse is parents who mesmerize children with Nintendos and toys to avoid being inconvenienced by them.

This is the season when we remember that God chose to enter human history as a child. As George Macdonald expressed it:

They were all looking for a king,
To slay their foes and lift them high.
Thou camest, a little baby thing
Who made a mother cry.

Jesus embraced the little children the disciples wanted to push away. He identified himself with every child when he said, "Whoever welcomes one such child in my name welcomes me" (Mark 9:37). He warned that, "And whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea." (Mark 9:42)

Sociologist Urie Bronfenbrenner says that every child needs at least one adult who is absolutely **crazy** about him or her. They need someone who loves them without reservation, and is always "there" for them.

What better way to celebrate the Christchild's advent than to show love to a child. Not just our children or grandchildren, but some child whose soul has been torn by thoughtless, neglectful adults. How much better our affirming **presence** than all these presents!

In that way we will be like the good shepherd who **restores** souls.

Dr. Richard L. Morgan of Lenoir, N.C., is a retired Presbyterian minister, interim pastor, and author of several books on aging.

COMMENTARY

Letter writer's attitude may be as destructive as those he attacked

John McDaniel of Hendersonville, N.C., is a beloved brother in Christ; but when he composed his letter which appeared in the last issue, he apparently neglected to consider the possibility that his attitude might be as destructive of the church as are those attitudes he attacks.

However, Marj Carpenter did not make up the responses to the report on "Inactive Presbyterians." She didn't even interpret the results; she quoted from the Executive Summary which is available from the General Assembly office for free.

Marj Carpenter is not the sinister influence pulling our Church to shreds and neither are the contentious liberals and conservatives who "can't stand to be...in the same congregation." My heart goes out to Mr. McDaniel if this is the way he experiences Christianity. In our congregation both extremes are represented; and yet, we find ways to treasure and honor each other, worship together, cry and have fun together and under the leadership of a new pastor are beginning to search for ways to grow in the faith together. Our doors are open: join us!

Catherine Jackson, also of N. C., came much closer to the cause of our woes when she pointed toward the prophetic message of scripture. What she seems to miss, however, is that each judgment she cites came in response to very specific historical circumstances.

Ms. Jackson wrote in search of someone who would heed "the warning that God in His mercy has been sending us." The more fundamental question we should be asking is: Where is the Prophet who, in the unique historical circumstances of the dawn of the 21st Century, will fearlessly sound the clarion Word of God that it is not the Will of God to punish us when we are bad but to reward us when we "keep His commandments and walk in His ways."

The faint breezes of reform are beginning to stir in the Church. But just as the reforms of King Josiah (II Kings 22:1-23:30 and II Chronicles 34-35; esp. II Kings 23:26-27) were too little, too late to save Judah; so too will these latter day reforms be too little, too late without the Prophetic Word of God.

Beloved of Christ, pray fervently that God will anoint His Prophet for Our Day, and that right early!

David Bremer
Princess Anne, Md.

Applauds writer's rebuttal of article on inactives

Having just completed the reading of my *Mid-Atlantic Presbyterian* for September, I find myself compelled to applaud Mr. John McDaniel's letter rebutting a previous article on inactive Presbyterians.

Quite frankly, I don't see how he could have expressed himself anymore clearly than he has, however, I would like to add a couple of observations of my own.

Even as we hear inclusiveness and understanding from our pulpits and in our publications, in reality if you hold an opinion on any social or theological issue that is to the right of Karl Marx, you are categorized as "out of touch" and not in concert with modern day Presbyterianism. The laity (those other Elders) have been placed on the back burner in lieu of clergy who sing the "company song" and support the secular programs Mr. McDaniel spoke of. Men in the Presbyterian Church have not "just gradually drifted away," as Ms. Carpenter states, but have actually been driven out of many activities and roles of responsibility because of a well intentioned but over zealous campaign to be inclusive and non-sexist.

The unfortunate result of these influences on many of us is not departure, but rather a withdrawal into inactivity. Lowered physical and financial contribution, luke warm witnessing and a loss of zeal for committed Christian living are the legacy of a denomination that fails to see the real reasons for inactivity.

I've always heard, "if you don't want to hear the answer don't ask the question." It seems to me that we are always asking why people are leaving but when the answer comes back, it's not politically correct and therefore not the right one. It's easy to see why one would assume that there are "good things" which cause a drifting away from church, but only if you don't look very closely.

Michael L. Hodges
Chesapeake, Va.

Letter should not have be printed by paper

Regularly I read several synod newspapers, particularly so with an eye for presbytery and synod initiatives in global mission.

In the latest issues (September/October 1993) of the *Mid-Atlantic Presbyterian* I was troubled to read a letter submitted by Mr. John McDaniel of Hendersonville, N.C. Mr. McDaniel, or anyone else, is entitled to have opinions different than those articulated by Marj Carpenter, in an earlier issue of the paper, reference the decline in membership of Presbyterian churches; and it is appropriate for other opinions to be expressed in Presbyterian publications.

However, Mr. McDaniel moves, in his commentary, from his different opinions to words that are inflammatory and very likely to be misunderstood, as he talks about what he calls "exploitation of church influence." Furthermore, he misconstrues the efforts of Presbyterians to follow through on actions of the General Assembly, actions which relate to political matters that have a bearing on our practice of the Christian faith.

By reference to a questionable quote, made by his daughter who was employed in the former Global Mission Unit, he suggests that "lobbying and political influence peddling" is a common activity in the General Assembly offices, and that we do this in order "to promote (our) own power, position and agenda." That is a very unfair indictment of those of us who are called to serve the whole church from the program offices of the General Assembly.

I, as one General Assembly level staff person, very much regret that the editorial staff of the *Mid-Atlantic Presbyterian* felt that they had to print Mr. McDaniel's letter.

Homer T. Rickabaugh
Louisville, Ky.

Gun control at wrong level

George P. Williams (*Mid-Atlantic Presbyterian*, September/October 1993, p. 2) is of course right: the gun control legislation of the past 40 years has not been particularly effective. But he overlooks the reason, which is that controls have been applied at the state level rather than at the federal.

Guns, particularly handguns, are lethal instruments, the chief purpose of which is to coerce other human beings. Their ownership and use cry out for regulation. At a minimum, the piece itself should be registered, the owner should be licensed and clearly identified (by photographs and fingerprints), and the manufacture and sale of all firearms should be tightly controlled. If this were done at the federal level, much better results would be achieved; and the availability of the instrument of choice for most crimes of violence would be substantially reduced.

continued on page 3

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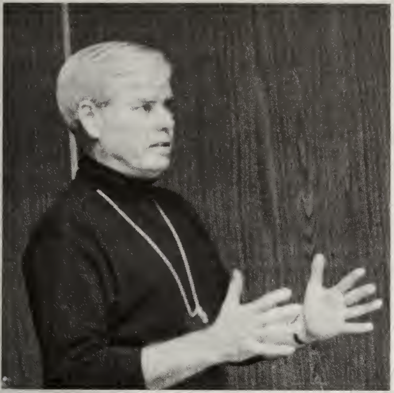

Professional organizational consultant Will Creed of Asheville, N.C., leads the Synod Council through process of writing a new mission statement.

Couple has 'passion for stewardship'

By J. RILEY McDONALD

The voice on the telephone was brimming with enthusiasm. "Oh, I think we can do it!" he said.

We had been in similar conversations many times since we first met in 1984, usually regarding projects of the New Castle Presbytery SOAR (Stewardship of Accumulated Resources) Committee.

A number of successful seminars have been sponsored by this group in which Tom Brockenbrough had one leadership role or another. Sometimes, in fact, he was the one who handled the "loose ends."

We would often ask, "Tom, would you handle the parking or the refreshments or registration?" With that gleam in his eye, he would enthusiastically move forward to do what needed to be done.

Mary Lou and Tom Brockenbrough don't just encourage others to give and to do, they back their stewardship commitments with actions and gifts of their own. An example is the Pooled Income Fund they established in 1990 through the Presbyterian Foundation, which after their lifetimes will provide a continuing income in perpetuity to the First Church of Newark, Del. But after all, that is not too unusual since Tom Brockenbrough served for years on his church's stewardship committee and led many of their annual financial campaigns.

During this same period, Mary Lou was teaching Sunday school. As a matter of principle for her, she always taught classes other than those her two children attended. Both Mary Lou and Tom lead by example, whether in stewardship or Christian Education.

Learned early

"Well, Mary Lou and Tom, where did your sense of stewardship come from?" I asked.

"I remember, that out of my weekly allowance of $1.25, I always had money to give for Sunday School," answered Mary Lou.

"When I had a serious operation as a child and was not expected to live, my grandmother told me that 'the Lord had saved me for a purpose,'" Tom told me. He went on to say that it is often parents and grandparents, as in his case, who set the example for good Christian stewardship.

With donors like these, what a joy it is to be in the work of stewardship development in the Presbyterian Church!

Area representatives

The Presbyterian Foundation representatives in the Synod of the Mid-Atlantic are:

Doug Aitken, (919) 672-6042, presbyteries of Charlotte, Salem and Western North Carolina;

Riley McDonald, (410) 381-0689, presbyteries of Baltimore, National Capital and New Castle;

John Pilutti, (919) 231-9524, presbyteries of Coastal Carolina, Eastern Virginia and New Hope;

Jan Schneider, (703) 949-5590, presbyteries of Abingdon, the James, the Peaks and Shenandoah.

Davidson site for '94 Synod Assembly

(continued from page 1)

the Synod Conference Ministry project be distributed equally between Chesapeake Center, Massanetta Springs and William Black Lodge and be used for program development.

1994 Synod Assembly

Davidson College in Davidson, N.C., will host the 1994 Synod Assembly. The site selection is in accordance with the 1993 Synod Assembly's action requesting that Presbyterian-related institutions be considered as possible locations for the next assembly.

Council changes

The Synod Council accepted "with regrets" the resignation of vice chair **Bob James**, representative from Charlotte Presbytery. Peta Patton from Abingdon Presbytery was elected vice chair, to complete the rest of James's term.

Gun control

(continued from page 2)

No reasonable interpretation of the Second Amendment would see in its language anything beyond the guarantee that the states shall not be denied by the federal government the right to maintain an armed militia. Even if (in my view, perversely) the amendment were construed as extending the right to bear arms to the isolated individual, no legitimate "right" of his would be significantly "infringed" by regulation.

Arthur F. Stocker
Charlottesville, Va.

Bible study 'right on'

Rosamond McCarty's Lesson 1 for the Presbyterian Women Circle Leader's Study Guide, September 1, 1993, is right on target. How can we claim to live a Christ-centered life unless we also believe that Christ cares, and that he guides us as we relinquish "our" way to "his" way through regular communion-prayer.

To Ms. McCarty's insights I say a resounding Amen!

Carole Clark
Stafford, Va.

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Presbyterian Church (U.S.A.) Foundation

Loans, grants available from synod to help small churches and new congregations

The Synod of the Mid-Atlantic provides two methods of financial support for small or developing congregations within the region.

The Small Church and Manse Loan Fund, with assets of just over $1 million, provides low-interest loans for construction or renovation of church buildings or manses.

To be eligible for a loan, a congregation must have fewer than 250 members or be a new church development. Existing small congregations may borrow up to $25,000, while the maximum loan for new church developments is $50,000.

The New and Small Church Grant Fund is used to make one-time grants of up to $2,500 using the earnings of two trust funds dedicated to the support of home missions, plus other sources of income identified by the synod's Finance Committee.

For the grants, small congregations are also defined as those with 250 or fewer members.

Grants are made after Oct. 1 of each year. Grant applications must be recieved in the synod office by that date. Loan applications are accepted all year.

While the synod's Finance Committee approves a grant or loan, the presbytery in which the church is located must first review the application and approve the request.

Loans are secured and have a maximum term of 12 years. The annual interest rate is the greater of seven percent or the prevailing prime rate less eight percent.

During its most recent meeting, the Synod Council approved four grant requests.

Grants of $2,500 each were approved for three churches in Coastal Carolina Presbytery—Blandonia, Grace and Snead's Ferry—for the purchase of furnishings and equipment.

The council also approved a $2,500 challenge grant to Covenant Church of Kannapolis, N.C., in Charlotte Presbytery. If the congregation meets the challenge, the money will be used to help purchase a heating plant for its sanctuary.

For more information about the Synod of the Mid-Atlantic's loan and grant programs, contact the Rev. Joseph L. Pickard, Associate for Finance/Treasurer, Synod of the Mid-Atlantic, P.O. Box 27026, Richmond, VA 23261-7026, or phone (804) 342-0016.

Hurricane Emily spares Outer Banks churches

Approximately $11 million in damage due to Hurricane Emily is now projected by the state of North Carolina, according to Chuck Noonan, staff associate for finances in New Hope Presbytery.

Noonan said two Presbyterian churches—Outer Banks and Roanoke Island—were spared damage when the storm veered east, away from the northern part of the coast.

Pastors offering counseling and volunteer work crews converged on the Outer Banks after the storm, according to Larry Edwards, the presbytery's staff associate for church and society.

Edwards said Presbyerian congregations in North Carolina were asked to volunteer for clean up and repair and to donate money for flood relief.

Noonan said 683 primary dwellings were damaged by flooding, with 168 of those destroyed. He said displaced people are permanent residents, not summer residents owning beach homes.

The denomination has set up a disaster relief account for people affected by Hurricane Emily. The account number is 9-2000107, and checks can be sent to Central Receiving Service, 100 Witherspoon St., Louisville, Ky. 40202-1396.

—Alexa Smith, PC(USA) News

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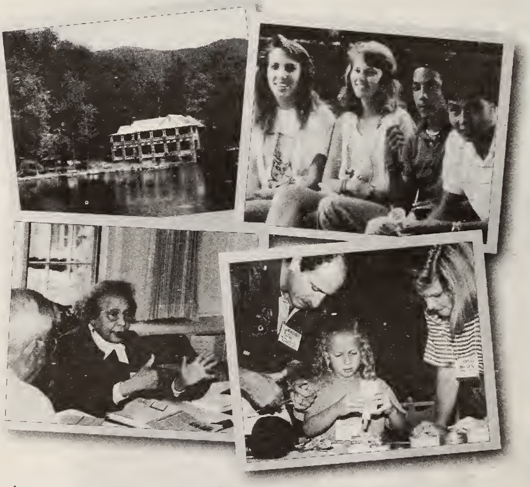

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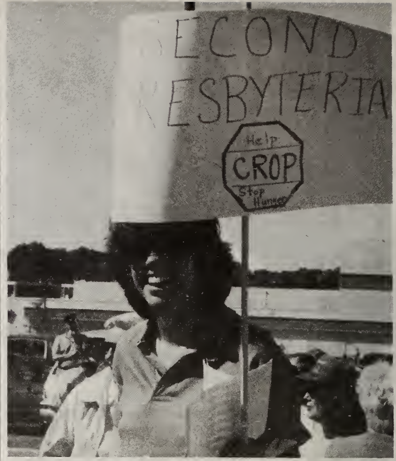


CROP walker

Kathryn Pryor, a member of Second Church of Richmond (Va.), was one of the walkers during the city's CROP walk on Oct. 3. Throughout the nation, church members put on their walking shoes this fall to raise money to improve the lives in 70 foreign countries through the Church World Service-sponsored event.

African American mission conference set for April 15-16

RICHMOND, Va.—"African Churches Speak: Synod of the Mid-Atlantic World-Wide Mission Conference" is scheduled for April 15-16, 1994, on the campus of Union Theological Seminary in Virginia.

The mission conference is sponsored by the synod's Global and Ecumenical Ministries Committee in partnership with UTS and the Presbyterian School of Christian Education.

Friday evening's keynote speaker, Marj Carpenter, currently works for the PC(USA) as a mission interpreter and reports on international news. For many years she was manager of the PC(USA) News Service.

Friday evening will also feature international worship and communion.

Workshops on a variety of topics fill the schedule on Saturday, complete with activities for youth.

Brochures with registration forms will be mailed before the Christmas holidays.

For more information, please contact the Rev. Sylvester H. Bullock at the synod office, P.O. Box 27026, Richmond, VA 23261-7026, phone (804) 342-0016 or (804) 520-6345.

BELK CATECHISM AWARDS

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

The most recent recipients are from:

First Church, Cherryville, N.C.—Anna Beam, Andy Davis, Katie Davis, Lindsey Farris, Elizabeth Putnam, and Will Upchurch;

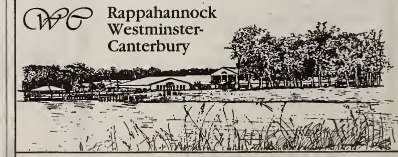
First Church, Raleigh, N.C.—Robert Leonard, Virginia Lyons, and Alien Thomas;

Hickory Grove Church, Charlotte, N.C.—Casey Workman;

Raeford Church, Raeford, N.C.—Brandon Herron, Feanna Jattan, Lynn Russell, and Tricia Subaran;

Shelby Church, Shelby, N.C.— Claire Boyette and Anna Rose.

RWC Rappahannock Westminster-Canterbury



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Union Theological Seminary

IN VIRGINIA

Genie Addleton, Editor

November 1993

President T. Hartley Hall IV Announces Retirement

In a letter to members of the Board of Trustees and in a called meeting of the faculty on September 30, UTS President T. Hartley Hall IV announced that he plans to retire in the summer of 1994. He came to Union in 1981 after serving almost three decades in the pastorate and as a member of the faculty of Vanderbilt Divinity School.

During Dr. Hall's administration, Union has broadened the base of its institutional reach and its constituencies. It has also re-positioned itself as a national and international theological institution reflecting its relationship to the Presbyterian Church (USA), the new denomination created by the 1983 reunion of two national branches of Presbyterianism.

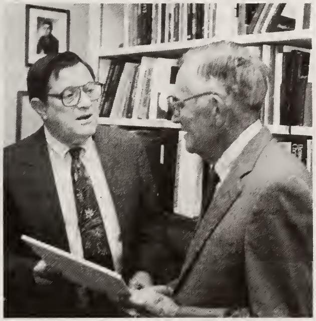
The program of Union Theological Seminary has continued in the traditional full-time residential model of education and in the subject matter offered. Emphasis continues to be on providing students with a solid foundation for the ministry: Biblical languages, the history of the Christian church, Reformed theology, and the practical skills of ministry.

The seminary has also responded creatively to a changing world by building in greater flexibility in the curriculum. Services have been expanded for students' community life and personal growth, and global awareness has been increased through travel-study seminars in the Middle East, Central America, and Africa.

Retirements of long-tenured professors have also introduced change to the seminary's distinguished faculty. During Dr. Hall's administration, Union has replaced 14 of its 23 full-time faculty. Younger faculty members have been recruited to ensure continuity of Union tradition. "Appointment of younger scholars is an established pattern here," Dr. Hall has said. "Most of our distinguished scholars in the past were new to teaching when they arrived. Young faculty have more years to develop an institutional loyalty and commitment."

Through improved management, new investment strategies, aggressive board leadership, and favorable market conditions of the 1980s, the seminary's endowment has increased from less than $20 million in 1981 to over $70 million today. Union has also accumulated an additional $10 million held in trust by others on behalf of the seminary.

With such resources, Union Theological Seminary has been able to stay the course during a time of fragmentation and polarization in the church and also to clear a backlog of deferred maintenance, investing over $2.5 million to make turn-of the century buildings energy efficient and to provide facilities to meet today's educational and residential needs.



UTS President T. Hartley Hall IV and Dr. Samuel Spencer, chairman of the Board of Trustees.

Dr. Samuel R. Spencer, Jr., chairman of the seminary's Board of Trustees, has high praise for Hartley Hall. Dr. Spencer said, "In an era of difficulty for most similar institutions, Union has moved into the 1990s with an excellent faculty and staff, a rising tide of applications for admission, and strong, well-managed financial resources. Thanks to Hartley's leadership and faithfulness to the church, Union is recognized in theological education circles across the country as one of the nation's strongest seminaries."

UTS Professors and Alumnus Contribute to *HarperCollins Study Bible*

Three members of the UTS faculty and an alumnus of the seminary are among the experts on the Bible and the ancient Near East who provided annotation for *The HarperCollins Study Bible* to be released this fall by HarperSanFrancisco, a division of HarperCollins Publishers. Dr. James L. Mays, emeritus professor of Hebrew and Old Testament interpretation and Distinguished Visiting Professor of Old Testament, served as consulting editor and was a contributor. Other UTS faculty members involved in the project are Dr. S. Dean McBride, professor of Old Testament, who was a member of the *New Revised Standard Version (NRSV)* revision committee; and Dr. W. Sibley Towner, The Reverend Archibald McFayden Professor of Biblical Interpretation. Dr. Patrick D. Miller, Jr. (B.D.'59) was also a contributor to the *Study Bible*. Dr. Miller, who was professor of Biblical studies and dean of the faculty at UTS, is now on the faculty of Princeton Theological Seminary.

According to pre-publication information provided by the publisher, The *HarperCollins Study Bible (NRSV)* is designed to put the best of current biblical scholarship at the disposal of everyone interested in the Bible's meaning. The project was sponsored by the Society of Biblical Literature, which is the oldest and largest of the learned societies devoted to biblical study.

The HarperCollins Study Bible draws on the expertise of men and women who have devoted their entire careers to biblical texts. In an interview published in the September issue of Religious Studies News, Wayne A. Meeks, the *Study Bible's* General Editor, said, "[T]he project's success depended on the quality of the people whom we got to write the notes and introductions to the biblical books. And we agreed . . . that we ought to aim to find people who really were expert in the particular documents, who had shown considerable experience in working on the particular book on which we asked them to write. At the same time, we wanted persons who had demonstrated ability in communicating to others than peer scholars—in communicating without condescension to people who were not specialists."

General introductions to each of the books of the Bible provide clarity and intriguing insights into biblical archaeology, geography, important figures, and ideas. Fascinating and precise maps were prepared exclusively by Hammond, a leading map maker. The study notes, which are clearly keyed to the text, facilitate interpretation, help explain difficult concepts, highlight major themes, and point out fascinating recent discoveries, and provide authoritative study notes by leading biblical experts.

The HarperCollins Study Bible (NRSV) will be available in the UTS bookstore, which is located in Lingle Hall on the campus of PSCE. The cloth edition is $40.00. The student edition (without jacket) is $30.00.

UTS Presidential Search Is Underway

The process of selecting Union Seminary's sixth president has already begun under the leadership of Dr. Samuel Spencer, chairman of the seminary's Board of Trustees. Immediately after President T. Hartley Hall announced his retirement, a search committee was formed to screen applicants and make recommendations to the trustees, who will elect the new president. Trustee William A. White, Jr., of Charlotte, North Carolina, has been appointed chairman of the committee.

Other members of the search committee are Michele Allen, president of the Student Government Association, and trustees Roxanna M. Atwood, Robert L. Avinger, Jr., Nancy Gottwald, and W. Taylor Reveley III. The Alumni/ae Association is represented by Charles Williams, and the administrative staff by Jean Cooley, director of student life and associate to the dean. Faculty members serving on the committee are William V. Arnold, Jr., H. McKennie Goodpasture, J. Frederick Holper, and Douglas F. Ottati.

As a first step in the search process, two consultants from outside the seminary community met with trustees, faculty, staff, and students to gather opinions about the type of leadership the seminary needs at this time. Information gathered by the consultants will be compiled in a report which will be submitted to the search committee and the Board of Trustees.

Applications and nominations for the position are being widely solicited. Dr. Spencer said the process of selecting the new president will take approximately six months. "We expect the new president to be on the job before the opening of the seminary's 183d session in September of 1994," he said.

Nominations from alumni/ae and friends of the seminary should be sent to the Presidential Search Committee at the following address:

Presidential Search Committee
Union Theological Seminary in Virginia
3401 Brook Road
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Rick Hill (at lower left), campus minister at James Madison University in Harrisonburg, Va., leads singing prior to "awesome" worship service at POWER Student Leadership Conference.

Mid-Atlantic students consider P.O.W.E.R. of spirituality

CHARLOTTE, N.C.—More than 100 students from 30 campuses in the Southeastern U.S. gathered here Aug. 15-18 at Myers Park Church for the third annual POWER Student Leadership Conference.

Under the theme "Harnessing the Hurricane: The POWER of Spirituality," student and campus ministry leaders from the Synod of the Mid-Atlantic were joined by students from campuses in four other PC(USA) synods.

The conference has become a vital link in the equipping of leadership in the Presbyterian student groups at colleges and universities across the region, according to George Gunn, chaplain at Lees-McRae College in Banner Elk, N.C.

The acronym P.O.W.E.R. reflects the breadth of the event with a focus on Program, Outreach, Worship, Education, and Recreation.

The 1993 conference featured 13 workshops in which practical skills and experiential knowledge were shared. Major time was spent in small groups, searching for an understanding of spirituality as it is found in the world of the 1990s. As in the past, the group found its center in building community and in "awesome worship," reported Gunn.

As the small groups sought to define spirituality, they were led to a deeper perception by their involvement in hands-on service in the city of Charlotte. Moving outside the walls of the Church, students traveled one day to eight different sites to work with community ministry agencies.

"In their witness to today's student generation, as well as to the church of which they are a part, these student leaders give evidence that the Spirit is at work and a new and vital spirituality marks the movement of God's people on campus today," said Gunn.

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'Hands-on' event planned for 6th-8th graders

By JOHN MAYES
Conference Director

"Disciples of all Nations" will be the theme for the 1994 summer 6th-8th grade "Hands-On" Conference at Massanetta Springs Conference Center in Harrisonburg, Va.

Due to the popularity of the 1993 event, there will be two sessions: Session I will be June 17-20 and Session II will be June 22-25.

Through theme presentations, group activities and ten cultural workshops, participants will explore and experience the diversity of the people of God. Together we will be challenged by different perspectives and expressions of the Christian faith from among "every nation, tribe, people, and language."

These experiences among neighbors and strangers will be opportunities to discover that in diversity we are one in Christ. It is through Christ that we will realize our call as peace-makers to love our enemies, build up God's people, and make disciples of all nations.

As at last summer's "True Colors" Conference, "hands-on" workshop experiences will be the most inspirational feature in developing the conference theme. Participants will have the opportunity to experience interrelated elements of faith, art, history, cuisine, music, and other aspects of two cultures of their choice. Culturally diverse workshop directors from Korea, Italy, South Africa, Russia, Mexico, China, India, Scotland, the Middle East, and/or others—as well as Native North Americans—are currently being sought.

Twenty four high-school-aged enablers are also being recruited to work on three leadership teams. One workshop enabler will assist each workshop director.

Seven activity enablers will work with the activity director, Bill Chase of Alamance Church, Greensboro, N.C., to develop and provide organization for free time and social events.

Participants and high school leaders share closing worship during the 1993 6th-8th grade event at Massanetta Springs. The success of this first-time event has led planners to schedule two sessions for 1994.

Two theme directors and seven theme enablers will jointly create and produce theme presentation, worship, and devotional activities. Each young leader will have the opportunity to grow through preparation for the conference, personal interaction with participants, and individual leadership training and guidance with other church leaders.

Conference Director John Mayes of Raleigh, N.C., may be contacted at his home, phone (919) 781-0548.

Former presbytery exec dies

The Rev. Clements E. Lamberth Jr., former general presbyter of Concord Presbytery (now Salem) died of cancer Sept. 19 at his home in Washington, Pa. He was 60.

Memorial services were held Sept. 22 at Church of the Covenant (where he was pastor) in Washington, Pa., and Sept. 25 at First Church, Statesville, N.C.

Lamberth, a native of Brownsville, Texas, graduated from Austin College, got his B.D. from Princeton Theological Seminary and earned a doctorate from McCormick Theological Seminary. He was ordained in 1958.

Lamberth went on to serve churches in Grapevine, Coleman and Lubbock, Texas, and the Church of the Covenant. He served as moderator of two presbyteries, stated clerk of Palo Duro and Concord Presbyteries, and for 13 years was general presbyter of Concord Presbytery.

Lamberth was an original member of the General Assembly Council following reunion in 1983. After completing his term on the council, he served as chair of a task force that devised a new plan for mission partnership funding between the General Assembly and its 16 synods.

Clements E. Lamberth

Surviving, in addition to his mother, are his wife, Bonnie Jean; one daughter, Elizabeth; two sons, Jim and David; one brother, John; one sister, Ora Lee Allshouse; one niece and two nephews.

—PC(USA) News Service

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Co-Keynoters: Isabel Rogers and Tom Tewell individually and in dialog

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Choose five workshops, all related to Stewardship: Attitude Adjustment; Theology in Congregations; Tithing; Budget Building; Preaching; Year-Round Education; Choosing the Right Campaign; Generations; Endowments; Values Clarification; Multi-Year Planning; Recruiting & Training Volunteers; Ethnic Context; Small Membership Congregations; Mission Interpretation; and more.

Ceanfagliones serve older adults with enthusiasm, energy

By JAN McGILLIARD

As he grew older, wiser and more experienced, Frank Ceanfaglione began to question the very common phrase: "The youth are the life blood of the church."

In fact, his feelings about the vitality of people his age and older led him to say "yes" when asked to serve on the Presbytery of Baltimore's Education and Nurture Committee. Since then, Frank and his wife, Bette, have been active enablers of older adult ministry for the presbytery.

The fact that growing numbers of older adults in all phases and stages of life are participating in church activities convinced them of the need to establish a specific ministry that would emphasize issues of aging.

Bette and Frank are excellent role models for all who work with them, exhibiting enthusiasm, energy, a don't-give-up attitude, and leadership skills that draw local congregations into a growing network.

A special interest of the Ceanfagliones is the "Older Adult Experience," a fall retreat for seniors held at Chesapeake Center, the synod's conference center at Port Deposit, Md. Every year about 40 persons gather for spiritual growth and fellowship, thanks to the Ceanfagliones' efforts to coordinate this event.

In the spring, they invite participants back for a "Reunion Picnic," providing an opportunity to renew friendships made in the fall. Being witnesses to the community that is built in a retreat setting is ample reward for all they do to create a meaningful and mirthful program.

Bette and Frank Ceanfaglione

Of 70 churches in Baltimore Presbytery, 42 are involved in the older adult ministry network, meeting on a regular basis to share information, develop programs, and raise awareness about issues of concern to older persons. Their goal, of course, is to involve all the churches in the presbytery in an exciting ministry that involves and advocates for older adults.

Another goal is to dispel the many stereotypes of aging and to encourage the generations to become more involved with one another.

Like many of our enablers, Bette and Frank bring with them a lifetime of experience through their involvement in the Presbyterian Church, and through raising three children and nurturing many more.

They celebrated their 50th wedding anniversary last year, and decided they still make a pretty good team.

Jan McGilliard of Blacksburg, Va., serves as staff to the synod's Older Adult Ministries Committee (formerly the Mid-Atlantic Association of Ministries with Older Adults).

Rogers, Tewell are keynoters

MONTREAT, N.C.—Past PC(USA) moderator Isabel Wood Rogers and Houston, Texas, pastor Thomas K.Tewell will be co-keynoters for the annual national Stewardship Conference, April 17-20.

The conference theme, "It's a Matter of Attitude," expresses the planning team's definition of effective individual and congregational stewardship. This year's conference, in response to evaluations from earlier conferences, will focus on specific how-to's for pastors and laity who are members of congregational and presbytery committees.

In addition to five periods with the keynoters, participants will have the opportunity to attend five of 15 workshops offered.

Workshop leaders will include Robert Richardson, Al Kissling, David McCreath, Phil Williams, Saundy Templeton, Frank Colclough, Leslie Schrader, Jay Hudson, Yvette Dalton, Bruce Chapman, and Vicki Poole.

Registration information is in the 1994 Montreat catalog or call 1 (800) 572-2257.

Synod youth leadership training event attracts 180

HARRISONBURG, Va.—One-hundred-and-eighty youth and adults participated in the annual Youth Leadership Training Event Oct. 1-3 at Massanetta Springs.

Senior high youth who are leaders and adults who work with youth participated in a variety of workshops and events. The annual event is sponsored by the synod's Youth Council.

A variety of 90-minute workshops included topics like retreat planning, faith development and spirituality, dealing with human sexuality issues in the church, racism, and youth empowerment.

Dee Koza presented the keynote address on Ephesians 4:12-13. Dottie Metropol and Bill Chase enlivened the large group sessions with music, mixers and games.

Worship on Sunday morning, led by the Worship Workout under the able and creative direction of Edyth Potter and Jimmie Hawkins, was a highpoint of the weekend. Dramatic interpretation of scripture, liturgical dance, prayer, music and the celebration of the Lord's Supper ended the weekend event.

An offering for relief efforts in India and in the Midwest was taken totaling $195.55.

Several participants witnessed to how God and the church helped in their lives.

Next year's Youth Leadership Event will be Oct. 7-9, 1994, at Massanetta Springs.

Massanetta offers youth ski retreats

Massanetta Springs Conference Center in Harrisonburg, Va., will offer special rates for Presbyterian church youth group ski retreats.

Twenty-three groups took advantage of the special rates in 1992. The center offers these rates for church youth retreats because of its commitment to providing opportunities for worship, fellowship and service for young people.

A daily rate of $30.68 per person will buy three meals, lodging with linens in the motel building, and evening snacks around the fireplace. A minimum of 20 youth is required for this special rate, and two adults stay free with each 20 paying youth.

Also available is the Wilson Cottage, which sleeps up to 25 people and can be rented with or without linens. Purchase of meals from Massanetta Springs is optional for those using Wilson Cottage, which has its own kitchen facilities. Price per person at Wilson Cottage starts as low as $10.90 per person per night.

Groups must make their own reservations for ski packages at Massanutten Village Ski Slopes which is located approximately seven miles from Massanetta Springs.

Massanetta Springs, which is owned and operated by the Synod of the Mid-Atlantic, is located near I-81 and is a two-and-a-half-hour drive from Washington, D.C., or Richmond, Va.

For more information call (703) 434-3829 weekdays between 9 a.m. and 5 p.m.

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Presbytery representatives learn how to respond to clergy misconduct

By ROSALIND BANBURY-HAMM

RICHMOND, Va.—The news of clergy sexual misconduct has hit the secular press in recent months. Courts have awarded large cash settlements to women abused by their pastors. Yet the phenomenon of clergy sexual misconduct is not well understood.

The Synod of the Mid-Atlantic sponsored a training event here Oct. 11-14 for presbytery representatives from Committees on Ministry, staff or other appropriate persons.

The trainer was Elizabeth Stellas from the Center for the Prevention of Sexual and Domestic Violence, Seattle, Wash. The three-and-one-half day event dealt with professional conduct; the issue of power in the ministerial relationship; appropriate "boundaries" in the ministerial relationship; "sexualized" behavior; the role of the presbytery in education, intervention and response to accusations of clergy misconduct.

The training emphasized a church response based upon the church's understanding of protecting the most vulnerable in our society. Just as Israel in the Old Testament was to exercise special care for widows, children, and strangers who had little protection in that society, the church is called upon today to protect those who are physically or emotionally vulnerable.

Examples of adults who are emotionally vulnerable are persons whose loved one is dying, those undergoing marital conflict or divorce, those experiencing serious illness, those who have lost jobs, those who as children were victims of child abuse or molestation. Any person who is normally self-confident and competent may become emotionally vulnerable depending on the circumstances in her or his life. Clergy have access to people in the most traumatic and intimate times in their lives. It is of supreme importance that the clergy not violate the trust placed in them.

The role of the clergy is one of authority, power and service to the members of a church. Clergy are responsible for interpreting God's word and bringing words of comfort and healing in the midst of crisis.

Clergy violate the trust of congregants when they use the authority and power of their position to influence congregants to engage in sexual activity. In terms of the consequences suffered by the victims, the closest parallel to clergy misconduct is incest.

Adults experiencing emotional crisis or personal vulnerability are unable to give truly informed consent to sexual relationships with their pastors. Adults who are abused by their pastors feel betrayed, lost, isolated from God and the church.

Congregants should be able to expect safety and sanctuary in the church but instead it can become a place of abuse. Clergy are responsible for maintaining appropriate boundaries with their congregants.

Stellas said that the victims of clergy sexual abuse "ask so little of us. They love their church." She said that the victims ask for four things:

1) to be believed. Often the victims are not believed or supported by the church, which supposedly stands for justice and compassion. Only in rare cases have the charges against clergy been unfounded. The Center for the Prevention of Sexual and Domestic Violence has dealt with approximately 2,000 cases of clergy sexual misconduct. Fewer than 10 were unfounded, said Stellas.

2) Victims want a written apology from the abuser in which the abuser acknowledges responsibility for the harm done.

3) Victims often need restitution in the form of some financial help in paying for the cost of counseling. Victims have to put their lives back together. Often they need professional help to do so.

4) Victims want some assurance that the abuse will not happen to other people. Many pastors are "repeat offenders": engaging in multiple sexual relationships with congregants simultaneously or in different congregations over a period of years. Victims do not want others to have to endure the abuse that they have suffered.

It has been when church officials have ignored and done nothing about the charges brought against pastors that victims have gone to the civil courts.

Civil courts have awarded some very large settlements to victims when it has been proven that the church knew that the pastor had a history of sexual abuse of congregants and the church officials did nothing to stop further abuse.

Call your presbytery office for the name of a qualified person to offer an educational event or call the synod office.

Seminary scholarships announced

The Racial Ethnic Ministries Committee of the synod has announced creation of a new scholarship for racial ethnic persons enrolled in Presbyterian theological seminaries.

The Racial Ethnic Seminary Scholarship is intended to encourage racial ethnic persons in their pursuit of a master of divinity degree. Four $500 scholarships will be presented each year beginning with 1993.

Application deadline is March 15.

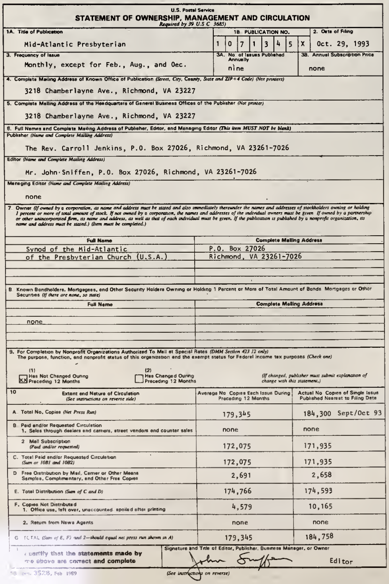
The Racial Ethnic Ministries Committee will award the scholarships using the following set of criteria.

The applicant must have successfully completed four years of college or the equivalent.

Preference will be given to Presbyterians and the applicant must be a racial ethnic person.

The applicant must have been accepted in an accredited PC(USA) seminary, must have applied for financial aid to the specific seminary and must have demonstrated his or her financial need.

For more information, write to the Rev. Warren Lesane, attn: Racial Ethnic Ministries Committee, Synod of the Mid-Atlantic, P.O. Box 27026, Richmond, VA 23261.



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VOLUNTEERS WELCOME

Anna Kelie of Curacao, Andrew Kerry of Guyana and Peter Kugba-Nyande of Sierra Leon prepare for a morning's work at Peninsula Habitat for Humanity project. The Christian lay center directors spent a week at Makemie Woods prior to a conference at Montreat.

Centers host international visitors

In late August, Massanetta Springs Conference Center in Harrisonburg, Va., and Makemie Woods near Williamsburg, Va., hosted participants enroute to the First International Conference of Christian Lay Centres at Montreat, N.C.

Stan Fedyszyn of First Church, Nofolk, Va., sponsored the group of four conference center directors who visited Makemie Woods, which is operated by the Presbytery of Eastern Virginia. "It is World Council of Churches policy to have people spend a week in the continent where the conference will be held, before they sit down to talk," said Fedyszyn. "It's intended to give everyone a common ground for discussion."

The group at Makemie Woods visited a variety of programs which exemplified the conference theme, Weaving Communities of Hope. They even spent one morning working on a local Habitat for Humanity house.

"It seems that most of the projects that work in America are those in which the church cooperates with either private or public sector groups," said Andrew Kelly of Guyana. "That would never happen in my country. Every one is so protective of turf that they would never cooperate."

Vision Awards nominations sought

RICHMOND, Va.—The Presbyterian School of Christian Education (PSCE) is taking nominations for its 1993-94 Vision Awards for excellence in Christian education. The Tolly Thompson Award for Excellence in Christian Education, the Sarah Hill Brown Award for Early Childhood Education, the Elinor Curry Award for Outreach and Social Concern, and the Katherine Hawes Award for Effective Youth Ministry are made annually. Each recipient church receives $1,000 to enhance or expand the recognized program. The awards are presented during PSCE's annual dinner held in conjunction the General Assembly.

The application deadline is Feb. 1, 1994. For information write to the PSCE Communications Office, 1205 Palmyra Ave., Richmond, VA 23227 or phone (804) 254-8049 and ask for Nancy Fischer.

Montreat launches $6 million drive

MONTREAT, N.C.—Montreat Conference Center has launched a $6 million "Second Century Fund" drive to finance a 50-room addition to the Assembly Inn, the center's primary housing facility. The addition will also provide a meeting room for 150 persons, two 25-seat meeting rooms, a renovated lower lobby to expedite registration, 100 additional dining room seats, a new kitchen and private dining room, and an additional meal serving line. The national conference center's goal is to complete the fund drive by 1996 so that the construction can be completed by 1997, when Montreat will be celebrating its centennial.

Christian educator McWhorter dies

Elizabeth Lee McWhorter, 71, died Aug. 23 in Atlanta, Ga. A graduate of the Presbyterian School of Christian Education, she served churches in Wilmington, N.C., and Richmond, Va., during her long career as a Christian educator. She also served on the curriculum development staff of the PC(US) General Assembly Mission Board in Atlanta. After her retirement in 1977, McWhorter served 10 years as a volunteer writer, editor, consultant, and teacher. Since 1985, she had been a member of the Presbyterian Task Force on Disability. A memorial service was held Aug. 29 at Central Church in Atlanta.

St. Andrew Society receives grant

BIG ISLAND, Va.—The Presbyterian Hunger Program has granted $2,500 to the Society of St. Andrew's Harvest of Hope Program. The grant will be used to feed the hungry and to help educate youth and adults about hunger in the world today, according to Harvest of Hope spokesperson Julie Taylor. Presbyterian Hunger Program grants are funded by the One Great Hour of Sharing offering. Many Christian denominations support the Society of St. Andrew's programs.

Warren Wilson College students, faculty and staff joined with community volunteers this past summer to work on the college's archealogical dig. A new core curriculum stresses global issues and intercultural understanding as one of six areas of focus.

Warren Wilson educates whole person

Editor's note—This article from Warren Wilson College arrived after the deadline for the Higher Education section in the September / October issue.

ASHEVILLE, N.C.—Named by the *Making a Difference College Guide* as one of "the most innovative, engaging, and thoughtful schools in the nation," Warren Wilson College is a private, liberal arts college that combines strong academics with productive work and community service for a more involving, more meaningful education. This unique "triad" teaches students to make connections, solve problems, and grasp ideas in a way no other program can.

Warren Wilson was founded by Presbyterians as the Asheville Farm School in 1894 to provide education for boys from the Appalachian mountain area. The school has maintained a covenant relationship with the church. As we approach our centennial in 1994, we remain dedicated to the concept of educating the whole person.

We are 500 students from 37 states and 25 countries. We provide a strong, liberal arts education: there are 14 majors and 19 minors, including traditional studies in arts and sciences as well as innovative interdisciplinary and individually designed programs.

Classes are small, averaging 11 students, and study emphasizes how we learn—explaining ways that humans have created or found meaning. Our faculty and staff are drawn here from the finest graduate programs in the country by a teaching philosophy that focuses on the individual and the integration of theory and practice.

In addition to academics, our students also learn the value of work and service. Since the college's founding, students have been the work force for Warren Wilson. Each student works 15 hours a week on one of 70 work crews. They do electrical work, plumbing, landscaping, tend the animals on the 300-acre farm, clean buildings, and repair gutters. They constitute chief support for many offices, including alumni affairs, admissions, and the work program itself.

Our students also perform a minimum of 20 hours of community service for each year they are enrolled; they provide over 10,000 hours of service yearly. They work with the hungry, the homeless, the elderly, AIDS victims, youth, and the differently abled. They reroof homes, hold crack-addicted newborns, and minister to the dying.

Both the work and service programs often travel abroad to share their skills and concerns, from building medical clinics in the Dominican Republic to creating seedling nurseries in the cloud forests of Costa Rica.

At Warren Wilson, we believe in solving problems rather than perpetuating them, in defining and understanding our roles in social growth and justice and community responsibility.

Our mission is "to provide an education combining study, work, and service in a setting that promotes wisdom and understanding, spiritual growth, and contribution to the common good." With your support, we will continue to make a difference.

Mary Baldwin–VMI link proposed

STAUNTON, Va.—Mary Baldwin College announced in late September that its faculty had overwhelmingly approved the college's new Virginia Women's Institute for Leadership.

The program has made news as a possible solution to legal problems facing Virginia Military Institute (VMI) in nearby Lexington.

A state-funded, males-only institution, VMI is under a federal court order to remedy discrimination in its single-sex admissions policy.

The Mary Baldwin leadership program would provide training for women like that offered by VMI. In return, Mary Baldwin would receive a state subsidy for each participant, and the VMI Foundation would provide a $5.5 million endowment, construction money, and a $500,000 scholarship fund.

The Fourth U.S. Circuit Court of Appeals in Roanoke, Va., will consider the proposal in January.

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Education loans available for '94

SYKESVILLE, Md.—Springfield Church here is taking applications through Jan. 15, 1994, for interest-free loans from the church's Ruth Gosnell Education Fund.

To be eligible, a student must have attained a junior status in an accredited institution of higher education.

First priority is given to students who are members of the Springfield Church. After that, priority is given to members of the Sykesville community, students from within the bounds of Baltimore Presbytery, and students from within the bounds of the Synod of the Mid-Atlantic.

To receive an application form, write to Springfield Presbyterian Church, 7300 Spout Hill Rd., Sykesville, MD 21784.

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CAMPUS NOTES

Seminary awards scholarships

RICHMOND, Va.—Four Union Theological Seminary students from within the synod are among 18 who received W.T. Thompson Scholarships for the 1993-94 academic year. Those from the synod who received the awards are Brian Stewart, a second-level student and member of Alamance Church in Greensboro, N.C.; Robert Snell, a rising third-level student and member of First Church in Lynchburg, Va.; Christopher Scruggs, a rising third-level student and member of Third Church of Richmond, Va.; and James Sledge, a rising second-level student and member of Sharon Church in Charlotte, N.C. The scholarship was established in 1982 in memory of Thompson, a former dean of the seminary.

'Yuletide Treasures' show set

RICHMOND, Va.—The Presbyterian School of Christian Education (PSCE) has scheduled its fourth annual Yuletide Treasures Art and Craft Show at Lingle Hall. The show will be open 10 a.m. to 4 p.m. on Dec. 2 and noon to 7 p.m. on Dec. 3. Proceeds will benefit the PSCE Student Scholarship Fund.

Wallace acting JCS Seminary dean

ATLANTA, Ga.—The Rev. Dr. David L. Wallace Sr., assistant dean of Johnson C. Smith Theological Seminary, has been appointed acting administrative dean. He will continue the work of Dr. Joseph Alexander Gaston, who retired June 30.

Davidson receives $1 million gift

DAVIDSON, N.C.—Davidson College received a $1 million gift from The Duke Endowment recently to create the James B. Duke Scholarships. The first merit scholarships—valued at $10,000 each—were awarded to two rising freshmen—Laurie Greif of Lake Oswego, Ore., and Rebekah Peeples of San Antonio, Texas. Each year two additional Duke scholars will be selected. The gift establishing the scholarships is part of a special $2 million commitment by the Duke Endowment to The Campaign for Davidson.

$300,000 grant benefits libraries

ASHEVILLE, N.C.—The Mountain College Library Network Inc. has received a $300,000 grant from the Charles E. Culpeper Foundation to purchase and install computerized library technology that will allow it to combine and share various collections. The system will serve more than 6,000 library users, including students at Warren Wilson College, Lees-McRae College and Montreat-Anderson College.

Israeli peace activist visits UTS, WW

Hanna Knaz (right), Israeli peace activist from the Kibbutz Gan Shmuel and co-founder of Women in Black, was one of 10 international peacemakers who crisscrossed the United States during October, visiting presbyteries and Presbyterian colleges and seminaries. Sponsored by the Presbyterian Peacemaking Program, Knaz appeared at Union Theological Seminary in Virginia and Warren Wilson College.

Two more Hall Fellows selected

LAURINBURG, N.C.—Two more Presbyterian ministers have visited the campus of St. Andrews Presbyterian College as Warner Hall Pastoral Fellows. Tom Byrd, pastor of First Church in Smyrna, Del., and William Weckerly, pastor of Graham (N.C.) Church, were on the campus Oct. 17-22. St. Andrews set up the Hall Fellows program to provide opportunities for research and reflection for ministers from within the synod. For more information, contact the Rev. David Thornton at (919) 277-5143.

ITC honors Costen for leadership

ATLANTA, Ga.—The Interdenominational Theological Center honored its fifth president, Dr. James Costen, on Oct. 7 with a celebration dinner at the Christian Fellowship Baptist Church in College Park. The ITC Board of Trustees cited Costen for his "exemplary leadership" for the past 10 years.

M-AC honors retiring VP Wilson

MONTREAT, N.C.—Montreat-Anderson College honored Dr. C. Larry Wilson during the college's homecoming weekend with an Oct. 2 banquet. Dr. Wilson retired July 1 as vice president and dean of the college.

Criminal justice group honors Ruth

DAVIDSON, N.C.—Bob Ruth, associate professor of sociology at Davidson College, has been named Educator of the Year by the North Carolina Criminal Justice Association. Ruth was honored with the Margaret Lang Willis Outstanding Criminal Justice Educator Award at a recent meeting of the association in Wilmington, N.C.

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
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Lisa S. Crater, Editor

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Children enjoy summer breaks

Trips alleviate stress

The stress of today's world affects young people as much as it affects adults, perhaps even more. This is especially true for the young people at Barium Springs.

Though stress from family problems may be relieved a bit when children come into care here, a different kind of stress is introduced ... that of being in a strange place, surrounded by different people. Also, the old stress usually returns rather quickly, for two main reasons.

First, being away from home doesn't eliminate the problems, and second, they are here to try to begin finding solutions to those problems, and that means thinking about them and discussing them ... just about every day.

One of the best ways to alleviate stress, or at least change it, is a vacation! One, two or three days away from school and campus can do wonders for the attitudes and self-esteem of these young people.

The trips taken this summer range from camping overnight on the grounds to spending three days at the beach. Most of the girls and boys went to Carowinds this year.

Some went to Cherokee where they toured the Cherokee Village, went whitewater rafting, tubing, and shopping, took a train ride, and more!

Others went the opposite direction and spent a few days on the coast where they toured historic sites and lazed on the beach.

A Pre-Adolescent Center cottage has formed its own Boy Scout Troop and went on five camping trips this past year to places like Grandfather Mountain and Gardner Webb.

Mini-trips included lunch and a ride on the Catawba Queen Paddleboat on Lake Norman, a day at Celebration Station Fun Park, swimming in Lake Norman, and a trip to get new hair cuts and styles.

Some of these young people have never been on a "real" vacation with their families and had no idea what to expect. Staff make sure that the youth learn new skills by participating in the planning and budgeting aspects of a trip. This enables the youth to make reasonable suggestions for possible family trips or activities when they return home.

Work and school schedules make it difficult to plan a trip in the Home's Preparation for Adult Living Program. They have part-time jobs during the school year and usually full-time jobs in the summer (unless they are attending classes). Like the real world, it is very difficult to fit a vacation into their various schedules. Their solution was to camp out overnight on campus, and they had a grand time!

These kinds of activities bring a group, or a family, closer together. Going whitewater rafting gave one group of boys the experience of working together as a team.

This experience could help them participate in solving family problems in group counseling. It also helps them trust others and value their input.

But most of all, everyone just had a lot of fun! They had time to get away, and come back refreshed and ready to start anew.

New director begins

Mr. Frank D. Stewart was welcomed aboard as the Director of Residential Services on Oct. 25.

Stewart takes the place of Mr. Abe Wilkinson, who resigned in June to accept a position as Executive Director of the Aidmore Children's Center in Conyers, Georgia.

Mr. Robert Pinkney, a staff member of the Adolescent Center since 1979, was the Interim Director of Residential Services from June until October 25.

Stewart held a variety of positions at Tri-County Mental Health for ten years, and most recently has been a Human Resource Specialist in the Personnel Department of a local manufacturing company.

He has a Master of Divinity in Pastoral Studies with a concentration in counseling and administration and an undergraduate degree in Education from Appalachian State University.

His excellent experiences will greatly contribute to the children, families, and staff of the Adolescent and Pre-Adolescent Centers.

Thanksgiving Offering near

The Annual Thanksgiving Offering for the Presbyterian Churches in the Synod of the Mid-Atlantic, PC(USA), is once again at hand. Funds from the offering are to be divided among Barium Springs Home for Children, Presbyterian Home and Family Services, Inc., Presbyterian Children's Home of the Highlands, Inc., Edmarc Hospice for Children, and Volunteer Emergency Families for Children.

Please remember that the funds raised from this offering are very important to the children at Barium Springs and these other four child care agencies within the Synod boundaries. The offering will be taken up through local churches, who are to send the monies to their Presbytery treasurer for remittance to Synod.

Any contributions mailed directly to the Home which contain any reference to the "Thanksgiving Offering" will be forwarded to Synod.

Slide show available

Need a 30-minute presentation, including a nine-minute slide program, at your Sunday night suppers, meetings of the Men's and Women's Church Groups, Sunday School classes, etc.? Call Reade Baker, Vice President, Financial Resources, at (704) 872-4157 to schedule a presentation.

Staff members are available to come to your church or organization, free of charge, to discuss the Home's activities and answer any questions. On-campus tours and programs are also encouraged.

You need to see this ministry in action to fully understand how your support changes the lives of children and families.

'New' gift wish list

- * 15-passenger Van
- * Automobiles
- * Dining Room Table (seats 12)
- * Washing Machines (2)
- * Dryers (2)
- * 2 Vacuum Cleaners
- * 2 Twin Mattresses
- * 2 Twin Box Springs
- * Twin Bed Linens and Bedspreads
- * 3 Couches
- * 2 Night Stands
- * 1 Large Bookcase
- * Toiletries
- * Towels and Wash cloths
- * Sports Equipment (balls, gloves, fris-bees, bats, ping-pong paddles, balls & net)
- * Copy Machine
- * New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, Post Office Box 1, Barium Springs, N.C., 28010-0001, phone number 704/872-4157.

...Or so it seems

Earle Frazier, ACSW
President

The cartoon character, Ziggy, is told by his therapist, "The good news is that you are well adjusted. The bad news is that you have no right to be."

When we see a few children and young people having problems, it is easy to conclude that the younger generation is hopeless. When we realize what many have endured, we assume them to be permanently impaired. Yet, most "come to themselves" and build productive, satisfying lives—whether they have a right to or not.

Earle Frazier

Food Lion dates set

Will you help make Valentine's Day special for the children??? Food Lion's "Community Way Days" project begins on Valentine's Day in 1994. Do your normal family shopping at Food Lion on **Feb. 14, 15 or 16** and be our sweetheart.

North Carolina Presbyterians may shop twice at any **North Carolina** Food Lion during these three days in February, and turn in up to two cash register receipts to their Presbyterian church. Also, each Presbyterian may ask one friend who is not Presbyterian to shop at Food Lion during those three days and turn in two of their friend's receipts as well.

It is as simple as doing your weekly grocery shopping at Food Lion on one of these three days, writing your name and Barium Springs Home for Children on the back of your receipt and turning it into your Presbyterian church. If you are already a donor to the Home, you may send your receipts directly to us. Whichever way you choose, it is an easy way to help the children. Food Lion will donate 5% of the total receipts turned in (before tax) to the Home.

The project's rules state:

1) only **North Carolina Presbyterians** and their friends may participate;

2) each Presbyterian must sign his/her name and Barium Springs Home for Children on the back of their Food Lion cash register receipts before turning them in to their Presbyterian church;

3) each friend, or non-Presbyterian, must sign their name, the name of the Presbyterian friend they shopped for, and BSHC.

North Carolina Presbyterian churches will receive information at a later date on how to collect and total receipts. Other project rules stipulate that Presbyterians are not to solicit receipts from non-eligible customers, either inside or outside the store. Also, no boxes are to be placed inside or outside the store to collect receipts from their members and friends. **Any violation of these** rules could disqualify the Home from this project, thus denying the children of this valuable opportunity for support.

Please address any questions about the project to the Home at (704) 872-4157, and not to Food Lion store employees.

The Home has participated in this project for three years, generating three generous gifts from Food Lion totaling $31,000. The check we receive from Food Lion depends directly on your participation, so we both invite you and challenge you to play cupid in 1994 for the girls and boys at the Home! Please think of them when you think of your loved ones this Valentine's Day.

IN MEMORY—IN HONOR

Barium Springs Home for Children

Donor: ______________________
Address: ______________________
____
My gift of $__________ is enclosed
I wish to: ____ Honor _____Remember
Name of Honoree or Deceased:
____
of (address)______________________
On the occasion of ______________________
Date of death (if applicable) ______________________
Survivor to notify: ______________________
Address: ______________________
____
Relationship of survivor to deceased: ______________________

Mail to: P.O. Box 1, Barium Springs, NC 28010

Presbyterian Women's Circle Leader's Study Guide—Lesson Four, December 1993

A Prayer of Praise and Adoration

Luke I:46-55

By ROSAMOND McCARTY

Last month in our Bible study we examined two prayers of thanksgiving for the Lord's past, present, and future blessings. This month we turn to another passage in Luke to study Mary's hymn of praise and adoration.

Thanksgiving and praise often flow back and forth between each other, both in the Bible and in our own prayers, and we might ask what is the difference. Someone has said we thank God for what He has done and praise Him for who He is, but even those two distinctions are hard to separate. In the prayer we are studying today, Mary praises God as the Mighty One while reminding her listeners of the great things He has done.

As our study last year in James taught us, what we do reveals what we are really like; and, conversely, who we really are is demonstrated by how we live. So to praise God for who He is also includes thanksgiving for what He has done. (See Psalm 103 as an example.)

Note particularly in this passage in Luke the use of the words "mercy" and "merciful" (vs. 50 and 54). God is merciful; therefore, he extends mercy to His people. You will remember the definition of **mercy** and **grace**: **mercy** being the withholding of something we deserve (punishment), and **grace** being the giving of something we don't deserve (forgiveness).

Mary knew that "there is not one righteous, not even one" (Romans 3:10) and that "the wages of sin is death" (Romans 6:23); but she also knew that God was providing a Savior through her who would be the means of extending his mercy to all Abraham's true descendants. (To see who those real descendants are, see Romans 9:6-8). No wonder her praise rang forth when she considered what God was doing; because He is a God of love, righteousness, and mercy!

Rosamond McCarty

The first question in the Westminster Shorter Catechism asks, "What is the chief end of man?" And the answer given is, "Man's chief end is to glorify God, and to enjoy him forever." (Taken from I Corinthians 10:31; Romans 11:36; Psalm 73:24-26; John 17:22,24.) When we know, like Mary knew, that God is sovereign and that his plan for us is merciful, then our hearts overflow with joy and gratitude, and praise comes naturally to our lips.

There are times, however, when praise is not natural because our hearts are heavy. The writer of Hebrews urges us to make praise a sacrifice (Hebrews 13:15) because in so doing our faith overcomes our feelings. Reading the Scriptures, particularly the Psalms, helps us to focus our eyes on the Mighty One who causes "all things to work together for good to them that love God" (Romans 8:28). Soon our praise is no longer just a sacrifice but is a genuine expression of our hearts.

It is interesting to note Mary's use of the words "soul" and "spirit" in verses 46 and 47. We tend to use these terms interchangeably, and their usage here could be a cause of parallel ideas which is seen frequently in the psalms. However, their appearance also could have a deeper significance. Mankind is a tripartite being. We have a body by which we interact with the physical world, a soul with which we interact with other people, and a spirit through which we interact with God. (See I Thessalonians 5:23.) Our soul is composed of our intellect, our emotions, and our will and constitutes our personality. Our spirits lie dormant until we accept Jesus as our Savior. At that point his Spirit comes to indwell our spirit, and we are "born again." Now, we have two natures—our new spiritual nature and our old soulish nature, and a struggle begins between the two. The process of becoming spiritually mature and more like Jesus is a life-long one of allowing our new spiritual nature to control our old nature.

Our old nature, having been controlled either by our physical appetites or our self-centered soul, resists the gentle proddings of the new Spirit within; and we often act like spiritual adolescents, mature one moment and childish the next.

Mary, however, had reached the moment when her inner Spirit was so controlling her soul that both were in harmony, and she could fully rejoice in God. She arrived at that point in her spiritual journey when she responded to the angel, "I am the Lord's servant. May it be to me as you have said." (1:38)

What a lesson for us today on our own spiritual pathway to Christ-likeness! When we can submit our wills honestly to the Lord daily, then our soul will be in harmony with our spirits, and we will be able to glorify the Lord and enjoy Him forever.

Rosamond C. McCarty is a member of the Royal Oak Church in Marion, Va.

Presbyterian Women Circle Leader's Study Guide—Lesson Five, January 1994

A Prayer of Dedication

II Chronicles 6:12-42

By ROSAMOND McCARTY

Our personal and corporate faith journey toward Christ-likeness or spiritual maturity continues this month as we consider Solomon's prayer of dedication of the beautiful temple he had built in Jerusalem to honor the Lord.

Since this column is intended to be an adjunct to the lessons in the *Horizons* Bible study workbook and is not intended to replace that material, I propose we take a different perspective of this passage to supplement the study in our book.

About 40 years ago Robert Boyd Munger wrote a paper entitled "My Heart–Christ's Home" that continues to be a Christian classic. In it he invites Christ to enter his heart and be comfortable in every room there as his guest. One by one, heart rooms are entered and their spiritual inventory examined. It is an edifying open-house tour with Jesus Christ Himself finally being given the title to the whole house.

Is there scriptural validity to such a thought? Indeed there is. When Jesus died on the cross, rose from the dead and ascended into heaven, the need for animal sacrifices and temples where priests interceded for the people was eliminated. Jesus is now our High Priest (Hebrews 8:1), his death atoned once and for all for our sins (Hebrews 10:10), and his Spirit now dwells in the heart of every believer (John 14:16,17). **We** are now the temple of the living God, both individually and corporately as the church (see I Corinthians 3:16,17 and II Corinthians 6:16). Before Jesus died, He promised his disciples that He and the Father would come to all who loved them and make their home with them (John 14:23. See also Ephesians 3:16,17 and Revelation 3:20).

With the knowledge that our hearts are now God's temple, let us look at the implications for us personally in our scripture passage for this month's study.

II Chronicles 6 : 14-21

This passage begins with praise to the Lord who is too great to be confined to a physical edifice made with human hands but not too awesome to be inattentive to the prayers of each believer. To know that the Creator and Sustainer of the universe is interested in every aspect of our lives is the foundation for true prayer.

Many Christians have the feeling that God is too busy to be burdened with our insignificant troubles. According to them, God gave us a mind to make our own choices, and we should only go to Him if our choices get us into trouble or if circumstances beyond our control overwhelm us. But nothing in the Bible indicates that our troubles have to measure a certain degree on the seriousness scale before we bring them to the Lord. In fact, Philemon 4:6 says to pray about everything that concerns us, and I Peter 5:7 says to cast all our cares upon Him. "Everything" and "all" are inclusive words and prove beyond a doubt that nothing about us is unimportant or inconsequential to Him.

The seven petitions in verses 22 through 40 related to national issues, but also to personal ones. From them we can get a perspective on the various concerns we need to bring before the Lord. When we have voiced our burdens and prayed for God's intervention, then our inner temple of the heart is opened for his healing presence to fill.

II Chronicles 6 : 22-23

We have already noted in a previous lesson (no. 2) the healing that confession of sin brings. In these verses Solomon pleas for mercy and forgiveness when we sin against our neighbor. Jesus summarized the last six of the commandments when he told us to love our neighbor as ourselves. Unfortunately, we fail to obey that one as often as we fail to love the Lord with all our heart, mind, soul, and strength. Our sin is in putting our own self-interest first. Jesus and Solomon call us to confess our short-comings in the areas of dealings with our neighbor and to plead for mercy and forgiveness.

II Chronicles 6 : 24-25

The prayer for forgiveness in these verses is for times when we have allowed the enemy to defeat us. In philosophical terms the phrase "defeated Christians" is an oxymoron, a term bringing together two contradictory ideas. But in our experience we know the circumstance is real—we are Christians, but we don't always have the strength to be victorious over the enemy. Oh, yes, the strength is available through the indwelling Holy Spirit's power, but we have failed to appropriate it through carelessness, laziness, or indifference. Repentance, confession and supplication can restore our victory over sin and Satan.

II Chronicles 6 : 26-27

Who among us has not experienced periods when God seems far away and the heavens are shut to our prayers? This passage speaks of those dry times when our entreaties seem to fall on deaf ears, and we feel abandoned. Verse 27 implies the fault is not with the Lord but in our daily walk and lack of confession.

II Chronicles 6 : 28-31

When we study Job's prayer of complaint we will look at our limited understanding of the problem of pain and affliction of God's children. In these verses the king recognizes that our only help comes when we reach out to the One who lives within us and let Him search our hearts.

II Chronicles 6 : 32-33

The "foreigners" who come to us in these verses could represent change which we all experience. We lose loved ones, jobs, and friends. We move or retire, or become ill. Change, whether for good or bad, produces stress, and stress creates trouble in the temple of our hearts. When we bring all of that to the Lord, He can put his name on it. In other words, He can assure us He is in the circumstance with us and can bring good from it. (Romans 8:28)

II Chronicles 6 : 34-35

It is no secret that the believer will be called upon to fight many spiritual battles. Being prepared is half the victory. Ephesians 6 tells us about the forces of evil we face and the armor we need to protect us. With the armor we are told to "pray in the Spirit at all times... ," which is exactly what King Solomon advises. The Lord will hear and give victory to the one who prays.

II Chronicles 6 : 36-40

This section speaks of sad times when Israel was in captivity. When they turned their backs on the Lord, he allowed the enemy to defeat them and take them to strange lands. He allows us, through our own choices, to become captive to addictive behaviors, foreign philosophies, self-indulgent life-styles, and destructive thought patterns. Our only hope of freedom lies in turning back to the Lord with all our heart and soul (v. 38) so that he can release and restore us.

Robert Boyd Munger echoes verses 41 and 42 when he concludes his essay on "My Heart–Christ's Home" by praying, "May Christ settle down and be at home as Lord of your heart ..." When his Spirit fills the temple of our hearts, we are well on the way to spiritual maturity.

Presbyterian Women

Synod of the Mid-Atlantic

1994 Summer Gathering June 9-12, 1994

Theme: *'Christ is All—for All'*

St. Andrews Presbyterian College

Laurinburg, N.C.

Oxford celebrates 175th

Sunday, Sept. 26, marked a very special day for the Oxford Church as over 300 members, friends of the congregation and guests observed the 175 years of Christian witness and service in the Oxford community.

Price H. Gwynn III, an ordained elder and the former moderator of the 202nd General Assembly, was guest speaker for the Sunday service. Gwynn is known and respected throughout the denomination for his leadership and commitment to his local congregation as well as the larger church through his service on numerous presbytery, synod, and General Assembly committees.

Also on hand were numerous visitors, former church members, representatives from the Grassy Creek, Geneva, Oak Hill, Hebron Nutbush and Henderson First churches, as well as three former pastors of the congregation: James McChesney Jr., Thomas T. Traynham, and Norman MacDowell.

Many things have changed since 1818 when Thomas Littlejohn along with several members of the Grassy Creek Church requested that a Presbyterian congregation be organized in the town of Oxford.

The first building, a small red brick structure with green shutters, was constructed on land donated by Littlejohn for a sum of ten shillings. The congregation worshiped in this structure until the existing building was completed in 1892. As the church grew, there was a need for educational facilities which were added in 1941.

Since its organization, the Oxford church has grown from nine members to its present 151 members; 36 ministers have served the congregation over the years, the most recent being Philip and Jan Butin.

Some things, however, have remained the same. According to Jan Butin, "The people here are deeply devoted to Christ. They love the Church, and serve here faithfully." This was readily evident in the warmth of the congregation at Sunday service, and came to life in the pages of the church history booklet given to each person attending.

The day's activities concluded a year-long observance of the church's 175th anniversary which included a joint service with the Grassy Creek Church, the July 4th observance of the 100th anniversary of the present structure completed in 1893, and the printing of a 175th anniversary cookbook with proceeds going to the Presbyterian Church (U.S.A.)'s Bicentennial Fund.

As the congregation reflects upon this 175th anniversary celebration which represents a rich history as well as a promise for tomorrow, it can perhaps be best summed up by the words of Thomas B. Littlejohn, ruling elder and clerk of session at the Oxford Church when, in 1824, he said:

"And should this vine ever attain to that maturity which we cannot but hope it will attain to, it will be peculiarly pleasing, no doubt, to those who, some fifty or one hundred years hence, shall have sheltered under it, to know how the Lord first planted and watched and watered it, until it had filled the land."

Participants in the 175th anniversary service at Oxford Church were, from left, the Rev. Thomas T. Traynham, the Rev. Dr. James M. McChesney Jr., the Rev. Dr. Philip W. Butin, the Rev. Janet Butin, Price H. Gwynn III, and the Rev. Norman M. MacDowell. *Photo by Kay Beckmann, courtesy of the Oxford Public Ledger.*

New Hope Presbytery

Station Square, Suite 136, Rocky Mount, NC 27804 (919) 977-1440

Mission trip aids flood victims

"We chose to go to the Midwest because we felt the Lord was calling us to assist the flood victims." This was the catalyst, according to Tom Westfall, pastor of New Hope Church in Willow Springs, that prompted members of that congregation to organize a mission trip to the flood-damaged Midwest.

Church members, several using vacation time and one taking a leave of absence without pay, followed that call to Ste. Genevieve, Mo. The town of 4,400, the oldest permanent settlement in the state, received severe damage in the flooding which began in April of this year.

During their four-and-one-half-day stay, the group brought hope to the three families which had been assigned to them by the local relief coordinator. The families, each having been forced from their homes by the rising waters, were unable to return to their residences until necessary repairs were completed.

Fortunately, the New Hope group possessed the type of building construction skills that proved to be particularly valuable in repairing the damaged homes. Equipped with supplies donated by building supply concerns in Apex and Fuquay-Varina, the New Hope group split into two work crews and labored throughout the week carrying out the necessary repairs which included sheetrock and electrical wiring work.

The mission group from New Hope Church of Willow Springs (l-r): Sue Stephenson, Rudy Seymour, Ralph Strickland, Tom Westfall, Fred Fish, Francis Fish, Sandy Ruble and Bill Ruble.

The stories of these three families aided by the New Hope congregation parallel the plight of many of the midwesterners affected by the flooding. Over 60,000 homes have been damaged or destroyed throughout the region forcing many families to spend the winter away from their homes. Repairs on the damaged structures will not be able to commence until the spring of 1994.

According to Westfall, the flood conditions are still serious. In many areas, the Mississippi has yet to return to its banks and, with rains continuing to fall in areas already saturated with water, many localities face the prospect of renewed flooding.

Their journey to help those in need carried the New Hope mission group over 2,000 miles. Reflecting on the recent trip Westfall stated, "Just knowing that we were able to share Christ's love and provide a little hope to help a few folks after the flood of the century made the long trip and hard work all worth while."

[If your congregation is interested in sponsoring a mission trip to the Midwest next year, contact Beth Simpson, relief coordinator for Missouri Union Presbytery, at 1 (800) 399-7878.]

News Briefs

Centennial service set

Covenant Church in Durham will celebrate its 100th anniversary on Sunday, Nov. 21, beginning at 10:55 a.m. A luncheon will be held following the worship service. From 4-6 p.m., written records, photos and other memorabilia spanning the 100-year history of the church will be on display. You are cordially invited to attend.

Open house scheduled

The Presbytery of New Hope Office will host an open house on Tuesday, Nov. 30, from 11 a.m. to 3 p.m. You are cordially invited to come see the office and get to know the staff. Refreshments will be served. The office is located on 301 S. Church Street at Station Square, Suite 136. If you need additional information, please call (919) 977-1440.

GA Moderator to visit

The Rev. David Lee Dobler, moderator of the 205th General Assembly, will be a guest of The Presbytery of New Hope Nov. 19-21. Dobler will address the presbytery at its stated meeting on Saturday, Nov. 20, at the West Haven Church in Rocky Mount.

Dobler's itinerary includes several other stops where individuals will have the opportunity to meet and talk with him: a light supper Friday, Nov. 19, 7 p.m. at First Church, Greenville; a worship service Sunday, Nov. 20, at Triangle Church, Durham, 11 a.m.; and two receptions Sunday — 3 p.m. at Glenaire Retirement Center in Cary, and 7 p.m., at Duraleigh Church, Raleigh.

Participants rate 'Growing Together' event a success

By **MARILYN HEIN**

On Saturday, Sept. 18, individuals throughout The Presbytery of New Hope converged upon First Church, Wilson for the annual "Growing Together" event sponsored by the Congregational Nurture Ministry Unit, Nancy Darter, moderator.

With over 400 persons in attendance, the "Growing Together" staff led by Bob McCully, associate pastor of St. Giles Church in Raleigh, attended to every detail of the well-planned event.

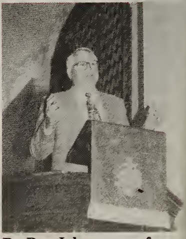
Over 30 courses were offered to participants covering all aspects of the Church's life. Topics addressed included worship, evangelism, Christian education, youth ministries, global ministries, officer training, and church administration.

With a faculty of 32 teachers, the staff included clergy and lay leaders throughout The Presbytery of New Hope as well as individuals serving in many capacities throughout the denomination.

Faculty members from across the church included the Rev. Ben Johnson, professor of Evangelism and Church Growth at Columbia Seminary; the Rev. Elizabeth Caldwell, professor of Educational Ministry at McCormick Seminary; General Assembly staff members the Rev. Rita Dixon, the Rev. David Lewis, Sara Lisherness, and the Rev. Deborah McKinley; the Rev. Betty Stribling, associate for evangelism and small churches for the Presbytery of Greater Atlanta; and Jim Rissmiller, pastor of Community in Christ Church in Greensboro.

Faculty serving from within the presbytery included Marilyn Avent, director of youth ministry at Mount Pisgah, Rocky Mount; Doug and Sheila Barrick; the Rev. Richard Boyd; the Rev. Jan Butin, copastor at Oxford and Nutbush churches; the Rev. Bill Klein, associate pastor of New Bern First; Sue McCaughan, DCE at Westminster, Durham; the Rev. Joe Sayblack, pastor of Hollywood, Greenville; Martha Stevenson, education director at White Memorial, Raleigh; Flo Sthreshley, global mission advocate for New Hope Presbytery; Dot Temple, New Hope Presbytery Hunger Committee moderator; the Rev. Jim Tubbs, retired minister; and the Rev. Larry Edwards, Marilyn Hein, and Chuck Noonan of the presbytery staff.

With comments ranging from "WOW" to "It gets better every year," the Growing Together Committee is already at work planning next year's event. Mark your calendar for Sept. 17, 1994.



Dr. Ben Johnson, professor of Evangelism at Columbia Theological Seminary, Decatur, Ga., delivering keynote address.

New Hope Presbytery News on page 12

For address changes send mailing label to address on page 2.
Allow 6-8 weeks for changes to take effect.

Mid-Atlantic Presbyterian

January/February 1994 | Vol. LX, Number 1 | Richmond, Virginia

Prison chaplains minister to growing population

Remember those who are in prison, as though in prison with them. *Hebrews 13:3*

In a society which is locking up an ever-increasing percentage of its population, Christian ministry to those in prison is taking on a new urgency.

Through two of its predecessors, the synods of Virginia and North Carolina, the Synod of the Mid-Atlantic inherited joint responsibility for prison chaplain programs in those states.

The largest and oldest of these is the Chaplain Service of the Churches of Virginia, Inc. Started in 1920, it was directed for its first 18 years by the Rev. Richard V. Lancaster, a former Presbyterian missionary to China and college president (see related story below).

The ecumenical service started educational programs and sponsored Alcoholics Anonymous and other support groups in the prison system. The state eventually took over sponsorship of these programs.

In 1934, Lancaster reported that 1,804 men were in Virginia's prison system. Sixty years later, there are almost ten times that many men and women in Virginia prisons. Another 800 youth are also in state juvenile institutions.

Serving all of these are four full-time prison chaplains and another 22 part-time chaplains under the direction of the Rev. George Ricketts.

After 25 years in the position, Ricketts knows the Virginia prison system well. He also has served more than 21 years on the state's crime commission.

"Until we deal with some other issues, we will not solve the crime problems," he said. "The 'lock 'em up' method is not working."

Political promises to eliminate parole and build more prisons will only take more state money away from education and other programs which the public needs, he added.

The skyrocketing prison population—projected to top 30,000 by the year 2000—is overwhelming the Chaplain Service. "The denominations can't keep up with the need," said Ricketts.

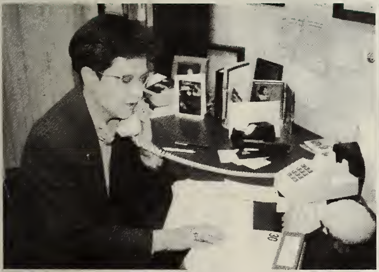
A chaplain and assistant lead singing at Virginia Women's Correctional Center

Eleven denominations and Church Women United contribute more than $315,000 annually to the Chaplain Service, which also receives about $40,000 in general contributions and $14,000 from a Christmas Fund.

Like the Presbyterian Church (U.S.A), many of the other denominations are having to scale back their contributions to this and other programs at a time when more, not less, is needed.

Virginia just opened two new prisons, and a third is scheduled to open in Febru-

continued on page 4



The Rev. Bonnie K. Pettijohn, North Carolina Presbyterian chaplain, in her office

Presbyterians seek to break cycle

"...I was in prison and you came to me." *Matthew 25:36*

The North Carolina Presbyterian Chaplaincy is attempting to break the cycle which results in women inmates returning to prison again and again.

According to Chaplain Bonnie K. Pettijohn, a typical female prisoner:

* was physically (often sexually) and emotionally abused as a child;

* grew up and continues to live in poverty;

* suffers from drug and/or alcohol abuse;

* was born to an adolescent and became a mother herself while still a teenager;

* is a single parent;

* lacks education and job training; and

* returns after prison to the same conditions and problems.

"Aftercare" is the chaplaincy's program that is working to help former prisoners escape these conditions and stay out of prison.

"Aftercare is our hope and dream," said Pettijohn, who was called to the chaplaincy four years ago. "We hope to involve networks of volunteers to support, encourage and give structure to the women's lives within a community of faith."

Aftercare is still in the developmental stages, but the goal is to build a permanent system which will provide consistent volunteer support statewide.

Pettijohn said there are plans to hire an Aftercare facilitator who will be able to travel across the state. About $30,000 is needed for this position and the associated office and travel expenses.

continued on page 4

Jefferson's law led to chaplain service; Lancaster was first leader

Two Virginians played key roles in the formation of the Chaplain Service of the Churches of Virginia, Inc.

First, Thomas Jefferson wrote the section of the Virginia constitution separating church from state. Several commonwealth attorneys general—including at least one Presbyterian—have ruled that the law prevents Virginia from hiring prison chaplains.

While this puts the responsibility for hiring chaplains on the church, it also has its benefits, according to Executive Director George Ricketts.

Since chaplains are not paid employees of the state, they are not seen by the prisoners as agents of the organization which put them in prison. It's easier to gain their trust.

Also, some states which hired chaplains have had to discontinue the service as finances became a problem. Church groups in these states are now looking at the Chaplain Service of the Churches of Virginia as a model for ecumenically supported chaplain programs.

The second Virginian was Richard V. Lancaster, the first director of Religious Work in State Institutions in Virginia, as the Chaplain Service was known when it was established in 1920.

Born in 1863 in Cumberland County, he was educated at Hampden-Sydney College and Union Theological Seminary.

Lancaster served five years as a missionary to China. He returned to the states and served several pastorates in North Carolina and Virginia and was president of several educational institutions before taking the position with the chaplain service.

As part of his responsibilities, Lancaster supervised worship at the state penitentiary, prison farms, the state boys' school, and at least 32 "road camps" throughout Virginia.

Chaplain Lancaster interviewed all new prisoners at the state penitentiary in Richmond and devoted long hours to visiting and counseling the prisoners, according to Dean K. Thompson in *Virginia Presbyterians in American Life*.

He also "urged fellow Presbyterians to help reform Virginia's system for handling [convicts] by establishing regional jail farms."

In his 1935 report to the Synod of Virginia, Lancaster said:

The men are taught by newspapers and by some penologists that imprisonment has only one justifiable reason, namely, the reformation of man. Justice is called vengeance. And since the sentence of the Court and the discipline of the institutions do not reform, to the prisoner everything is all wrong. This attitude makes it hard, at times, to sympathize with the man, and yet not approve of the man.

Richard V. Lancaster

The Rev. Lancaster died May 12, 1938. His son, the late Lewis Holladay Lancaster, served four tours as a missionary to China between 1916 and 1950. His grandson, Lew Lancaster, was a missionary to Japan, served in the General Assembly Global Mission Unit, and has been active in promotion of Churches in Covenant Communion.

Troubles and hope go together

By RICHARD MORGAN

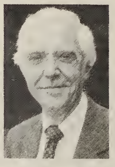
The late Kenneth J. Foreman tells about recalling a little series of pictures in the *New Yorker* magazine showing an interesting event at a small bridge. Approaching the bridge, plainly marked “Load Limit, Eight Tons,” was a truck, also plainly marked on its side, “Eight Tons.” When the truck approached the middle of the bridge, a bluebird alighted on it. At that point the bridge gave way and crashed into the river, carrying the truck with it. The bridge could hold up under its load limit, but not under eight tons and one bluebird.

Of course, the story may be fictional, but any bridge in the world has its breaking point. Anyway, it isn’t the bluebird that causes the breakdown, but the eight tons already there. Troubles come to everyone. Job says that “Man is born for trouble as the sparks fly upward” (Job 5:9). At times we do break under the pressure, especially when our load exceeds our limit.

It seems rather strange, at first, but the prophet Hosea claims that troubles and hope go together. Speaking for God he writes, “I will make the Valley of Achor a door of hope.” The Valley of Achor (trouble) formed a portion of the northwest boundary of Judah and marked the place where Achan had been stoned to death for his disobedience. Hosea insists that this valley of trouble, reminiscent of a place of terrible and swift judgement, would become a door of hope.

It is strange for trouble and hope to be placed in close proximity. We usually say, “In spite of the trouble, we are hoping for the best,” when confronted with some problem or difficulty. Hosea claims that the two are interrelated, and trouble leads to hope.

Through his own personal trouble with an adulterous wife, Gomer, Hosea discovered an open door to the unconditional love of God. Even as he could not give up loving this troublesome wife, so Yahweh could not give up troublemaking Israel. Our troubles, whatever they may be, can become open doors to new possibilities for growth.


Dr. Morgan

A medieval peasant woman happened to meet a Benedictine monk. She asked, “Please tell me, holy father, what do you men of God do up there in the monastery on the hill? It appears so close to heaven. How do you spend your days and hours?” He answered, “I will tell you my child: We fall down and we get up!” So our valleys of Achor become doors of hope.

Among my many memories of former Senator Sam J. Ervin, none is as vivid as the time he was charging a new minister at the First Church, Morganton. In his usual humble way, he quoted the words of Annie Johnson Flint’s poem:

God hath not promised
skies always blue
Flower strewn pathways
all our lives through
God hath not promised
sun without rain
Joy without sorrow,
peace without pain.
God has promised
strength for the day
Rest for the labor,
light for the way.
Peace for the trials,
strength from above,
Unfailing sympathy,
undying love.

Let your troubles become doors of hope!

Dr. Richard L. Morgan of Lenoir, N.C., is a retired Presbyterian minister, interim pastor, and author of several books on aging.

COMMENTARY

Let’s get rid of those old boxes

By the Rev. VENETTA D. BAKER

There are times when the most comforting fact in my world is that I am Presbyterian. I live in a world that ascribes boxes to everyone and the world is very orderly when one fits into that box, stays in that box and creates as few problems as possible. Personally, there are no boxes for persons with my qualifications in combination. I seem to disrupt the system when I cannot stay in just one.

I remember an incident at Louisville Presbyterian Theological Seminary where I had a conversation with the president. I had scheduled an appointment to talk with him of the possibility of putting my life’s story down into print. I had always pondered writing my story and I finally decided that this was the time.

I was going to prove the experts wrong and be the first person to publish an autobiography before the ripe age of 35. With eyes twinkling with determination, I approached his office and began to tell him what I wanted to do. He nodded his head figuratively and asked me only one question: “What makes you think someone would want to read YOUR story?”

I pulled up the suspenders of my sagging pride and told him, “There have been women who have written books; and African Americans who have written books. There have been seminarians and Presbyterians who have written books. There have been blind people and former Peace Corps volunteers who have had stories to write; and on and on ... However, I cannot recall any book that has ever been written by someone who embodies all of these characteristics.”

I held up my head a little higher, but deep inside I was crushed. I had gone to get encouragement, not challenge. I have my own challenges everyday. I did not need him to give me more. I did not need to lie down and bleed to have him or any one else to decide whether or not my red blood was legitimate.

The story continues and it has not changed in the ten years since I have finished seminary. I have been ordained for nearly ten years and I am still asked to speak only at Youth Sunday and on Mother’s Day. My male colleagues are not defined by the Sundays they are asked to preach. I am still called “newly ordained,” as though the ordination service was yesterday. My professional competence is still questioned when that of my white male counterparts is not.

At this time, I am a member of the Presbytery of Western North Carolina. This is a strange land for some of us who were not born here. This is a place where homogeneity is king, and the major sin is to be different.

Because of my visual disability, I do not have a vehicle and thus am not able to cruise across these mountains to meetings in various places. Yet, one becomes a complainer when questioning the nonexistence of public transportation. This transportation problem gets complex when the presbytery needs to insure racial and ethnic balance and places us on several committees. Sometimes equal representation can be a burden when you are the one making it appear inclusive. The chair of one committee on which I sit in my presbytery said that he was glad that I was on this committee because he dreaded the day when a racial ethnic person comes to our committee and all that is present is white clergy and lay membership. It was obvious to me that I was a nice little mannequin to dress the window of this committee. I feel that my presence is wanted, not necessarily my mind, spirit, or contribution.

I invite you to hear with me some of the comments I have heard in the past five years: “You don’t LOOK like you’re blind.” “I don’t really think of you as a black person.” “Don’t you feel uncomfortable at a white Presbyterian church?” “How does a blind person keep her hair fixed up so pretty?” “Black women are so strong.” “How come you don’t talk like most black people?” “You’re too sensitive ...” “At our church we don’t believe in lady ministers, you know.” “If they (meaning racial ethnic Presbyterians) think higher education is so important, why don’t they make up their own fund?” “You’re so smart and articulate.” “She really doesn’t want to insult you, but she was wondering if you could leave your Seeing Eye, Inc., dog at home when you come to the gathering, your presence is SO important.” “I was raised by a black woman and she never failed to wear us out when we got in trouble.” “Oh! So you’re ordained? Where did you go to seminary? Johnson C. Smith, I suppose.” “I just LOVE that dress. Black people wear orange so well.” “What former stream are you from?”

Apparently, I did not fit into the box to which each of these persons had assigned me. I was not even given an opportunity to choose the most comfortable box for me.

I talk like a black person because I am black. I look like a blind person because I am blind. Sometimes, I do not want to be a strong black woman, because it actually hurts too much when a black male colleague discounts me because he is insecure. I do not want to act unintelligent and break verbs because that is expected of me. I don’t even have to apologize for growing up in a wholesome family.

God made me woman to feel life in a different way. God made me black to know struggle, and my skin light brown to show diversity. God made me blind to know real beauty. God brought me to Western North Carolina to learn to sing the song in a foreign land. God gave me intelligence to make sense (or nonsense) of it all. God gave me strength to endure some of the pressure, and hope to look for a better day tomorrow. God gave me love, too, and only those who can see past the distractions can find it.

The entire world should want to read my story. Not because I am a fourth-generation Presbyterian, or a woman, or an African American, or a clergywoman, or a chaplain for persons with mental retardation, or because I am blind, and light-skinned, from Charlotte, and speak Spanish, or because I am a returned Peace Corps volunteer, am fatherless and love to write.

The world should want to know my story because I am all of the above and more. I am a member of the human race. My story is the story of the human spirit. I belong to a struggling church that, like me, seeks to find its own identity. The Presbyterian church will not truly find it as long as it looks for the answer in boxes.

The Rev. Venetta D. Baker is a chaplain at the Western Carolina Center, a residential institution for the mentally retarded in Morganton, N.C. She serves on three presbytery committees and a synod task force on African American church development.

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Richmond, VA 23261-7026

Foundation helps 'manse equity funds' grow

By JOHN PILUTTI

Your church may provide a manse for the pastor. To help your pastor build some equity for later purchase of a home, you may offer a *manse equity fund* as part of the terms of call. The accrued balance of the manse equity fund is then given to the pastor either at retirement or when he or she leaves for a new call.

This deferred benefit is a good idea. Many clergy have a series of pastoral calls in which a manse is provided; however, these pastors suffer the deficit of not having any equity in a home which can be applied to a home in a new call. The manse equity idea addresses this problem.

Churches utilizing this concept often choose safe investment vehicles for accumulation of these funds, such as a money market or CD, during the pastorate. While this is an adequate choice, these investment vehicles provide only a modest interest rate, often even less than the rate of inflation.

Placing the Manse Equity Fund in an Investment Management Account with the Presbyterian Church (USA) Foundation is a much better choice. Requiring only a $500 beginning balance, the Foundation's investment accounts have averaged more than 10 percent total return during the last decade. So, while providing this helpful benefit to pastors, the church can increase the benefit by using a service that increases the return on the benefit.

Abingdon Presbytery maintains a master account for churches that have Manse Equity Funds. Each church account is invested, through the Presbytery Office, with the Presbyterian Church (U.S.A.) Foundation.

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Contact your regional representative today for more information about this and other helpful Foundation services.

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The Presbyterian Foundation representatives in the Synod of the Mid-Atlantic are:

Doug Aitken, (919) 672-6042, presbyteries of Charlotte, Salem and Western North Carolina;

Riley McDonald, (410) 381-0689, presbyteries of Baltimore, National Capital and New Castle;

John Pilutti, (919) 231-9524, presbyteries of Coastal Carolina, Eastern Virginia and New Hope;

Jan Schneider, (703) 949-5590, presbyteries of Abingdon, the James, the Peaks and Shenandoah.

Readers' commentary

Federal gun control won't work

I write to reply to Arthur F. Stocker's letter in your November/December 1993 issue. Mr. Stocker advocates gun control at the federal level as being an answer to violent crime and implies that individuals do not possess rights granted under the Second Amendment.

Prohibition [of alcohol] was a federal law at the federal level and it was a miserable failure. Federal gun control laws will also be a failure. Advocates of the Brady Bill even admit it will not reduce violent crime. As is usually the case, so much for federal involvement.

Most constitutional scholars interpret the Second Amendment as applying to the individual. One only need read the writing or sayings of James Madison, George Mason, Thomas Jefferson, George Washington, Noah Webster and Supreme Court justices to verify this conclusion.

One might also look at Supreme Court decisions to further solidify this conclusion. In 1886, in Presser v. Illinois; in 1939, in U.S. vs. Miller; and in 1990, in U.S. v. Verdugo-Urquidez, the Supreme Court supported individual rights.

It is important to remember of the 66 million handguns in the United States today, only three one-hundreths of one percent will be used in a homicide during a given year. At the same time, estimates range as high as one million, and at least 600,000, Americans will use their handguns to defend themselves against violent crime. It doesn't take a rocket scientist to figure out the numbers in this area.

James Madison in *The Federalist Papers*, No. 46 at 243-244, said, "Americans have the right and advantage of being armed—unlike the citizens of other countries whose governments are afraid to trust the people with arms."

As Christians, we should be concerned about possible effects on our First Amendment Rights, if our other granted liberties continue to erode.

George P. Williams
Waynesboro, Va.

Many reasons to believe

A lot of times in today's world, people don't know why you should believe what you should on many issues. I would like to say that there are many reasons to believe in what the Christian doctrine professes. When you just look at the world outside, you must begin to wonder how could it could have been created the way it was, so complex with everything intertwined together, without a Creator God. But from there, what leads us to Christianity?

The Christian faith is unique from all other religions because of the aspect of grace. In Christianity, we believe that we fall short of God's will for us, but because of Christ's sacrifice everything will be okay. The stress in Christianity is putting your hope on a higher power: God and Jesus.

By the way, there are historical accounts, not Biblical, which say that Jesus did live. Josephus, an ancient historian, wrote on Jesus' coming to Earth and being more than a man. Also, in Isaiah, there is a vivid description of Jesus' crucifixion 800 years before the act of crucifixion was invented.

Fred Hoyle, a famous astronomer, has found that if only one atomic level had been varied by even half a percent life would be impossible. Stephen Hawking, the most well-known genius of our time, said the creation of the universe had to have religious implications. Finally, even though Christians do not live perfect lives, it is amazing to see the difference in love and selflessness after someone has accepted Christ. Christianity gives us hope, power, and sense of purpose.

Jody Moore
Raleigh N. C.

Synod of the Mid-Atlantic

Presbyterian Church (U.S.A.)

Mission Statement

(Adopted by the Synod Council on Nov. 6, 1993)

Preamble

The Synod of the Mid-Atlantic is an intermediate governing body of the Presbyterian Church (U.S.A.). The Synod is responsible for the ministry and mission within the region encompassing North Carolina, Virginia, Maryland, the District of Columbia, Delaware and a section of West Virginia.

We are a people of God who joyfully affirm Jesus Christ as our Lord and Savior. We are of different ages, genders, races, vocations, abilities and desires. In this diversity we seek wholeness.

In utilizing this diversity, we find strength, fellowship, and opportunities for supporting ministry in our region. We implement much of our mission and ministry in the region in coordination with the General Assembly and in partnership with and through the thirteen presbyteries.

I. Mission/Outreach

A. Evangelism/Church Development
  1. With presbyteries to:
    a. assist the local church to enable people to understand and accept a personal relationship with Jesus Christ
    b. provide seminars (such as leadership training)
  2. To provide grants and loans.
B. Education/Equipping The Church
  1. To provide resources and leadership for:
    a. Older adult ministry/Care Agencies
    b. Adult ministry
    c. Youth ministry
    d. the eradication of racism
C. Justice and Mercy Issues
  1. To respond to identified quality of life concerns, including but not limited to:
    a. Women's issues
    b. Urban ministries
    c. Economic justice
    d. Criminal justice
    e. Child care agencies
D. Ecumenical Ministries

II. Racial/Ethnic Ministries

A. To provide resources and leadership for:
  1. Racial/ethnic training for professional leadership
  2. Racial/ethnic training for lay leadership
  3. Racial/ethnic training at the presbytery level
B. With presbyteries, to develop models for church development in racial/ethnic communities

III. Communication

A. To communicate the mission and ministries of the Synod
B. To interpret stewardship opportunities
C. To interpret the theological rationale, heritage and strengths of the connectional church

IV. Campus Ministries

A. With presbyteries:
  1. To develop a regional strategy and models for ministry
  2. To develop and communicate interpretive materials about higher education ministries
  3. To provide services and resources for ministry
  4. To develop criteria for funding and oversight
  5. To develop guidelines for presbyteries and local boards in calling campus ministers

V. Specialized Ministries

A. Conference Centers are a ministry of the Synod available to assist the Synod in carrying out its mission.
B. Career Counseling Services are a ministry of the Synod available to assist the Synod in carrying out its mission.
C. Colleges, historically begun as a mission of the Presbyterian Church, fulfill a part of our emphasis on higher education. The Synod affirms the validity of covenant relationships with those colleges.

Prison chaplains serve growing numbers

continued from page 1

ary. To serve the 648 prisoners each will hold, Ricketts said that the Chaplain Service would need to hire three part-time chaplains at a total cost of about $25,000. It's money the service doesn't have.

Ricketts said most of the service's budget goes "into the field" to the chaplains and their work. The agency's office is in two simply furnished rooms of a modest Richmond office building. "We keep this operation lean," he said.

"In the field" the chaplains are always busy. Most of the time they are in their offices counseling with inmates. Ricketts said the chaplains are usually overwhelmed by men and women seeking their help.

"Once [the prisoners] have your confidence and know you will listen to them, you will have more than you can do. It may take a chaplain up to two weeks to see a prisoner with a non-emergency request," said Ricketts. "There is no trust or privacy in prison. The chaplain's office becomes a sanctuary where the prisoners can talk, cry, or get mad and say things they can't say outside the office."

There is no shortage of demand for the chaplains' time. In fact, there's much more than they can do during a "regular" work schedule. "They (the chaplains) have to learn to stop and go home," said Ricketts. "They can't do it all."

In addition to long hours, being a prison chaplain does not pay well and has few fringe benefits, he said. Most prison chaplains stay in the profession, however, because it is "very rewarding."

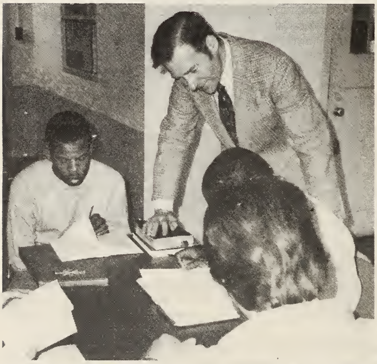
"When you walk in, people want to see you. People will wait for hours to see you," said Ricketts. Not every minister can say the same.

Ministry to juveniles

The highest burnout rate for prison chaplains is among those who work with juveniles. "Those kids are so needy. They've been through some terrible things," he said.

With juveniles the best help often comes from college and seminary students who do intern, field and summer work for the Chaplain's Service. "They have the energy to handle it."

Ricketts became involved with prison chaplaincy as a seminary student, and it has been his career ever since.



Presbyterian prison chaplain William H. Dent Jr. leads a Bible study in a Virginia correctional center

The prison chaplains are also assisted by up to 5,000 volunteers annually in their work throughout the state. The volunteers lead worship or Bible study, give monthly birthday parties, tutor, write letters, present special programs, or just listen. "A lot of folks are being touched by this work in very significant ways," said Ricketts.

"A chaplain may only have 14 hours per week to work with 1,000 inmates, but thanks to volunteers, there may be a program in that prison every day of the week," he added.

Even with volunteer help, prison programs are often limited by two factors: a lack of space for programs and a shortage of prison employees. Prisons built to house 500 inmates now hold twice that number. Space which might have been used for programs is no longer available. Also, the prisons are understaffed. Prison employees must be present for certain activities, and they are not always available.

Volunteers also help ex-prisoners get home and make the transition to normal life. When Virginia's male inmates are released, they get $25, a new suit and a bus ticket to their hometown, if it's in the state. If not, they get a ticket to the station nearest the state line.

Ricketts said many former prisoners keep their prison history quiet out of fear of losing their jobs or being ostracized by society.

Many don't return

While there is much discussion about criminals who commit more crimes, the majority don't. "Many first timers don't come back...as many as 80 percent...but you don't hear about them," said Ricketts.

He recalled two prisoners whom he counseled during his career. One, Wayne, was a loner when Ricketts met him at the Powhatan Correctional Center. "The prisoners were allowed to send two Christmas cards. Wayne sent one to me and didn't send the other. He said he had no one else to send it to," said Ricketts.

After his release, Wayne got a job with the city, married and raised a family. He was an alcoholic and he became active in Alcoholics Anonymous.

When Wayne died not so many years later, about 200 persons—friends, co-workers, and fellow AA members—attended his funeral.

Years after counseling with a prisoner named David, Ricketts received a phone call from him. David, who has since become a successful commercial artist, told the chaplain to go look in a hall of a Veteran's Affairs building in Washington, D.C.

When Ricketts followed the directions, he found a large painting related to the Vietnam Veterans Memorial. David dedicated it to the chaplain who had spent many hours counseling him in prison.

AND HIS GIFTS WERE THAT SOME SHOULD BE APOSTLES, SOME PROPHETS, SOME EVANGELISTS, SOME PASTORS AND TEACHERS, TO EQUIP THE SAINTS FOR THE WORK OF MINISTRY

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For more information ...

The information below is provided for individuals or church groups which might want to know more about prison ministry or want to offer assistance.

Chaplain Service of the Churches of Virginia, Inc.
The Rev. George Ricketts, Executive Director
2317 Westwood Ave., Suite 103A
Richmond, VA 23230
(8040 358-7650

The Rev. Bonnie Pettijohn, Chaplain
Raleigh Correctional Center for Women
1201 South State Rd., Raleigh, NC 27610
(919) 733-2469

The Rev. William H. Dent Jr., Chaplain
Powhatan Correctional Center
State Farm, VA 23160
(804) 784-3551, ext. 3216

The Rev. Etta C. Rossman, Chaplain
Virginia Correctional Center for Women
Goochland, VA 23014
(804) 784-3582

Volunteer Chaplaincy Program
Eastern (Maryland) Correctional Institution
c\o The Rev. Richard C. Hughes
P.O. Box 266, Pocomoke City, MD 21851
(410) 957-2383

The Rev. Michael Bryant, Staff Chaplain
District of Columbia Department of Corrections
1901 D St. S.E.
Washington, DC 20003

Presbyterian Criminal Justice Program
National Ministries Division
Presbyterian Church (U.S.A.)
100 Witherspoon St.
Louisville, KY 40202-1396
(502) 569-5803

Presbyterian Women started N.C. Chaplain program

continued from page 1

In addition to the Aftercare program, Pettijohn's responsibilities include conducting worship services and Bible study at the Raleigh Correctional Center for Women, providing pastoral care and counseling to the prisoners, and coordinating volunteer worship leaders.

While numerous organizations and church groups volunteer to minister to prisoners, most of the volunteers are not Presbyterian, according to Pettijohn. A wide variety of Christian denominations participate in prison ministry, with fundamentalist groups the most active.

She said she would encourage persons to get involved in any aspect of criminal justice in their community or state. "There are more prisoners than ever before, and there is a great need for the church in prison," said Pettijohn. "Volunteers who work with this ministry at least once a month begin to establish a real relationship with the prisoners."

North Carolina hires chaplains for its prison system, but as of the late 1970s did not provide a female chaplain to serve women prisoners in the 500-inmate North Carolina Correctional Center for Women in Raleigh.

That was the need addressed in 1980 when the Rev. Winona Jones Ducille was called as the first Presbyterian-sponsored chaplain for women. Initial funding for the position was provided from the Presbyterian Women's Birthday Offering.

Ducille, a native of Jamaica, served seven years with "highly successful" results.

North Carolina Presbyterian women had earlier joined in an ecumenical effort to build a chapel at the state prison in Raleigh.

North Carolina eventually hired its own woman chaplain to serve in the maximum security unit of the women's prison. At the suggestion of prison officials, the Presbyterian ministry was moved to the Raleigh Correctional Center for Women, a new, experimental minimum security unit which houses about 140 women who have been classified as ready for work release programs.

Primary support for the North Carolina Prison Chaplaincy comes from the five North Carolina presbyteries. They provide a total of more than $35,000 annually to the ministry.

The former Synod of North Carolina provided support starting in 1981, and the ministry later came under the synod's care. It never became a synod-based ministry, but in 1992 a new covenant was approved with the Synod of the Mid-Atlantic.

The synod sent $2,700 from its Social Justice budget to the chaplaincy in 1993. The Rev. Neil Bane of Jacksonville, N.C., represents the synod on the chaplaincy's coordinating committee. The Rev. Timothy Bird, pastor of North Raleigh Church, chairs the committee.

Union Theological Seminary IN VIRGINIA

Genie Addleton, Editor
January 1994

Barbara Campbell Davis Elected to Seminary Board of Trustees

The trustees of Union Theological Seminary in Virginia have elected Barbara Campbell Davis to a three-year term on the Board of Trustees. Ms. Davis is executive presbyter/stated clerk of the Presbytery of New Hope (North Carolina). Her term on the seminary board begins this month.

Ms. Davis has served in many church-related leadership capacities. She was elected Ruling Elder of Pine Crest Presbyterian Church of Houston, Texas, and has served as chair of the Witness Committee of the Brazos Presbytery, Presbyterian Church (US). For the PC(US), she also served on the Advisory Council on Church and Race to the Ethnic Affairs Department of the Division of Corporate and Social Mission, on the Church Employed Women's Committee, on the Committee on Racial Ethnic Women, and on the Convenant Renewal Team to Zaire.

In 1975, Ms. Davis served as a delegate to the World Council of Churches and in 1975-1976 was Moderator of the Synod of Red River. She was chair of the General Assembly Mission Board, PC (US), from 1983-1985 and chair and member of the Stewardship and Communication Development Ministry Unit from 1986 to 1991. She has made contributions to various church-related publications and in 1979 served as associate editor of *Presbyterian Outlook*.

Ms. Davis is a graduate of Texas Southern University, where she earned a degree in biology. She earned a Master of Education in Science Education from Tuskegee Institute. She has done further study at Texas A & M, Texas Southern University, the University of North Texas State, and Perkins School of Theology, Southern Methodist University. For several years, she was a science teacher in the public systems of Houston and New Boston, Texas. She has also worked in medical research at the Baylor College of Medicine in Houston and in laboratory research at Miles Laboratories in Elkhart, Indiana. She is the mother of two sons: Charles and Anthony, who is deceased.

Barbara Campbell Davis

Planning cooperative ventures are (left to right) UTS President Hartley Hall and Dean Charles Swezey with PSCE Dean Paul Walaskay and President Wayne Boulton.

UTS and PSCE Trustees Say "Let's Work Together."

In November, the trustees of Union Theological Seminary and the Presbyterian School of Christian Education took an action with far-reaching significance. Explaining the joint action of the boards, UTS President Hartley Hall said, "Both schools have been directed to look for ways to work cooperatively. If we can accomplish the same goals at less cost by pursuing them together, or if we can enhance result by working together, we've been charged to do that."

In a letter to members of both campus communities, President Hall and PSCE President Wayne Boulton said, "Cooperative planning and the execution of projects and programs between our schools now have the explicit authorization of both boards. To the maximum extent consistent with our existence as free-standing institutions, we must make cooperation and mutual endeavor the order of the day."

Both leaders state that the action of their trustees of both schools makes "official" the direction in which the schools have already been moving. They said, "It should serve to make this movement more effective in the future, and we welcome that possibility."

President Hall acknowledged that it is impossible to know now what the ultimate implications of this policy will be. "We know what the boards' joint statement says," he noted, "but we don't yet know what it will mean." He pointed out that while there are many areas where the two schools can and should work together, there will still be "pieces" of their lives best addressed separately. "But," he added, "I do know that we will be called upon to account for our degree of progress in cooperative and joint ventures."

Staff and faculty of the two schools have been charged to begin considering implications of this policy for their particular areas of responsibility. The presidents noted in their joint communication, "We will . . . need to initiate campus conversations as to the best ways we can begin moving towards the implementation of these directives."

JOINT STATEMENT OF THE BOARDS OF TRUSTEES

of The Presbyterian School of Christian Education and Union Theological Seminary in Virginia

The Boards of Trustees of PSCE and UTS are convinced that the futures of these two distinctive institutions of the Presbyterian Church (U.S.A.), will be enhanced and best served by closer collaboration in as many areas of their program and life as possible.

Even more than proper stewardship of resources, the responsible stewardship of institutional mission itself lends support to this course of action.

Recognizing that collaboration and deployment of personnel and facilities for common program or mutual support is best accomplished by design rather than through default, or by the pressure of circumstance, the Boards of these two schools therefore instruct the presidents, the faculties, and administrative staffs of their respective institutions to plan for and actively seek occasions and avenues for cooperation and mutual endeavor in all areas of the life of both schools, to the end that program, personnel and faculty, effort and resources, may be shared to the fullest extent feasible.

Furthermore, the Boards of Trustees of the two schools will seek and devise a suitable way in which they may jointly monitor and encourage institutional progress in this regard.

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Queens College students serve coffee and sweetbuns to worshippers

Moravian Love Feast at Christmas

Queens College continues tradition

By J. DIANE MOWERY
Chaplain, Queens College

CHARLOTTE, N.C.—More and more, we live in a homogenized culture. Every day it seems we watch as the particular distinctiveness of regions and towns gives way to national chains that bring a familiarity but also a dull sameness to our lives.

A "Ma and Pa" diner closes as McDonalds or Burger King opens, and something unique about our town is replaced by a restaurant or store that can be found in any other town throughout our Synod.

As Christians, though, we need to resist this homogenizing tendency and instead find ways to celebrate the unique particulars of our lives and regions, even as we acknowledge and celebrate the particularity of Jesus' arrival in our midst 2,000 years ago.

At Queens College we have found a way to highlight the religious history of the Piedmont by presenting a Moravian Love Feast as part of our Christmas celebrations.

The Love Feast, a standard service among Moravians since 1735, is used to celebrate great church festivals by sharing together a simple meal of Moravian sweet buns and coffee.

During the Christmas seasons, the love feast becomes an integral part of a lesson in Scripture and carols. As readers recount the birth of Christ, and choirs and the congregation proclaim Christ's arrival in song, servers pass the buns and coffee to all members of the congregation.

This simple meal, shared in the pews as a family community, is followed by passing out Moravian beeswax candles with red paper frills around them. To the music of the last hymn the candles are lit, and as the service ends, everyone leaves the church taking their lighted candle into the world as a reminder that, as Christians, we are to let our light shine before all the world.

The Moravian Love Feast, now a long tradition at Queens, offers us a way to emphasize our region's unique Moravian heritage. The beauty and simplicity of the service affect everyone; consequently, students experience Christmas a little differently than before by having shared in the lovely Moravian tradition.

Perhaps we all need to look harder for ways to celebrate unique, regional traditions even as we affirm the common ground of our faith in Christ.

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In today's society, pastors who can preach and teach the Gospel of Christ are more important than ever. Through your gift annuity with Union Theological Seminary in Virginia, you help ensure that our church has courageous leadership–men and women trained by committed, Christian teachers in biblical studies, Reformed theology and ethics, and practical ministry.

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WNC mission group robbed

A group of 12 persons (nine women and three men) from Western North Carolina Presbytery who were robbed at gunpoint in Nicaragua recently commented on the experience after returning home. Judy Nebrig, spokesperson for the group, said, "We were scared and very sad about this incident. But we believe it underscored everything else we learned that two weeks. It made us realize the seriousness of the poverty in Nicaragua."

The delegation had been in Nicaragua for 10 days, visiting projects and working on a cooperative farm sponsored by Young Life of Matagalpa. The robbery occurred at the close of a gathering in the home of Presbyterian missionaries Jim and Sara Hornsby.

Nebrig said, "We stayed [outside] with two men guarding us while two more went inside and gathered money, passports and things of value. After being checked with a soft touch on the back of our necks for gold chains, we were told to go back inside.

"We later learned from an interpreter that they had said 'no tenga miedo' (don't be afraid) as we were going inside. They left and did not return."

The group talked and prayed after the experience, sharing with each other the faith experience it had been for them. "When the sun rose the next morning, we sang 'When Morning Gilds the Skies ... May Jesus Christ Be Praised' like we had never sung it before," said Nebrig. *—Marj Carpenter*

Magnuson leaves the Peaks

LYNCHBURG, Va.—George P. Magnuson, general presbyter of the Presbytery of the Peaks since July 1989, resigned from that position effective Dec. 31 to become executive for the Presbytery of Boston. Magnuson was executive for Blue Ridge Presbytery for three years before that body was merged with others to form the Peaks. Prior to that he was on the faculty of McCormick Theological Seminary in Chicago for 13 years.

The Presbytery of Boston, which includes most of Massachusetts, has 23 churches with more than 3,100 members. The Presbytery of the Peaks has 145 churches and 24,300-plus members in south central Virginia.

The Peaks presbytery council was scheduled to meet Jan. 8 and make recommendations concerning an interim general presbyter and the search for a permanent replacement. The next stated presbytery meeting is Feb. 5 in Roanoke.

Presbyterian Home hires PR director

HIGH POINT, N.C.—Ginger J. Smith has been named public relations director for the Presbyterian Home of High Point. She will oversee the marketing and public relations efforts, including educational meetings with churches, civic groups, social clubs and professional organizations. She holds a bachelor's degree in communications from North Carolina State University. Smith recently moved from Charlotte, where she was a public relations specialist with J.A. Jones Construction Co. The Presbyterian Home of High Point is a part of Presbyterian Homes, Inc., of North Carolina.

King's Grant community opens

MARTINSVILLE, Va.—King's Grant, a new "state-of-the-art" continuing care community owned and operated by Sunnyside Retirement Communities, was dedicated on Oct. 28, 1993. Participating in the dedication service were Synod Executive Carroll Jenkins, Peaks Presbytery General Presbyter George Magnuson, First Church Martinsville Pastor Dwight O. Christenbury Jr., Sunnyside President Richard Lyons, and Sunnyside Chairman Francis Bell Jr.

Sunnyside is one of three older adult care agencies which relate to the Synod of the Mid-Atlantic and are supported by the annual Mothers' Day Offering.

Japan honors former missionary

Virginia Deter, a former Presbyterian missionary to Japan, was recently honored by that country's government with an award called the Order of the Sacred Treasure. For some 40 years, Deter taught English in junior and senior high schools and at the junior college of Hokuriku Gakuin. Since her retirement to Asheville, N.C., five years ago, Deter has returned to Japan twice. Many of her former students attended the Nov. 11 award ceremony in Tokyo.

Campbell speaker at tent meeting

CARLISLE, Pa.—The Rev. David C. Campbell, pastor of Kirkwood Church in Springfield, Va., was one of three speakers for a three-day tent meeting which drew large crowds last fall to Carlisle Presbytery. A committee of lay persons organized the Oct. 22-24 event, entitled "Festival of Faith."

Wyatt, Simms lead synods

Two synods elected Presbyterians with connections to the Mid-Atlantic as executives this past summer. The Rev. **Richard O. Wyatt** was elected executive of the Synod of the Rocky Mountains. Wyatt was formerly vice president for institutional advancement at Barber-Scotia College in Concord, N.C. The Rev. **Lowelle Simms**, former interim executive for the Synod of the Mid-Atlantic and executive of San Gabriel Presbytery, was elected executive of the Synod of the Covenant. That synod includes 11 presbyteries and 824 churches with 250,159 members in Ohio and Michigan.

Sylvia Maume
Eastern Virginia
Bob Bolt

Editors share ideas, hear mission speaker

Editors from nine presbyteries gathered recently at the synod office in Richmond to exchange ideas and hear a presentation by Marj Carpenter, international mission interpreter with the PC(USA) and former News Service manager. Those attending and pictured above are, from left: Standing–Marj Carpenter; Chi-Chi Kern, Shenandoah; Sandra Francis, The James; Dale Miller, Coastal Carolina; Julie Helms, Baltimore; Midge Mack, Western North Carolina; and John Sniffen, synod editor. Sitting–Chuck Noonan, New Hope; Sylvia Maume, Eastern Virginia; Bob Bolt, New Castle; and Katherine Barnett, Charlotte. *(Photo by Laura Jurman)*

Retreat set for families of medical personnel

HARRISONBURG, Va.—A weekend retreat for physicians and their families is scheduled for March 11-13 at Massanetta Springs Conference Center.

Three workshops have been designed specifically for the families of medical personnel.

"Communication Skills and Family Relationships" will focus on building family harmony. "Deepening Spiritual Life without Working for It" will look at doing this in the midst of a busy schedule. "Who's on First" will look at setting healthy priorities in a profession which is very demanding.

The weekend will also offer plenty of free time for families to pursue leisure activities. A children's program will be provided during the workshop times.

For more information, call the Massanetta Springs Conference Center at (703) 434-3829 or conference directors Doug and Beth Smith at (703) 828-4172.

'Real Women' event May 6-7

STAUNTON, Va.—Mary Baldwin College and Shenandoah Presbytery will co-sponsor a May 6-7 conference at the college to explore the relationship between women's spirituality and issues they face daily.

"Real Women, Real World, Read God: Real Different" will seek to help participants understand the challenges in their lives, find spiritual resources to meet them, and develop a plan to support each other and other women in need.

The conference will begin Friday with dinner and worship and will continue with workshops on Saturday, ending with dinner and the Lord's Supper. Worship and workshops will focus on family and parenting needs, family conflict, women in leadership, and spiritual needs.

Conference leaders will be:

Miriam Therese Winter, a medical Mission Sister, professor at Hartford (Conn.) Seminary, and author of several books including *The Gospel According to Mary*, a story of Jesus as it might have been revealed through the eyes of a woman. She has recorded a dozen albums of music, including songs from her book *Woman Prayer, Woman Song.*

Lillian Taylor was a longtime resident of Elkton where her husband, David, began his ministry. An ordained minister, she is retired as associate director of continuing education at Princeton Theological Seminary and is a widely-recognized conference speaker and resource person.

A registration fee of $30 includes four meals; an additional $10 reserves a room Friday night at the college.

For reservations, contact Kay Goodman at the Shenandoah Presbytery office, P.O. Box 1214, Harrisonburg, VA 22801, phone (703) 433-2556. For more information call Kay or Ginny Francisco at (703) 887-7031 (days).

BELK CATECHISM AWARDS

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

Derita Church, Charlotte, N.C.—Lindsay Fowler, Alexander McCauley, Josh Meffert, Jose Paul, and Jeremy Poole
First Church, Burlington, N.C.—Emily Davis
First Church, Fairmont, N.C.—Keith McGirt
First Church, Fayetteville, N.C.—Jennifer McFadyen and Katherine Noland
Iona Church, Fairmont, N.C.—Devin Davis

Synod women plan 1994 Summer Gathering

St. Andrews Presbyterian College in Laurinburg, N.C., will host the 1994 Summer Gathering of Presbyterian Women of the Synod.

Scheduled for June 9-12, the gathering will follow the theme "Christ is All ... For All."

The 1994 *Horizons* Bible Study for Presbyterian Women is titled "Who is the Christ?" and comes from the Epistles. It was authored by R. David Kaylor, professor and chair of religion at Davidson College.

The Rev. Carol T. "Pinky" Bender will be the Bible study interpreter for the gathering. Caroline Gourley Grissette, executive and stated clerk for Western North Carolina Presbytery, will conduct the morning worship and the communion service.

Workshops during the 1994 gathering will cover a broad scope of interests, including missions, the Bible, justice for women, spiritual growth, and some fun activities.

Workshop topics are centered around leadership, public prayer, ideas for newsletters, P.W. ideas for beginners, breaking barriers, storytelling, faith, humor in the Bible, communication, and dealing with grief and loss.

There will also be a time for P.W. moderators to exchange ideas and share experiences. Time will be provided so that you may chat with the keynote speakers and workshop leaders in small groups or on an individual basis.

More information will be available soon.

The 1994 gathering is being chaired by Hilda Williams of Western North Carolina Presbytery. Other members of the planning team are Diane Hutchins, Anna Kreiner, Kathleen Branch, Jeanette Anderson, Helen Breckinridge, Annie Bates, Evelyn Stradling, Debbie Oxendine, Mickey Reid, Betty Blue Miller, Betty Baldwin, Mary Sprow, and Grace Munro.

—*Mary T. Sprow, reporter*

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Schobel named Lees-McRae's 11th president

BANNER ELK, N.C.—Dr. James A. Schobel, for 20 years the president of Mayville State University in North Dakota, has been named the 11th president of Lees-McRae College.

Schobel has "all the right characteristics of the president we are seeking," said Lees-McRae Board of Trustees Chairman Dr. Daniel W. Massie. "He is a proven college president, administrator, educator, leader and churchman."

An Ohio native, Schobel holds doctorate, masters and bachelors degrees from Ohio University. He has worked in both the public and private education sectors and began his career as a research associate with the Ohio Center for Economic Education at Ohio University.

In 1973 he became the youngest president in the North Dakota system when he took the reins at Mayville State. During his tenure:

* student enrollment increased,

* the college was involved in a computer data-based management system,

* there was a ten-fold increase in annual giving,

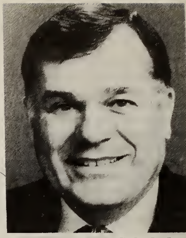
* the college created the state's first satellite teaching network,

* the number of doctoral-degreed faculty tripled, and

* a summer workshop was initiated for exceptional students.

Schobel succeeds Dr. Bradford L. Crain, who was president from 1985 to 1993. Dr. David Frazer, former president of Peace College, served as interim president.

Schobel and his wife, Jane, are the parents of four children.



Dr. James A. Schobel

YADs learn from GA experience

By SUSAN D. FRICKS

Nurturing the future leadership of the PC(USA) is one important dimension of Presbyterian Campus Ministry. It can be done by promoting and encouraging active Presbyterian students to apply for and become Youth Advisory Delegates (YADs) at the General Assembly of the PC(USA).

Two members of the Westminster Presbyterian Fellowship at Duke University, Susan Neely and Kara Cerveny, were among the 167 YADs at the G.A. in Orlando, Fla., June 2-9, 1993. Kara, from Muskingum Valley Presbytery, served as a co-moderator of the '93 YADs. Susan is from the Charleston-Atlantic Presbytery.

The highlight of the '93 GA for Susan was worship, especially the opening service of Holy Communion. She appreciated the attempts at multiculturalism (a big Duke emphasis): the Native American dancers, the different choirs, the use of different languages.

And, she valued the attempts to be unified even in the midst of a misunderstanding by members of ACT UP, a homosexual activist group. Though ACT UP did not get directions to bring communion bread to be blessed and shared by a certain time, they were allowed anyway to bring their loaves forward during the service itself.

For Kara, the highlight was more general. She really appreciated "the opportunity to meet, be around, talk to, and become friends with so many people with common goals for the church, all 167 YADs trying to do God's will in their lives. It was an awesome experience to be surrounded by people and to speak on the assembly floor on the closing day. I had the feeling that I could make a difference,, and I could see the governing body at work.

Frustration and disillusionment were also part of their experiences. Most frustrating for Kara was the focus on minute details. As she put it, "I wish that everyone could have acknowledged their differences and moved on to Christ's basic message and how to get it out. If only all could have agreed on the main purpose, that they were a body of believers with the role of helping to portray Christ's life as they understood it." At the point when Susan was most disillusioned, she found encouragement in a comment made by one of the commissioners from her presbytery. This person told her, "Don't take it too seriously, changes can always be made next year."

Both students would like to go back to another GA. Recognizing that she probably could not go again as a YAD, Susan would like to go as part of the service corps that helps behind the scenes. She would especially like to campaign for campus ministry funding and a National Presbyterian Student Conference. In her view the Committee on Higher Education is too ecumenically inclined. She thinks students need reinforcement in what it means to be a Presbyterian.

Both felt the impact of their experience as YADs on their understanding of the church. It is not so conservative as the four churches Susan has known, none of which would even consider ordaining a homosexual. She also found a deeper sense that she had a place in the church. Kara discovered first hand that the PC(USA)'s bureaucracy is similar to that of the federal government. She also found reinforcement for her prior values when she was forced to take a stand. She found reading prior to GA was good preparation for life in general. Through the experience she found her faith more important to her and her values stronger.

Any students interested in becoming YADs should seek the endorsement of the pastor and session of their home church and contact their presbytery office for application information.

The Rev. Susan D. Fricks is Presbyterian campus minister at Duke University, one of 41 campus ministries in the Synod of the Mid-Atlantic.

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CAMPUS NOTES

$1 million for teacher education

DAVIDSON, N.C.—A $1 million gift from the First Union Foundation will be used to create an endowment for a new teacher education fund at Davidson College, according to President John W. Kuykendall. A portion of the gift will establish a merit scholarship program and a portion will be used to support public school teachers who will serve as instructors and mentors to students.

Dendy named to PSCE staff

RICHMOND, Va.—The Presbyterian School of Christian Education has named Robert S. Dendy Jr. as associate director of advancement effective Nov. 1, 1993. Dendy, an elder at Second Church of Richmond, was formerly mobile operations manager of the Hospital Corporation of America. The son and grandson of Presbyterian ministers, Dendy will spend the bulk of his time traveling on behalf of the school. He also serves onthe Board of Visitors for Montreat-Anderson College.

J.C. Smith Seminary receives grant

ATLANTA—First Presbyterian Church of Fort Worth, Texas, has approved a $100,000 grant to Johnson C. Smith Theological Seminary to launch a targeted $1 million fund-raising drive for increased scholarship support of ministry candidates.

Hampden-Sydney research funded

HAMPDEN-SYDNEY, Va.—A $60,000 endowment of the William C. Boinest Student Research Assistantship in Economics by Craigie, Inc., of Richmond, Va., has been announced by Samuel V. Wilson, president of Hampden-Sydney College. The endowment was made in recognition of Boinest's 35th anniversary with the company; Boinest is a member of the college's board of trustees.

Barber-Scotia student fatally shot

CONCORD, N.C.—A memorial service was held Dec. 2 in the college chapel for an 18-year-old Barber-Scotia College student who was shot and killed outside off-campus student housing. Freshman Shontel Wright of High Point, N.C., died Thanksgiving morning in what Concord, N.C., police are saying is an apparent case of mistaken identity, according to *The Charlotte Observer*. Five men were charged with murder and were being held without bond, accused of firing more than two dozen shots as Wright and several classmates stepped from a school van. Barber-Scotia President Dr. Joel Nwagbaraocha said the school has requested local and county police to increasingly patrol college-related property since campus security officers do not carry guns.

Nicholson is development director

RICHMOND, Va.—Roger A. Nicholson has been named director of professional development and doctor of ministry studies at Union Theological Seminary in Virginia. He has been the seminary's director of admissions and financial aid since 1986. An ordained Presbyterian minister, he served congregations in three southern states. From 1982 to 1986 he was Presbyterian campus minister at Virginia Commonwealth University and coordinator of ministries in higher education for Hanover Presbytery.

1993 Ragan Awards presented

LAURINBURG, N.C.—St. Andrews Presbyterian College presented its 13th annual Sam Ragan Fine Arts Awards to:

Sally Buckner, professor of English at Peace College in Raleigh and co-director of the Capital Area Writing Project;

Mary Duke Biddle Trent Semans, chair of the Duke Endowment and emeritus member of the Duke University board of trustees; and

Marty L. Silverthorne, published poet and 1985 St. Andrews graduate, who lives in Greenville, N.C. He is the first St. Andrews alumnus to receive the Ragan Award.

Created in 1981, the award is given to one or more persons for outstanding contributions to the fine arts of North Carolina.

Peacemaking tour to Vietnam scheduled

The first Presbyterian-sponsored study delegation to Vietnam in nearly 30 years will be headed to Southeast Asia this spring, according to Debbie D. Vial of the Presbyterian Peacemaking Program.

Approximately 15 slots are open on the peacemaking tour, which will be conducted from June 27 to July 11. It will be led by Vial and the Rev. Dan Wessner of Denver, a Presbyterian minister who just returned from 2 and 1/2-years as a mission diaconal worker in Vietnam.

"The war still is not resolved," Wessner said, noting that many Americans still grapple with the spiritual and psychological legacies of a war that, technically, ended when U.S. troops pulled out of Saigon in 1975. "And there are enormous spiritual and psychological gains for Americans and for Vietnamese as we together process a past of pain, looking forward to a future of hope and joy," he said.

More Vietnamese families have been forced to confront the catastrophe of war, Wessner said, because the war occurred in their front yards.

"It affected 100 percent of the Vietnamese population, plus the next two generations. The contrast is that a smaller percentage of the American populace was directly involved, and it was fought a great distance from our mainland. So it is easier for us to distance ourselves from the enduring daily costs of a war," he said, noting, however, that such distancing is not true for veterans who spent time in Vietnam.

Five million Christians live in Vietnam, according to Wessner. Most of the 70 million Vietnamese practice spiritism, or ancestor worship.

Travel study seminars are also planned for the former Yugoslavia, May 23-June 6; South Africa and Namibia, Nov. 7-21; and Northern Ireland, in conjunction with the Northern Ireland Working Group, Aug. 22-Sept. 4.

For registration information, contact the Presbyterian Peacemaking Program at (502) 569-5786 or (205) 650-5791.

—Alexa Smith

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Three endorsed for moderator

LOUISVILLE, Ky.—As of December, three candidates had been endorsed for moderator of the 206th (1994) General Assembly.

Bruce Spence, an elder in Mountain View Church in Loveland, Colo., and former chair of the General Assembly Council, was endorsed Dec. 4 by Boulder Presbytery.

He joined the Rev. Robert W. Bohl, pastor of First Church in Fort Worth, Texas, and Jean C. Kennedy, an elder in East Liberty Church in Pittsburgh, Penn., in the race.

Bruce Spence

Spence, 48, an information technology manager for the Hewlett-Packard Corporation, is the third announced candidate for the moderatorial post.

In accepting the nomination of his presbytery, Spence indicated that he intends to ask the General Assembly to consider "a style of moderatorial leadership that might be called the 'citizen moderator'—an approach that harkens back to an older historical pattern for the exercise of the office."

Spence said the model focuses on "the primary function of the office—and the one for which any candidate should be best qualified — to preside effectively over the General Assembly's deliberations as it carefully shapes its ongoing mission."

Spence, a fourth-generation Presbyterian, has served in numerous positions in his congregation, Boulder Presbytery, the Synod of the Rocky Mountains and the General Assembly. He is currently a member of the General Assembly Council, serving on the Worldwide Ministries Division committee.

On the public role of the moderator, Spence stated, "I believe the moderator is duty-bound to support the policies and positions of the General Assembly, at least to the extent of explaining them carefully, and remaining silent about any serious personal disagreements."

He said he doesn't consider that approach a constraint on the moderator's freedom of conscience. "I rather think it represents a voluntary restriction...in the interests of effectively communicating with and about the church, and in maintaining its peace and unity."

Robert Bohl

Bohl, 55, was unanimously endorsed as a candidate on Sept. 16 by Grace Presbytery.

A native of Oklahoma, he has been at the Fort Worth church since 1980. Prior to that Bohl served three pastorates in Pennsylvania. He is a graduate of the College of the Ozarks, Princeton Theological Seminary and the University of Pennsylvania, where he earned a Ph.D.

In 1976, while serving as pastor of Trinity Church in Berwyn, Pa., he received the Valley Forge Freedom Foundation Honor Award for Outstanding Humanitarian Activities for leading his church's effort to house 56 Vietnamese refugees and 27 orphans before obtaining jobs and homes for the refugees and adoptive parents for the children.

In Fort Worth he has won two distinguished community awards for his leadership in establishing the Presbyterian Night Shelter, an interfaith project that has cared for some 800,000 homeless during the past 10 years; the James L. West Presbyterian Special Care Center, (endowed by a long-time member of First Church) the first facility in Texas designed to care for victims of Alzheimer's Disease; the church-owned Trinity Terrace, a life-care residential complex for people over 65; and Westchester House, a 335-unit apartment complex for low income elderly and the deaf.

Bohl has chaired the Bicentennial Fund Campaign since its inception five years ago. His church was the first to make a $1 million pledge to the campaign and has oversubscribed that pledge by about $200,000. First Church gives more than 50 percent of its income to mission outside its doors, reaching a goal set seven years ago three years early. It has now set a goal of 75 percent by the year 2000.

Bohl said the three key issues before the church ("as they always are") are evangelism, mission and stewardship, "and they all tie together."

Jean Kennedy

Kennedy, 50, was unanimously endorsed by Pittsburgh Presbytery in early November.

She is currently enrolled in the Master of Divinity program at Pittsburgh Theological Seminary. She became the first woman of color to serve as moderator of Pittsburgh Presbytery, the denomination's largest, when she was elected in 1989. Shortly thereafter, she joined the presbytery staff as interim associate for evangelism, church and community.

Kennedy was a commissioner to both the 1987 and 1989 General Assemblies, serving as moderator of the Assembly Committee on Worship and Diversity at the latter. She was also a member of the General Assembly Special Committee on Human Sexuality. At the past two assemblies, Kennedy has worked as a committee assistant.

She recently completed a term as a founding member of the board of directors of Presbyterians for Renewal (PFR), and she still serves on the board of the Presbyterian Health, Education and Welfare Association (PHEWA).

"Some people are surprised that I have served simultaneously on the boards of PFR and PHEWA," Kennedy said. "But most people who know me seem to recognize that I am more interested in doing the work that our Church needs to do than in conforming myself to someone else's labels."

—Jerry L. Van Marter

Former moderator Davidson dies

NEW YORK CITY—The Rev. Robert M. Davidson, moderator of the 193rd General Assembly (1981) of the United Presbyterian Church in the United States of America, died Nov. 27 at Roosevelt Hospital here after a short illness. A memorial service was held Jan. 8 at Fifth Avenue Church here. Davidson, 65, retired in October as pastor of West-Park Church in New York City, where he had served since 1974. His wife, Evelyn, had died some months earlier of Lou Gehrig's disease.

An impassioned orator, Davidson was a commissioner to General Assembly in 1955, 1967, 1979 and his moderatorial year of 1981. He also served terms as vice moderator and moderator of New York City Presbytery. He was a member of the Assembly's human sexuality committee that produced the still-definitive 1978 report on the subject. Davidson was long active in criminal justice ministries and was an outspoken advocate for the ordination of gay and lesbian Presbyterians.

He is survived by a daughter, Emily, and a son, John. Sympathies may be expressed to them at 151 West 86th Street, New York, NY 10024. *—Jerry L. Van Marter*

Writers workshop scheduled

Four prominent Presbyterian authors will lead a writers workshop at Louisville Presbyterian Theological Seminary April 22-26. Sponsored by the seminary, Westminster/John Knox Press, and the Presbyterian Writers Guild, the workshop will feature a hymn writer, a journalist, a poet, and a practical theologian.

Jane Parker Huber is author of 11 hymns in *The Presbyterian Hymnal* as well as *A Singing Faith* (Westminster/John Knox). James A. Gittings, onetime Presbyterian editor for *A.D.* magazine, wrote *Company of Pilgrims* (John Knox). Ann Weem's most recent book of poems is *Kneeling in Bethlehem* (Westminster/Knox). Perry Biddle edited *Preaching the Lectionary–Workbooks for Years A, B, and C* (Westminster/John Knox). The workshop is designed for published writers. Preference will be given to Presbyterians. A maximum of 15 participants will be enrolled. Part of each day will be spent in conversation with guest leaders; part will be spent in sharing works-in-progress. An editor from Westminster/John Knox will walk participants through the process of getting a manuscript published.

The workshop has been made possible by a grant from the Lilly Endowment Incorporated. For more information, write to John C. Purdy, 209 Rendon Rd., Santa Fe, NM 8750l.

New writer award established

SANTA FE, N.M.—The Presbyterian Writers Guild has established an annual "Jim Angell Award." A prize of $500 will be given to the Presbyterian judged the best new writer to appear in print. The inaugural prize will be for works published in 1993 and will be announced at the guild's luncheon at the 206th General Assembly (1994) in Wichita, Kan. To be eligible a writer must have been published for the first time in 1993 in a commercial publication. Poems, plays, books, essays, articles and sermons will be considered.

The award has been established in memory of James W. Angell, a highly successful pastor and writer who died in 1992. From the time of his first book in 1970, the award-winning *Put Your Arms Around the City*, until his death, Angell wrote 19 books. The best known was *How to Spell Presbyterian*.

More information about the award is available from John C. Purdy, 209 Rendon Road, Santa Fe, NM 87501.

New York liaison office to close

The liaison office to the Presbyterian Church (U.S.A.) in New York City officially closed Dec. 23, according to Frank Diaz, associate director for General Assembly Council operations. All correspondence to the council should now be directed to 100 Witherspoon St., Louisville, KY 40202-1396. Closing out operations at 475 Riverside Drive is the denomination's ecumenical staff, which will now be lodged within the Worldwide Ministries Division in Louisville. Continuing work at the New York City address will be staff to the Jarvie Commonweal Service Program and the Synod of the Northeast women's ministries staff.

Second urban mission site chosen

New Brunswick Presbytery, based in Trenton, N.J., has been chosen as the second site for an "urban missioner" project of the Evangelism and Church Development work area of the National Ministries Division. The urban missioner program was begun two years ago by the Urban Ministry Support Team of the former Evangelism and Church Development Ministry Unit. The first project was launched in Genesee Valley Presbytery in Rochester, N.Y. That effort is being led by the Rev. Fritz Longabaugh. Using a grant from the work area, the project pulls together a team of ministers and laypersons to focus on urban ministry in a specific location.

Son of PFR head killed in car crash

FLORENCE, S.C.—William (Billy) Moore, 28, son of Presbyterians for Renewal executive director Betty Moore, died Dec. 19 in a fiery automobile accident. Moore, a trauma doctor, was traveling alone when his car struck an embankment and burst into flames. He was killed instantly. Services were held Dec. 22 at John Calvin Church in Florence. The family has requested that memorial contributions be sent to the John Calvin Church for forwarding to the Presbyterian Mission Hospital in [illegible] where Billy Moore served.

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Trust provides for holidays

Once again funds from the Joseph F. Cannon Christmas Trust enabled the girls and boys of the Home to have a sensational Christmas!

At the residential centers, staff had the funds to decorate the cottages, buy each of the young people a nice gift, have a pizza lunch for them, and take them out bowling. Funds were also used to purchase items for the children to enjoy in the cottages and school.

The L. C. Wagner Family and Child Development Center used its funds to purchase decorations for the center and to buy a nice gift for each child. The gifts were distributed to the children by "Santa" at the Christmas Open House. Additional funds were used to purchase classroom and playground equipment for the enjoyment of the children.

Joseph F. Cannon, in a Will dated 1932, set up a trust naming 10 North Carolina institutions, including Barium Springs, to receive 10 percent of the trust's annual income. The only stipulation of the funds is that they be used to bring "happiness and cheer" to the children at Christmas time ... a stipulation which, quite honestly, staff have a good time carrying out.

"Sometimes I'm not sure who enjoys it more, the staff or the children," said Fran Oliver, Director of the L. C. Wagner FCDC. Oliver explained that the staff have a great time picking out the toys, wrapping them and decorating the rooms. "It brings such joy to our hearts to be able to watch the fascination on a child's face as he or she helps decorate the tree ... the concentration as that child makes a Christmas gift for mom or dad ... the joy at ripping open a beautifully wrapped Christmas present and finding a very carefully chosen treasure. I have to admit that we do enjoy it just as much as they do!"

In addition to the Cannon Trust, many other friends of the Home also very generously helped the girls and boys here have a healthy, happy, holiday. To those friends, we haven't forgotten you ... and we plan to thank you publicly in the next issue of the *Mid-Atlantic Presbyterian*.

These children visit with Santa during the FCDC's Christmas Open House

...Or so it seems

Earle Frazier, ACSW
President

Questions often asked about Barium Springs:

Q: Where is Barium Springs?

A: Barium Springs is located five miles south of Statesville and 35 miles north of Charlotte in Iredell County.

Q: Where did that name come from?

A: There was a series of springs producing water with a high barium content. For many years water was bottled and sold. Also, there was a hotel where people came to drink the water and bathe in the belief that it cured everything from dandruff to hemorrhoids.

Q: Are the children who live there orphans?

A: No. Since the dread diseases were conquered some 60 years ago, there have been fewer and fewer orphaned children.

Q: Are the children Presbyterians?

A: Not all are Presbyterian although Presbyterian referrals are given preference in the Residential Centers.

Q: Well, what kind of children are there?

A: Since 1977, Barium Springs has served "troubled children" and their families. This term avoids the common labels we tend to apply to children—"emotionally disturbed," "delinquent," "learning disabled," etc. They come from varying situations which, for one reason or another, make it best that the family be separated for a time.

Q: Does the state pay for the children to stay there?

A: No. For children in the custody of Departments of Social Services, we receive approximately 50 percent of the cost. Families who have custody pay according to their ability to pay. Most can afford only a token amount.

Q: Then where does the money come from?

A: The Presbyterian churches provide approximately five percent through Synod's Benevolent Budget, the Thanksgiving Offering, and gifts from church groups. Investments provide approximately 19 percent, trusts approximately 26 percent, fees approximately 24 percent and individual gifts approximately 19 percent.

Q: Well, how much does it cost for a child to stay there?

A: Approximately $100/day, which includes food, clothing, shelter, recreation, schooling and special support as needed such as psychological testing and counseling.

Q: Isn't that awfully expensive?

A: Yes. However, of five agencies in the Carolinas providing "specialized services," Barium Springs has the lowest cost according to The Duke Endowment, which supports most agencies in the Carolinas.

Q: Well, for all of that money, what are you trying to do?

A: The first goal is to give children and families the skills to live together successfully and get them back together as quickly as possible. When this is not possible, the goal is to help children get prepared to live on their own.

Q: Is Barium licensed by the State?

A: Yes. Barium is licensed by the Division of Social Services annually. In addition, all services are accredited by the Council on Accreditation of Services for Families and Children which is a national accrediting body.

Q: Are the children sent there by the courts?

A: No. Some are referred by the courts, but the courts cannot "send" children here.

Q: Then how do they get there?

A: Children are referred by Departments of Social Services, parents, pastors, mental health centers, schools, private counselors, psychologists, psychiatrists, courts, etc. The staff gathers information to determine if there is a possibility that we can help. If so, the child is admitted. If not, he or she is referred to another source of help.

Q: Do the children attend public schools?

A: No. We have a school on campus approved by the state as a special education unit. This helps children "catch up" and also gives us 24-hour supervision which has proven very effective. Children usually make two-months progress for each month in our school.

Q: Can people from our church visit the campus?

A: Yes. All you need to do is call (704) 872-4157 and make an appointment so we can be sure to have someone to show you around.

Q: By the way, how can you drive around in that big Mercedes and ask people for money?

A: Very comfortably! The Mercedes was given to the Home by a board member in late 1990. It is not quite old enough to vote and has been driven over 250,000 miles.

ATTENTION NORTH CAROLINA PRESBYTERIANS!

SHOP AT FOOD LION
ON
FEB. 14,15, & 16, 1994

AND YOUR RECEIPTS CAN HELP
THE GIRLS AND BOYS
AT BARIUM SPRINGS

FOR DETAILS, CONTACT YOUR
NORTH CAROLINA
PRESBYTERIAN CHURCH
OR
CALL LISA CRATER
AT BARIUM SPRINGS
(704) 872-4157

Slide show available

Need a 30-minute presentation, including a nine-minute slide program, at your Sunday night suppers, meetings of the Men's and Women's Church Groups, Sunday School classes, etc.? Call Reade Baker, Vice President, Financial Resources, at (704) 872-4157 to schedule a presentation.

Staff members are available to come to your church or organization, free of charge, to discuss the Home's activities and answer any questions. On-campus tours and programs are also encouraged.

You need to see this ministry in action to fully understand how your support changes the lives of children and families.

'New' gift wish list

- * 15-passenger Van
- * Automobiles
- * Dining Room Table (seats 12)
- * Washing Machines (2)
- * Dryers (2)
- * 2 Vacuum Cleaners
- * 2 Twin Mattresses
- * 2 Twin Box Springs
- * 3 Couches
- * 2 Night Stands
- * 1 Large Bookcase
- * Toiletries
- * Towels and Wash cloths
- * Sports Equipment (balls, gloves, frisbees, bats, ping-pong paddles, balls & net)
- * New Clothes (girls & boys, 10-18 years)
- * Twin bed linens and bedspreads

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, NC 28010-0001, phone (704) 872-4157.

IN MEMORY—IN HONOR

Barium Springs Home for Children

Donor: ______________________________
Address: ______________________________
____
My gift of $__________ is enclosed
I wish to: ____ Honor _____Remember
Name of Honoree or Deceased:
____
of (address)______________________________
On the occasion of ______________________________
Date of death (if applicable) ______________________________
Survivor to notify: ______________________________
Address: ______________________________
____
Relationship of survivor to deceased: ______________________________

Mail to: P.O. Box 1, Barium Springs, NC 28010

Presbyterian Women's Bible Study Guide - Lesson 6, February 1994

The Lord's Prayer Matthew 6:9-13; Luke 11:2-4

By ROSAMOND McCARTY

Before we begin this month's study of the model Jesus taught his disciples by which to pattern their prayers, let us review where we are in our spiritual journey. We have boarded the prayer bus that will take us to our destination of spiritual maturity as we look through Scripture windows.

We began our pilgrimage by studying Hannah's prayer of supplication and noted that the first step toward Christlikeness for us is also a prayer of supplication, "Lord, save me!" Closely following that first cry for help was confession of sin, " ... for I am a sinner and cannot save myself." A prayer of David's helped us realize our need for cleansing. Following those two steps were prayers of thanksgiving and adoration for what the Lord has done and for who he is. Last month we asked him to enter the temple of our hearts and dwell there. This month we learn how to pray in order to keep his presence ever before us.

The Lord's Prayer should properly be called the Disciples' Prayer because it was at their request that Jesus gave them this pattern. All of the elements we have studied thus far are contained in this brief prayer. It begins and ends with adoration and praise and includes six petitions that contain confession and supplication. Philip Keller in *A Layman Looks at the Lord's Prayer* says that the salutation "Our Father in heaven" brings us into the presence of our loving heavenly parent who has evidenced his unconditional love in II Corinthians 5:19, "God was in Christ, reconciling the world to himself, not counting their trespasses against them."

The order in which the petitions come reveal what should be our priorities in prayer. The first three petitions concern God and his glory, and the last three concern man and his needs.

"Hallowed be your name" is a prayer that God be recognized as sovereign and holy by all people, beginning with us. We pray that petition so glibly, but our lives fail to back up our words. We are so prone to put other things before the Lord, family, careers, reputations, pleasure, financial security, etc. When anything other than the Lord takes priority in our lives, we dethrone him and are guilty of idolatry. To pray this petition is to ask for his help in putting him first.

Rosamond McCarty

To pray "your kingdom come" is to ask that God's reign be received now by us and that it be extended throughout this earthly sphere. The kingdom exists wherever men and women make him ruler. This does not happen until we can pray "your will be done on earth as it is in heaven."

When a person's heart is yielded to the Lord so that her life is lived in submission to God's will, the kingdom is in existence wherever that person is. The characteristics of the kingdom will be evident in her relationships with others and in her personality traits of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. (Galatians 5:22-23)

Establishing the kingdom and having the Lord's will done on earth was Jesus' primary mission (Luke 4:43) and should be our as well (Matthew 6:33). It should motivate everything we do since we know his will is perfect and the source of all our blessings. To pray these first three petitions then is to acknowledge God's lordship in our lives and to be willing to help extend his influence throughout the world.

"Give us today our daily bread" is a request for everything necessary to sustain life—food, clothing, shelter, work, the knowledge of the Lord's presence, and his guidance. We are admitting our helplessness and dependence upon God as our provider. As Keller points out, all the natural resources of this earth are supplied by God and are more than adequate for our basic needs. We are asking him to help us expend ourselves wisely in meeting those needs as we pray this petition.

"Forgive us our debts..." acknowledges our sinfulness and asks for God's mercy. All "miss the mark," and we need to confess our sins of omission and commission. We have already noted in Lesson 2 how the experience of confession and forgiveness begins a healing process. But observe that this request for forgiveness presupposes our forgiveness of others. This is the only aspect of this prayer that Jesus expounded further. In verses 14 and 15 he explains that we are responsible for the Lord's withholding his forgiveness from us when we fail to forgive others. (See also Mark 11:25 and Matthew 18:21-35) Thus, we release his mercy to us when we release ours to others.

"And lead us not into temptation, but deliver us from the evil one" is a prayer for protection from Satan, the evil one. According to many biblical scholars, the word "tempt" should be translated "test," and Keller notes that testing is part and parcel of our Father's plan for producing people of strong character and Christ-like qualities. Testing is not designed to make us fail but to make us stronger and better. "Our characters are the sum total of the choices we make in a life fraught with temptation." (Keller p. 135)

The closing doxology is only found in about half of the translations but is a fitting climax of praise to our Father who is interested in every aspect of our lives and who longs to be in fellowship with us. Our journey toward spiritual maturity proceeds as we pray this prayer sincerely and humbly.

Rosamond C. McCarty is a member of the Royal Oak Church in Marion, Va.

Presbyterian Women's Circle Leaders Study Guide—Lesson Seven, March 1994

A Prayer of Complaint Job 10:2-22

By ROSAMOND McCARTY

In this month's lesson we come to the most difficult time on our spiritual journey when God seems far away and even indifferent to our deep distress. All of us have had periods in our life when we have cried out, "Why me, Lord?" The story of Job gives us some insight into how we should respond at such times, but it also fails to give us concrete answers to many of our questions about the problem of pain. We are left knowing that our finite minds cannot understand all of God's ways and that all that we can really do is to trust in Him.

Our circle workbook gives the background and the content of Job's prayer of complaint. In this column let us look at three aspects of his prayers.

First of all, note that Job turned to the Lord in his distress, and even though he believed God had sent the treatment he was receiving, he did not turn away from Him. His friends, while trying to be helpful, only made his situation worse. His wife also compounded his problems (2:9), so Job went directly to the Lord with his complaint. Do you know someone who has blamed God for her problems and in bitterness has turned away from him? How sad to deny oneself the only real comfort we can receive. As Peter said, "Lord, to whom shall we go? You (alone) have the words of eternal life." (John 6:68)

Secondly, note Job's honesty before the Lord. We have remarked that honesty in our prayers is of primary importance. Hannah thought God had forgotten her and told him so. Job thought God was punishing him unjustly and complained loudly. The Lord knows what we are really feeling anyway and desires our total openness with him. Such transparency often reveals things about ourselves we have not seen before and requires a deeper soul-searching.

The third aspect of Job's prayers we should note is their persistence. Throughout the book we see him knocking on the door of heaven and demanding God's attention. Jesus tells us to keep on asking, keep on seeking, and keep on knocking, and he commends our persistence in prayer through parables of the unjust judge and the neighbor seeking bread for his guest. What is the value of persistence? Doesn't God know what we need, anyway? Why should we have to keep telling him?

George Mueller who lived a life of dependence upon God through prayer said, "Prayer is not overcoming God's reluctance but is laying hold of God's willingness." He does not need to be coaxed; his desire is for his highest blessings to be poured out upon his children. We do not twist God's arm with our ceaseless praying nor do we wear him down with our whining. The need is not in him but in us. The more we go to the Lord in prayer, the more our prayers are refined and the more they begin to conform to his will. Lewis Maclachlan says that prayer is the education of desire, the purification of the heart.

Job's prayers began with complaining, moved into deep faith ("Though he slay me, yet will I hope in him." 13:15), on into humility and profound reverence, (42:2-6) and finally, to complete obedience as he prayed for his friends (42:8-10). Our persistent prayers refine us and help us walk by faith, not by sight.

A second reason for persistent prayer is that it is used in the cosmic battle between the forces of good and the forces of evil. Daniel 10 tells us how prayer overcomes the resistance of satanic foes. Paul tells us in Ephesians 6 that "our battle is not against flesh and blood ... but against the spiritual forces of wickedness in the heavenly places." Prayer is not only part of our defensive armor but is also an offensive weapon with which we reclaim territory surrendered to Satan.

Job was not aware of the cosmic battle being waged over him (see Job 1 and 2), but we should be cognizant of the warfare over us. Just note a few of the places in the New Testament where we are alerted to be on our guard. Jesus warned his disciples about "the prince of this world" (John 12;31), and Paul urges us to put on the whole armor of God so that we can stand against the devil (Ephesians 6:10-11). Peter tells us to resist the enemy who prowls around like a roaring lion seeking whom he can devour. (I Peter 5:8) John says we can overcome the one who accuses us before God by the blood of the Lamb and the word of our testimony (Revelations 12:10-11).

Our confidence is not in ourselves but is in the authority Jesus gave his disciples to overcome all the power of the enemy (Luke 10:19). If the first step for victory in battle is being prepared, then we should be "more than conquerors!"

Knowing that a cosmic battle is being waged for our souls is scant comfort, however, when we are in the midst of trouble. Even understanding that testing strengthens us spiritually fails to inspire us. And of what real help would it be to believe that our problems (and Job's) are not God's intentional plan for us but are within his permissive will? Something more than head knowledge is required.

At this point in our spiritual journey the only thing that keeps us going is our faith in the One who has promised to keep us in the hollow of his hand and never, never forsake us. Job knew that his Redeemer lived and that he would see him face to face someday (19:25-27). Today, we not only have that assurance, but we also "know that in all things God works for the good of those who love him, who have been called to his purpose" (Romans 8:29).

This "heart" knowledge keeps us on the prayer bus even when the going is bumpy and the road blocks threaten to detour us. The Driver is skillful and assures us that around the next bend is our destination of spiritual maturity.

Presbyterian Women
Synod of the Mid-Atlantic

1994 Summer Gathering
June 9-12, 1994
Theme: *'Christ is All—for All'*
St. Andrews Presbyterian College
Laurinburg, N.C.

The New Hope Presbytery News

Chuck Noonan, Interim Editor

At West Haven Church

Moderator Dobler speaks to presbytery

West Haven Church hosted the 20th Stated Meeting of The Presbytery of New Hope on Nov. 20. Over 300 ministers, elders and guests attended the meeting, including a special guest, the Rev. David Dobler, moderator of the General Assembly. Dobler's attendance at the meeting was in conjunction with a three-day visit to the presbytery.

Highlighting the day's activities was the worship service which included a sermon given by Dobler. Participating in the worship service as liturgists were the Rev. Jeanette Stokes, the Rev. Joe Ward, the Rev. Albert Moses, and the Rev. Curtis Christian. The Lord's Supper was administered by the Rev. Bonnie Pettijohn and the Rev. Erich Thompson with elders from various churches assisting. Ms. Velaine Bonebright of West Haven Church served as the organist.

As is customary at the November presbytery meetings, the necrology of elders was given by the presbytery's general pastor, the Rev. Sandy McGeachy.

Committee on Ministry

Included in the Committee on Ministry report was action concerning several calls and transfers.

The call to the Rev. C. Wiley Smith to be pastor of Milner Memorial in Raleigh was approved. Smith comes to Milner from Coastal Carolina Presbytery where she served as the pastor of Faith Church in Laurinburg, N.C.

Also approved were calls to ministers already serving in the presbytery.

The Rev. Madeline Peacock, formerly associate pastor of Trinity Church in Raleigh, has become the pastor of the St. Barnabas Church in Raleigh, and the Rev. Debbie Taylor, formerly the associate pastor at Kirk of Kildaire in Cary, has assumed the pastorate at the Hillsborough Church.

The presbytery approved the honorable retirement of several ministers. The Rev. Bronson Matney, who served the Meadowbrook and Snow Hill congregations, was honorably retired effective Nov.1, 1993. Matney, a graduate of Columbia Theological Seminary, has ministered to congregations since his ordination in 1956.

Retiring as of Nov. 30, 1993, was the Rev. James Brown, who is serving as the interim pastor at Mt. Pisgah in Rocky Mount. Brown's years of service include a pastorate at Davie Street Church in Raleigh. Brown is a graduate of Johnson C. Smith Seminary and was ordained in 1959.

Other members of presbytery approved for retirement include the Rev. Fran Phillips-Olson and the Rev. Roland Rainwater.

Phillips-Olson, a 1978 graduate of Duke Divinity School, has served the church in many capacities including service on the PCUS Mission Board and service as interim pastor to congregations in New Hope and Salem presbyteries. Rainwater, who was ordained in 1943, served as a chaplain and clinical pastoral education supervisor until his retirement in August of 1993.

Preparation for Ministry

The Committee on Preparation for Ministry (the Rev. Bill Klein, moderator) recommended the approval of several individuals for the candidacy process.

Those received as candidates for the ministry included Lisa Nance of First Church in Raleigh, John Grotz of Trinity Avenue in Durham, Jim Wilken and Bob Inskeep of Trinity Church in Raleigh, Neal Carter of Northgate in Durham, and Ingram Hedgpeth of White Memorial in Raleigh.

Persons approved for the inquiry phase of the candidacy process include Robert Price of Mt. Olive, Betsy Haynes of White Memorial in Raleigh, Tim Filston of Blacknall Memorial, Lauren Moore of Covenant in Wilson, Elizabeth Saye of University Church and Suzanne Smith of Durham First.

Including these individuals, the presbytery currently has 60 persons in the candidacy process.

Council Report

Highlighting the council report was the re-election of Marilyn Hein as staff associate for congregational nurture. Hein, who has served on the presbytery staff since 1989, staffs the Congregational Nurture and Women's Ministry Units as well as serving as Christian education, youth ministries, and leadership development consultant to churches throughout the presbytery.

Jim Carr, moderator of the Evangelism and Church Development Unit, presented certificates of recognition to Faith Church and the Korean Church of Goldsboro in acknowledgement of their charter and organization.

Faith Church (the Rev. Antonio Lawrence, pastor) is a newly formed congregation resulting from a merger of the St. Matthews and Shiloh churches. The Korean Church (the Rev. Chang Kim, pastor) was organized in the fall of 1993 and meets in a newly constructed facility in Goldsboro.

In other business the presbytery voted to establish a master insurance policy through Preferred Risk Insurance Company. The master policy program will allow all churches in the presbytery to participate in a group coverage program if they so choose.

The presbytery also authorized the presbytery council to act as an administrative commission to approve routine sales or encumbrance of property by congregations. This action will allow presbytery to quickly respond to church requests to sell or encumber property.

The Presbytery of New Hope will meet next on Feb. 19 at the West Raleigh Church.

Presbytery Executive Barbara Campbell Davis, GA Moderator David Dobler and West Haven Church Pastor Erich Thompson pose in front of the church during the November meeting.

Cotton Memorial marks 105th year

Cotton Memorial Church celebrated its 105th anniversary on Nov. 6-7, 1993, through activities which included a banquet and a special Sunday worship service.

Cotton Memorial enjoys a very rich history of Christian witness in the Henderson, N.C., community. Records show that the congregation was organized with six charter members by the Rev. S. S. Sevier as a congregation in the United Presbyterian Church in America in 1888.

The congregation was later received into the United Presbyterian Church of North America in 1898. Cotton Memorial, which was formerly known as the First United Presbyterian Church of Henderson, played an important role in a multifaceted mission enterprise in the Henderson area.

Dr. John Adam Cotton, who served the congregation shortly after the turn of the century, provided leadership in this mission field which included the Cotton Memorial Church, the Townsville United Church, the Henderson Institute and the Jubilee Hospital.

In the 1930's, the Rev. John R. Dungee, a teacher of Bible and social science at the Henderson Institute, assumed the pastorate of the church and served in that capacity until 1942, when he accepted a commission as an army chaplain.

The Rev. St. Paul Epps served the congregation until Dungee's return in 1946. Dungee continued to provide leadership in the First United and Townsville United congregations until his retirement in 1968. During his tenure, Dungee assisted with the merger of the two congregations which became the Cotton Memorial Church in 1963. Other pastors who have served the Cotton Memorial congregation include the Rev. William Johnson, the Rev. John Henry Wilson, the Rev. Robert Louis Craghead, and Dr. Vernie Bolden.

The Rev. Albert Moses presently serves the Cotton Memorial congregation.

Adult mission trip scheduled

Belfast, Dublin, and Edinburgh will be the destinations of an adult group from New Hope Presbytery this coming summer. Responding to an invitation from East Belfast Presbytery, our sister presbytery in Northern Ireland, the Social Justice/Peacemaking Committee is sponsoring a two-week visit in late June/early July.

While in Belfast, members of the group will be hosted by individual Presbyterian families. In addition to getting to know the people and places of East Belfast, there will be opportunities to learn about the challenges confronting Northern Ireland at this crucial stage in its history.

There will also be trips to the beautiful countryside, and several days will be spent at the renowned peacemaking center of Corrymeela on the North Antrim coast. The group will also visit Dublin and Edinburgh before returning home.

Total package price has not been set but should be under $2,000. The size of the group is limited to 15. To receive further information, write to Mrs. Mary Rose Raufer, 103 Montgomery Street, Raleigh, NC 27607, or telephone her at (919) 831-9679.

—Bob Cain

Senior high retreat held

By MARILYN HEIN

CROSSROADS, the fall senior high retreat, held Oct. 29-31, 1993, at Camp Seafarer, emphasized that God is with us in our decision making.

As stated in the small group manual used at the retreat, "When we are in the Crossroads, we are in a sacred moment. We are in the presence of Christ. Making a decision is a holy moment—a time when the barrier between us and Christ is thinning, maybe even coming down."

Retreat leaders Aimee Wallis, Jodi Martin and Bill Buchanan, a member of White Memorial, are students at the Presbyterian School of Christian Education and members of the Theological Expressions in Arts Ministry (T.E.A.M.). The leadership team used many education methods to explore the Crossroads theme. The retreat began with many group-building exercises which are often left out in local churches. Included in the weekend activities were charting, values clarification, forced choices, case studies, Bible study, role playing, drawing, and personal sharing. Highlighting the retreat were testimonials given by youth and adults describing decisions each had made in whether or not they had recognized God's help. (It made this cold cynical heart glad I had dedicated my life to the church and it's youth.)

Each small group meeting was ended utilizing a different kind of prayer: basket weave prayer (every other person in the circle holds hands, arms are slowly raised over the heads and placed on shoulders), squeeze prayer (praying around the circle squeezing the next person's hand when you are ready to move on), silent prayer, and phrase prayers (each person says a word or phrase that describes their experience during the weekend).

The Presbytery of New Hope's Youth Committee sponsors four retreats each year for middle school and high school youths. Scheduled retreats for 1994 include the middle school youth retreats on May 6-8 at Camp New Hope and Oct. 28-30 at Camp Seafarer.

High school youth retreats are scheduled for April 15-17 at Camp New Hope and Oct. 7-9 at Camp Seafarer.

Presbytery chosen for older adult ministry project

The Older Adult Ministries Office of the General Assembly has selected The Presbytery of New Hope for the implementation of an older adult ministries pilot project.

This project will involve the creation of ten older adult ministries in congregations of varying size throughout the presbytery. The presbytery was notified of its selection by Marian Dunson, associate for older adult ministries.

New Hope's selection is the result of a proposal submitted by Marilyn Hein, the presbytery's associate for congregational nurture. According to Hein, "The strong points that influenced the selection of New Hope Presbytery for the older adult ministry pilot program were the skills and talents of the presbytery's Older Adult Ministries Committee and the great variety and spread of our churches."

Leading this project will be John Rhea, a volunteer in mission with the General Assembly. Rhea will spend approximately six months in the presbytery developing older adult ministries leadership skills and programs in the selected congregations.

The process of selecting churches to participate will begin in January with the selection being made by the presbytery's Older Adult Ministries Committee. Congregations selected will begin the program in February.

New Hope Presbytery News on page 12

For address changes send mailing label to address on page 2.
Allow 6-8 weeks for changes to take effect.

Mid-Atlantic Presbyterian

March 1994 Vol. LX, Number 2 Richmond, Virginia

John Wimberly in front of the new Western Church sanctuary on Virginia Avenue

Western Church contests ruling against homeless program

By JOHN SNIFFEN

WASHINGTON, D.C.—Just uphill from the Watergate complex, a small-but-active Presbyterian congregation seeks to continue its breakfast program for the homeless.

Western Church, a 140-year-old congregation, has sponsored the program for the past 10 years in its building at 1906 H St., four blocks northwest of the White House. About 200 homeless people benefit daily from the program known as Miriam's Kitchen.

On March 6 the congregation celebrates its move from H Street to a new location on Virginia Avenue, near the Kennedy Center and the Watergate complex.

Four days prior to that, however, city administrators will rule whether the church has the right to feed the homeless at the new location.

A city zoning administrator ruled last September that feeding the homeless is not a "normal activity" for a church and that Western Church would have to apply for a variance in order to move Miriam's Kitchen.

Instead of applying for a variance, Western appealed the zoning ruling. Pastor John Wimberly and others supporting Western's cause made their case before the zoning board in January.

They argued that helping the oppressed is something the Christian church has been doing for 2,000 years. According to Wimberly, at least 100 churches in the district have similar feeding programs.

Western's new location in the Foggy Bottom area is surrounded by high-rise condominiums. Most are private, but one provides subsidized housing for the elderly.

Opponents of moving the feeding program cite a potential for increased crime. Wimberly said the homeless are not going to cause such an increase, adding that crime statistics do not support their claims.

Some of Western's new Foggy Bottom neighbors also say that the homeless will loiter in the neighborhood. Wimberly has pointed out that the homeless are already there. Many of the pictures we see of homeless sleeping over grates are taken in the neighborhood.

He added that the homeless don't hang around after breakfast because he has warned them of the consequences.

> *Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.*
>
> Hebrews 13:2 (R.S.V.)

"Our old area is more congested and we've had no problems [with loitering]," said Wimberly. "I tell the homeless this program is not a matter of right ... we are called by our faith to do it, and we can't do it if they create a big problem.

"I tell them, 'We need your cooperation. Don't hang around. If not, then we'll shut it down'."

Western has not been alone in its struggle. Churches of many denominations—as well as National Capital Presbytery and the General Assembly of the PC(USA)—have lent their support to Western's appeal.

A report on *ABC's World News Tonight* resulted in many supportive letters and phone calls from across the nation. Some even sent donations.

"We have people living in $400,000 condominiums and they want somebody living on the street to not have breakfast. I don't get it," Wimberly said on the broadcast.

He said he is optimistic, even if the local authorities rule against the church. "If we lose, the next step is to appeal. I feel quite confident that at the federal court level a judge will rule in our favor. If not, we are fully prepared to begin feeding the homeless and let the chips fall where they may."

A church that stayed

Like many urban congrega-

continued on page 4

Relief needs great in wake of earthquake

By ALEXA SMITH
PC(USA) News Service

How to fund temporary shelters and long-term repairs are the dilemmas facing the approximately 30 Presbyterian churches damaged in the Southern California earthquake—while ongoing damage from aftershocks is continually being assessed.

According to church spokespersons within the Synod of Southern California and Hawaii, most of the affected congregations have no earthquake insurance—and those who do are faced with high deductibles, when some congregations already have significant indebtedness.

"We are faced with our greatest need for mission giving for church damage at a time when mission giving is on a downward trend," said the Rev. Dan Rift, disaster relief coordinator for Presbyterian World Service. "We can't let these folks just wait ... Some have to rent temporary facilities. They need money to make repairs."

Rift said $55,000 has already been released for use in San Fernando, Santa Barbara and Pacific presbyteries collectively. Denominational staff are now working across program lines to free up dollars for immediate relief, Rift said, and are strategizing on how to move volunteers into Southern California to help with cleanup and repair.

"The only way out of this dilemma is for congregations not faced with this terrible damage to stand with those that are," Rift said.

"The crisis is definitely not over," said David Varga, voluntary agency coordinator for the Federal Emergency Management Agency. "But it is dwarfed by more traditional recovery efforts, more comprehensive assistance."

Varga said over 208,000 people applied for federal assistance in the 14 days after the earthquake and that $50 million in housing awards had already gone out—dollars for relocation or repair.

At least 18 churches and church-related buildings are damaged in San Fernando Presbytery, according to the Rev. Steve Frank, earthquake relief coordinator. The most serious are First Church of North Hollywood, St. James Church in Tarzana and First Church of San Fernando. He said pastors are still trying to find parishioners who relocated after the earthquake hit.

"There are so many unknown factors," Frank said. "People are asking: Are we going to be able to repair our sanctuary? Will the cost of repair be affordable? And those

continued on page 4

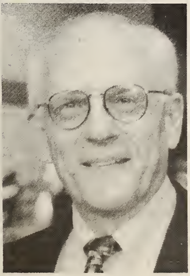
Where to send donations

Donations may be sent to "California Earthquake Relief," # 2000110. Donations only for the repair of church buildings may be sent to "Church Repair, Cal. Earthquake," #2000111. Both accounts are located in Central Receiving Service, 100 Witherspoon St., Louisville, KY 40202-1396.

Hubler named Massanetta Springs executive director

HARRISONBURG, Va.—Dave Hubler of Chico, Calif., has been named executive director of the Massanetta Springs Conference Center.

The Synod Council and the Massanetta Springs Committee approved Hubler's selection in January. He is scheduled to begin in the new position in March.



Dave Hubler

Hubler's selection completes a six-month search process which involved a review of 43 applicants from 18 states. He will succeed Interim Executive Director June Patterson Bucy.

"We are delighted to have found someone with the gifts and experience Dave brings to us," said Massanetta Springs chairperson Fred Holbrook. "We are particularly excited about his business background, as well as his dedicated commitment to the Presbyterian Church (U.S.A.)."

For the past five years Hubler has been employed as a real estate agent in Chico. Prior to that his primary work has been management of student unions at Parsons College, the University of Illinois, and the University of Maryland. He was involved in management of personnel, facilities, and finances, as well as participating in fund-raising activities.

The son of a Presbyterian minister, Hubler has been active in the church and served on sessions in five different congregations. He has also served on presbytery committees, including the Committee on Ministry of Baltimore Presbytery.

Hubler said he and his wife, Tamara, "are very excited about the opportunity to come to Massanetta Springs. I am particularly struck by the role that Massanetta Springs has played in the lives of virtually everyone I've met, and that kind of love and enthusiasm will be invaluable to both my personal success and the successful future of the center."

What it means to be a Presbyterian

Editor's Note—Starting this month a series of guest columnists from within the synod will be writing about what it means to them to be Presbyterians.

By ROBERT G. BOLT

One of my favorite memories of Presbyterian ministry is of the first service of the new church development that I served as the organizing pastor.

The construction of the church building had reached the point where the walls, roof and floor were finished, but there was no heat and there were no windows. It seemed right to start the New Year with worship. We invited people to a 15-minute standing service in the new, unfinished building with donuts, coffee and hot chocolate to follow. Fifty-five people came out in 15-degree temperature to that first service, and afterwards said: "Can we do this again next week?"

We organized 11 months later with 117 members. The excitement and joy of that first service remains firmly entrenched in my memory. It also represented a culmination of the work of the presbytery, synod and General Assembly as well as involving my own efforts in ministry and the efforts of those who responded to the call of God in that particular congregation.

I was born and baptized a Presbyterian. Presbyterianism is the branch of the Christian church that nurtured me as a child, challenged me as a youth. Through the promise of an earthly parent, and through the call of God, I responded and entered upon the Presbyterian ministry as a young adult.

Robert Bolt

During my 12 years in the pastoral ministry, in a small country church, a large multiple-staff suburban church, and as organizing pastor of a new church development, the Presbyterian Church supported my ministry through the order, fellowship and discipline of the presbytery; and through a denomination that was constantly developing new resources for the worship, mission, education and stewardship ministries of the life of the congregations I served.

The issues, controversies and actions of various presbyteries, synods and General Assembly reminded me that the Presbyterian Church is a Reformed Church and that it is also a Reforming Church. The spirit of the Reformation is alive and well in the Presbyterian Church today.

I served on synod staff for five years, and for the last 20 years on the staff of New Castle Presbytery. I have seen the effective, enthusiastic, exciting ministry of numerous pastors impact the lives of thousands of Presbyterians. I have seen dedicated men and women, elders, deacons, trustees and plain ordinary members give freely of their time, money and their sensitive, caring expertise to make informed decisions on difficult and controversial topics.

Is the Presbyterian Church perfect? Thank God it is not, because a perfect church would have no earthly, living members and no need for my ministry. The less-than-perfect Presbyterian Church of which I am a delighted and devoted member and minister has room in it for imperfect pastors and imperfect people who as committed Presbyterian Christians can discuss and argue and wrestle over what it means for the Presbyterian people of God to reach out in mission to hurting people in today's highly imperfect world.

The Rev. Robert G. Bolt is associate executive and stated clerk for New Castle Presbytery.

COMMENTARY

George Denning Jackson —He pursued a gentle ministry

By the Rev. ROBERT E. BUTTON

If George Denning Jackson could have control of what was being written here it would consist of this one simple line:

"On Jan. 12, 1994, George Denning Jackson, Presbyterian pastor, entered into the glory of his Lord. May God's name be praised! Amen."

The facts concerning the life of George Denning Jackson are in the record for all to see. Born in Memphis, Tenn., on Aug. 5, 1917; a graduate of Southwestern (Rhodes) in Memphis; a 1943 graduate of Union Theological Seminary in Virginia, he earned a doctor of theology degree from Princeton Theological Seminary in 1948.

George's ministry began as a chaplain in the United States Navy during World War II, then as pastor of Asheboro (N.C.) Church, First Church, Winchester, and First Church, Danville. He concluded his active ministry as president of Glade Valley (N.C.) School. Upon retirement in 1982 he began his "second" ministry—serving as interim pastor of 13 different congregations on 17 different occasions.

But facts do not tell the story of his gentle ministry within the Presbyterian Church. How can you tell with facts the way in which he trusted a young man in his congregation to trim the tall hedge that lined his yard? How can facts tell about the Sunday morning he came to worship with an unshaven chin because he had spent the night at the hospital with a family keeping vigil over their dying loved one? How can you count and quantify the time he would come to youth group and spend time with the teens who would become the next generation of leadership for the church?

Oh yes, he served on presbytery and synod committees and on the General Assembly's World Mission Committee. But the strength of this man was the way in which he stood in the pulpit and skillfully expounded the elements of the Reformed Faith in such a way that they quietly became a part of your own faith system. I did not fully appreciate the caliber of preaching I had been privileged to experience until I was many years past seminary.

Those of us who were fortunate to have known George during his 12 years in Winchester can attest to his influence in our lives. This man could move easily among the leadership of the community, and then meet with a group of hungry and disenfranchised indigents. At one of the most crucial turning points of our nation's history, this man stood for what was right and just and humane for all of God's children. His stand brought him into conflict with the conservative white power structure of his community and his church.

I have special reason to be thankful to God for the life of George D. Jackson. For it was through his ministry that I was challenged and called into the ministry of Christ. And you know, I do not believe that he ever said to me, "Robert, why don't you consider becoming a minister?" Rather, the way he worked was through others.

George and Helen did something else for me. They loved me as they would their own child. They trusted me ... and I wasn't the only one. Countless other youngsters from the congregations they pastored can point to personal experiences with George and Helen.

Dr. David Taylor, speaking at the memorial service for George on Jan. 14 at Lumberton Church said this: "George ... never pushed himself out front to receive the accolades. He never desired personal recognition. He simply wanted those who knew him to come to know the Lord whom he served. That would be enough reward for George."

And for those of us who knew George Denning Jackson, that was indeed enough.

(The Rev. Robert E. Button of Greensboro, N.C., tentmaking pastor of Pine Hall and Sandy Ridge churches, was a member of First Church, Winchester, and entered the ministry under the tutelage of George D. Jackson.)

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Reader's comments

Editor's note—due to the number of letters received, they cannot all be printed in this space. The following are excerpts from letters. Elipses indicate where copy has been omitted and brackets indicate that a word has been subsituted for a longer phrase or inserted for explanation.

On gun control

Mr. George Williams [letters, Jan./Feb. issue] properly disposes of the ignorance of a previous letter-writer who had the ... opinion that the Bill of Rights (including the Second Amendment) applies to the states rather than to the people. But he did not mention an essential fact: the role of God.

Neither the Constitution nor any Government grants rights to us, the People. As the Declaration of Independence says: " ... all Men ... are endowed by their Creator with certain inalienable Rights ..." ...

[Repealing] the Second Amendment ... would not repeal our God-given right to bear arms.

J. Edgar Williams
Carrboro, N.C.

... Guns were never a problem until drug dealing became so lucrative that rivals began shooting each other and anyone else who got in the way. Why in the world would these people obey any gun law ... ?

James Boyd
Wilmington, N.C.

A tough moderator?

Is there any way we can push for a moderator of the 206th General Assembly whom we know has the courage to handle the onslaughts of the militant gays, not allowing them into the Assembly in the first place and having them arrested if [they] force their way in and put on a demonstration? ...

Our church cannot afford to allow itself to fall into the hands of ambitious people who run for this office as if it were a political high office and who bring with them looseness of morals and theology.

Let's seek the leading of the Holy Spirit to bring us out of the mire we have allowed ourselves to wade in and once again be a strong force for evangelism, missions and Biblical education.

Bill Livingston
Yorktown, Va.

'Inactive' a code word

Noting the cogent comments by Mr. Hodges (*Mid-Atlantic Presbyterian*, November/December 1993) regarding Mr. McDaniel's recent letter, I must add that parishioners often become "inactive" due to creeping apostasy endemic to most Christian religions (Christian at least in name). Inactive, however, is often a code word meaning a member has left the church (as an organization) not to return.

Many of the "inactive" saints refuse to compromise God's Word by condoning neo-Christianity ...

I thank the Lord Christians are awakening; no longer supporting the aims of those who preach an altered and alien gospel of ecumenical socialization (secular humanism) ...

... Nearly everything is condoned and encouraged except the sane, sensible and sacred: civil liberties have replaced common sense and decency. ... "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (II Cor. 6:17-18). Inactive may be tantamount to proactive.

Lowell Anson Kenyon
Bethesda, Md.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Summer Camp and Conference Opportunities

Scholarship fund honors Bucy

June Patterson Bucy, interim executive director of Massanetta Springs Conference Center since February 1992, was honored Jan. 21 when the center's committee created a scholarship fund in her name. Presenting Dr. Bucy with a resolution of thanks on behalf of the committee is its chair, the Rev. Fred Holbrook. The Bucy Scholarship Fund will provide partial scholarships to youth and children who would otherwise be unable to attend programs sponsored by Massanetta Springs.

Long to lead Bible studies at Massanetta conference

HARRISONBURG, Va.—Dr. Thomas G. Long, The Francis Landey Patton Professor of Preaching and Worship at Princeton Theological Seminary, will be the Bible study leader for the 71st Annual Bible Conference at Massanetta Springs July 31-Aug. 6.

Long, well known as a teacher and speaker throughout the PC(USA), has been at Princeton since 1983. Prior to that he taught at Columbia Theological Seminary and Erskine Theological Seminary. From 1971 to 1973 he was a pastor in Atlanta, Ga.

The theme for the Bible study will be "Living God's New Righteousness, A Study of Matthew's Gospel."

Tony Campolo, Ph.D., a speaker who is especially popular with young adults, will preach during the opening night service in Hudson Auditorium. A sociology instructor from Eastern College in St. Davids, Penn., Campolo is perhaps best known for his work with inner-city youth.

Others who will preach during the weeklong conference include:

Thomas L. Are Jr., pastor of Seen Oaks Church in Columbia, S.C., and a popular speaker at events like the Montreat Youth Conference;

Rosalind E. Banbury-Hamm, associate executive for synod ministries with the Synod of the Mid-Atlantic;

Linda K. Bridges, a member of the faculty at the Baptist Theological Seminary in Richmond, Va.;

Ernest Campbell, the retired former pastor of New York City's Riverside Church who has also taught homiletics and publishes *Campbell's Notes*, a collection of musings and answers to questions he receives;

Robert L. Hock, pastor of St. John Lutheran Church in Winter Park, Fla.;

James H. Logan, pastor of South Tryon Church in Charlotte, N.C., who is well known for his preaching; and

Douglas W. Oldenburg, president of Columbia Theological Seminary, Decatur, Ga.

Pat D. McGeachy, pastor of the Downtown Church of Nashville, Tenn., will lead the morning worship and congregational singing.

Afternoon forums will include a Preacher's Clinic, interactive skills workshops, and a roundtable for ministers' spouses.

Outstanding leaders will provide instruction for choir directors, organists, and bell choir directors during the Church Music Workshop which runs concurrently with the Bible Conference. Carol Lown, Ceil Frazier, and Douglas Sensabaugh are directing the workshop.

A full schedule of activities is also planned for children and youth. Beth Smith, Skip Hastings and John Mayes will direct these programs.

June Bucy, past interim executive director for Massanetta Springs, is director for the 1994 Bible Conference.

Dr. Thomas G. Long

Chesapeake Center offers discounts

PORT DEPOSIT, Md.—Chesapeake Center, the synod's camping facility on rolling hills overlooking Chesapeake Bay, continues to offer price breaks for early registration for its summer camp.

For its traditional resident camp sessions, the center is cutting the cost to $265 per session if registration is made by April 15. Thereafter, the cost will be $290 per session.

"Early registration is good stewardship," said Executive Director Bill Deutsch, "because it saves money for the camper families and it helps the center plan its staffing and supplies more responsibly."

He also noted that synod's support and the assistance of volunteers make it possible to offer for $265 a week-long camping experience that would cost $600 at a for-profit camp.

Chesapeake Center has contracted with a riding academy to offer "English" riding lessons for campers in 1994. These lessons will be available (for an additional fee) at the first two camping sessions.

Traditional resident camp sessions will be offered June 26-July 2, July 3-9, July 10-16, July 17-23, July 24-30, July 31-Aug. 6, and Aug. 7-13.

A Family Camp is scheduled for the Fourth of July Weekend. The purpose is to give children and families a taste of Chesapeake Center, while offering the family an opportunity for some fun, quality time, according to Deutsch.

Chesapeake Center will offer two Leaders in Development sessions for first-year participants and one for second-year participants. There will also be a session focusing on soccer (July 3-9) and another for choir members (July 10-16).

The center benefited from a good number of volunteer workers in 1993 and Deutsch hopes more will donate their time this summer. "A volunteer with skills we particularly need may designate a child to receive a full camp scholarship," he said. Especially needed this year are registered nurses and chaplains for each camping session.

Many individuals and church groups performed work projects at the center last year. Their labor—valued in excess of $10,000—accomplished many things, including critical building repairs, new decks on the dining room, landscaping, new program spaces and fire circles.

Chesapeake Center is inviting interested persons to attend open houses it will host from 2 to 4 p.m. on April 10 and 23 and May 5.

For more information call the center at (410) 378-2267 or write to Chesapeake Center, 50 Happy Valley Rd., Port Deposit, MD 21904.

Campers relax at Chesapeake Center

6th-8th grade conference to be filled with international activities, music, crafts

By BILL CHASE

High school youth usually have several opportunities to experience PC(USA) summer conferences like the Montreat Youth Conference or the Presbyterian Youth Triennium.

Unfortunately, 6th-8th grade youth had fewer opportunities until last summer's "True Colors" conference sponsored by the Synod of the Mid-Atlantic. Following up on its success, plans are underway for another 6th-8th grade conference at Massanetta Springs Conference Center in Harrisonburg, Va.

This year there will be two sessions: June 17-20 and June 22-25.

Entitled "Disciples of All Nations," the conference is a hands-on, multicultural event designed to help participants grow in faith through experiences and varied perspectives on the world and Christianity.

It is easy to be out of touch with the rest of the world; but four days in Massanetta Springs will lead participants to new faces, stories, and activities that will help them understand how the living Christ has got the "Whole World In His Hands."

The nuts and bolts of this conference are being assembled by Conference Director John Mayes of Raleigh, N.C.

Keith Harris, the conference theme director, has been working in youth ministry for 12 years at the local church, presbytery and synod levels. He will be bringing all his talents to us from the suburbs of Kansas City, Mo.

As director of Christian education and youth ministry at Alamance Church in Greensboro, N.C., I join with these and other leaders in planning for "Disciples of All Nations" to be a unique educational and faith challenging experience for all participants to enjoy.

Last summer I had the wonderful opportunity to serve as the recreation workshop director at the "True Colors" conference. I was thrilled and impressed at the many things that were offered for young people at the event. Together the leadership team brought the biblical story to life through theme presentations involving energized music, singing, and drama.

Computer graphics and video technology were combined for dramatic impact in the theme presentations. The workshop directors were a wonderful collection of folks with an obvious love for teenagers working to help these young people grow through their faith in God. It still amazes me how much was accomplished in that four-day event.

As the "Disciples of All Nations" activities director, I will be working with a team of high school youth to provide an international flare to the conference activities and recreation.

First, a passport will be issued to each participant to guide them on their international journey of activities and spiritual growth. A variety of interest groups will fill the afternoons by including cultural experiences in international folk dances like *Sevila Se Bella Loza* and *Hava Nagila*.

Participants may choose to experience musical instruments and crafts from around the world, or two special movie options with an international slant. Worldwide table games and other recreation choices will also be available.

As a highlight of the conference, we will explore the play of God's children all over the globe through an "International Game Day," including games like "Ikri-kukri" (an Indian hopscotch game) and "Quien Es" (a name game from Chile).

An opening night "Festival" with decorations and snacks from the four corners of the earth will help teens break the ice and feel welcome.

A "Surprise Night" is also planned to provide a night of laughter and fun on the stage.

The "Earth Dance" will definitely shake the ground as participants move to both contemporary and international tunes.

For more information see page 7 or contact the Massanetta Springs Conference Center office at (703) 434-3829.

Church fights to keep feeding the homeless

continued from page 1

tions, Western lost members to the suburbs during the middle of this century. The present building was completed in 1930 for a congregation of 600 members, just in time for the Great Depression.

"Six months after it was built, the bank foreclosed on it," said Wimberly. "The church never really recovered. It stabilized, but then people started moving to the suburbs."

When Wimberly was called to serve Western 11 years ago, the congregation included many members age 60 and older. During his pastorate, the number has not increased greatly—it's around 180—but the current average member is much younger.

"We have 120 for worship on a normal Sunday," said Wimberly. "A goodly number live in the District and ride the Metro to church."

What the congregation of Western Church does the other six days of the week is remarkable.

In addition to Miriam's Kitchen, the church is assisting a church in Ghana, a seminary in China, and a new church development in National Capital Presbytery. An Ethiopian Christian congregation also uses the building, as do many self-help programs.

The reason Western Church is able to do all this is also the reason its 64-year-old building almost never gets direct sunlight in the winter: the International Monetary Fund (IMF), its neighbor since 1944. Western Church is literally surrounded by the IMF building. Given the scarcity of available property, there was never much doubt the IMF would want the remaining land Western occupies.

In 1971 the IMF offered $1 million for the land, but Western rejected the offer.

Several years ago the congregation took stock of its situation and found many things needed fixing. Wiring and plumbing are more than 60 years old, inadequate, and in bad repair. Much of the facility is not accessible to the handicapped. Meeting space is severely limited.

The cost to renovate the old building would have been as much as $1 million, and the congregation didn't have that kind of money. Western Church approached the IMF again. They struck an agreement in which the IMF, in addition to buying the old property, paid the cost of building a new church of similar architecture.

The total price for the buyout, purchase of new land, architects' fees, construction, moving, and legal fees (including the cost of fighting the zoning issue) is about $24 million. That includes a $4 million endowment that allows the congregation to engage in mission projects like those mentioned above.

Prior to the current zoning battle, neighborhood opponents tried to block the move by having the 1930 building declared a historic landmark.

A new, brighter future

During February workmen were busy putting the finishing touches on Western's new building at 2401 Virginia Ave., four blocks west of the old location.

Built in 1930, the present Western Church on H Street is surrounded by tall office buildings.

As promised the new church will replicate the old one. The limestone for the walls of the sanctuary came from the same quarry which supplied the stone in 1930.

A tour of the new building revealed many improvements over the old facility: more restrooms, more room for programs and services, elevators, ramps, and even an underground parking garage.

A large, well-equipped kitchen and spacious dining room will easily accomodate the Miriam's Kitchen program. There is also designated space for college student and older adult programs.

"We have designed a building that we think will carry us through the 21st century," he added.

Over a fireplace in a central meeting room, the following scripture from Hebrews 13:2 will be inscribed:

> *Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.*

"I think that summarizes what we are doing and what we are about," said Wimberly.

After starting the March 6 Sunday morning worship in its old sanctuary, the congregation will go to the new location and finish the service in the basement facility which will house Miriam's Kitchen. The new sanctuary will not be ready for several months.

"For about seven months, we'll be worshiping in the same place where the homeless are being fed. I like the imagery of that," said Wimberly.

Gwynn, Wilson to address Presbyterian Men of synod

Former General Assembly moderators Price H. Gwynn III of Charlotte and William H. "Bill" Wilson of Kerrville, Texas, will be the keynote speakers for the 1994 conference of the synod's Presbyterian Men.

The theme for the July 15-17 event at Massanetta Springs Conference Center is *Presbyterian Men: Christian Values in Life.*

Gwynn

Wilson

Gwynn, moderator of the 1990 General Assembly, is president of the recently formed Presbyterian Publishing Corp. The son and grandson of Presbyterian ministers, he has a long history of church service.

He retired in 1990 as vice president and director of Lance, Inc. He is an elder at Steele Creek Church in Charlotte.

Wilson, moderator of the 1985 General Assembly, is "retired" but still works as a consultant geologist in oil and gas exploration.

He has been very involved in the establishment of pastoral care programs for church professionals. Active at all levels of the church, he served on the PCUS Mission Board from 1979 to 1982.

Conference fliers will be mailed to past participants, churches and presbyteries in the near future.

Quake damages churches

continued from page 1

questions are going to take a while to answer."

Frank said none of the damaged structures in San Fernando Presbytery has earthquake insurance.

The Rev. Linda Culbertson, executive presbyter of Pacific Presbytery, said some congregations' ability to borrow is compromised already by indebtedness with existing property loans—even if the buildings are insured.

"Taking care of immediate needs is one thing," she told News Services. "Long range, what is problematic are property issues."

She said the deductible is 10 percent of the property's value; and with the cost of real estate in Southern California, that quickly amounts to a lot of money.

Three church buildings are badly damaged in Pacific Presbytery, Culbertson said, with two others having lesser problems. Most significantly damaged are the Good Samaritan Church in Los Angeles, a small Korean congregation that is currently worshiping in its parking lot; the Westminster Church in Los Angeles; and the Bel Air Church.

The Rev. Kenneth Working, executive presbyter in Santa Barbara Presbytery, said the Simi Valley Presbyterian Church is still waiting assessment and Trinity Presbyterian Church in Camarillo will need to repair its present building. He said four to five families are currently displaced in the presbytery.

Hanmi Presbytery is reporting damage to the Han Yang Church in Arleta; the Wilshire Korean Church in Los Angeles and the Valley So Mang Church in Chatsworth.

Massanetta Springs
Conference Center for the Synod of the Mid-Atlantic, PC(USA)

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Middle School Conference**
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Synod Presbyterian Men
July 15-17

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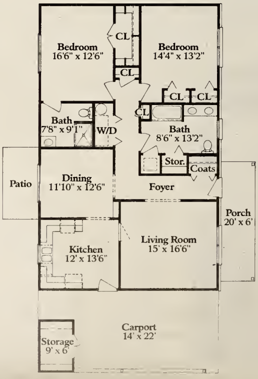

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Union Theological Seminary
IN VIRGINIA

Genie Addleton, Editor
March 1994

Interpreting the Faith Summer Conference Set for June 27-July 8

The UTS Office of Professional Development (formerly Continuing Education) has announced the schedule for its 1994 Interpreting the Faith Conference, set for June 27-July 8, 1994.

The first week of the conference includes New Testament studies with Adele Yarbro Collins, University of Chicago. Studies in theology will be offered by Donald Dawe, UTS professor of systematic theology. David Barlett of Yale Divinity School will lead studies in homiletics. Preachers for the first week include Barbara Campbell Davis, New Hope (North Carolina) Presbytery, who is a member of the UTS Board of Trustees, and David Bartlett.

During the second week of the conference, William Brown, UTS assistant professor of Old Testament, will lead studies in that area. Ethics will be offered by Timothy F. Sedgwick of Seabury Western, and Christian education by Sonja Stewart of Western Theological Seminary. Agnes Norfleet, a UTS alumna and pastor of the North Decatur (Georgia) Presbyterian Church will preach during the week, as will Sibley Towner, UTS professor of biblical interpretation.

To learn more about the program and registration, please call or write the Office of Professional Development and Doctor of Ministry Studies, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, Virginia 23227. Local telephone: (804) 355-0671. Toll free: (800) 292-2990

Seminarians from Synod Earn Fellowships

Two UTS students from the Synod of the Mid-Atlantic are among seven recipients of faculty fellowships for graduate study. They are Florence E. Canada of Richmond and Robert Terrell Snell of Lynchburg.

Ms. Canada is a graduate of Virginia Commonwealth University. She also has a master's degree from the Presbyterian School of Christian Education. Mr. Snell is a graduate of The University of Virginia.

The UTS faculty fellowships are awarded by the faculty in recognition of the quality of the recipients' studies at the seminary and their promise for usefulness in the ministry. Other recipients are William C. Gipe, John Spencer Randolph Harris, Martha Lane Moore -Keish, Timothy A. Verhey, and Amy Camille Merrill Willis.

Left to right: Mr. O. L. Ligon, Clerk of the Session; Dr. Charles M. James, Elder; Dr. Ben Lacy Rose; Mr. J. William Doswell, Elder

Hebron Presbyterian Church Endows Ben Lacy Rose Scholarship

Hebron Presbyterian Church in Goochland, Virginia, has endowed a scholarship fund at Union Theological Seminary in Virginia to honor Dr. Ben Lacy Rose. Dr. Rose, who has served the church as stated supply for 12 years, is professor emeritus at the seminary. The scholarship was announced during activities celebrating the church's sesquicentennial anniversary.

Mr. O.L. Ligon, Jr., clerk of the session at Hebron, was among a group of church members who organized the scholarship fund. He said, "During our church's 150th anniversary year, we wanted to honor Dr. Rose and celebrate the life and vitality he has brought to our congregation." He noted that during Dr. Rose's tenure as stated supply, attendance has grown from 25-30 at Sunday morning worship to over 100, and a new fellowship hall has been constructed to accommodate increasing congregational activities. "Word has gotten around that if you want to hear a good sermon, go to Hebron," Mr. Ligon said.

Mr. Ligon explained that the congregation has asked Dr. Rose to work with the seminary's administration to establish criteria for awarding the scholarship. It is likely that the funds will be used to encourage the study and practice of preaching, a gift for which Ben Lacy Rose is revered.

JOHN CALVIN AND REFORMED PROTESTANTISM

A Catalogue of Sixteenth and Early Seventeenth Century Imprints in the Library of Union Theological Seminary in Virginia

Published in January 1994 by Union Theological Seminary, this catalogue by Associate Librarian Robert Benedetto and Martha Moore-Keish, a third-level student, introduces works in the seminary's rare books collection by leading figures of the Reformation and post-Reformation period. The authors of the catalogue have included 103 items covering the period 1499-1640. Forty-two of the works are by John Calvin and are the core of the seminary's rare book collection.

The catalogue is available in the UTS bookstore for $5.00. Copies may be ordered by mail by calling the UTS Office of Communications.

Office of Communications
Union Theological Seminary in Virginia
Local: 804-278-4265
Toll free: 800-292-2990

UTS Study Excursion Set for June 18

Union Theological Seminary in Virginia has announced the third in a series of one-day study excursions. "The Scots-Irish and Early American Presbyterianism" is set for Saturday, June 18, at the Museum of American Frontier Culture in Staunton, Virginia. Dr. James Smylie, UTS professor of church history, and Dr. Katherine Brown, the museum's director of research and collections, will each lecture. The travel seminar also includes a docent-guided tour of the museum's Scots-Irish farmstead, a hearty picnic lunch, and ample opportunity to roam the museum compound, which includes other working farm sites and an outstanding orientation center and museum store.

Registration fee for the program, including round-trip bus transportation from Richmond (**and from Winchester and Roanoke if there is sufficient interest**) is $25.00 per person. For those who live close to the museum and wish to provide their own transportation, the cost is $20.00.

Payment is due June 3, 1994. For more information about the program and travel arrangements, or to reserve your space, please write or call Rosemary Holland, Office of Communications, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227. Local telephone: 278-4265. Toll-free: (800)-292-2990.

PAID FOR BY FRIENDS AND SUPPORTERS OF UNION THEOLOGICAL SEMINARY IN VIRGINIA

From synod's portion of earnings

Speer Fund grants $95,000 for 1993

Thirty-six grants totaling $95,000 were made by the Synod's Speer Fund Committee last year, according to committee chairperson Barbara Y. McEwing of Wilmington, Del.

The grants were awarded to projects which meet the following criteria:

- Help the poor and oppressed gain power over their own lives;
- Address the root causes of poverty; and
- Transform the Presbyterian Church (U.S.A.), its self-understanding and its relationship to the community.

Grants from the synod's portion of the Speer Trust Fund normally range from $1,000 to $13,000, depending on need, sources of funding and the number of grant proposals which receive highest ranking by the committee. In 1993 there were 76 requests totaling $651,241.

Applications for 1994 will be mailed to the churches in the synod. These must be returned to the synod office by September. The committee will review the applications in the fall and payments will start in January 1995.

The Speer Trust is a bequest from the estate of George I. and Lizzie F. Speer of Wilmington, Del. Received in 1985, it has grown to over $9.5 million and yields more than $500,000 per year. Fifty-five percent of the annual earnings are awarded to projects in New Castle Presbytery. The remainder is distributed through the PC(USA) and the synod.

The programs receiving synod grants for 1993 were:

Extended Day Care Outreach sponsored by Sargent Memorial Church of Washington, D.C., and Saint Mark's Church of Rockville, Md., (National Capital), $5,000;

Cypress Summer Enrichment, Cameron, N.C., (Coastal Carolina), $1,000;

Partners for Empowerment, Light Street Church, Baltimore, Md., (Baltimore), $1,200;

"Inside At Last!" Campbell Memorial Church, Weems, Va., (James), to provide inside toilet facilities for families in rural areas, $1,000;

Serve, Inc., Manassas, Va., (National Capital), life skills training program, $2,500;

Charles City/New Kent Bi-County Council, Providence Forge, Va., (James), Taking Unlimited Literacy to Individual People (TULIP), $4,000;

Downtown Cluster of Congregations, Washington, D.C., (National Capital), Homeless Service Unit, $3,000;

Women/Victim Assisted Housing Project, Ginter Park Church, Richmond, Va., (James), $4,000;

Interfaith Infant Mortality Prevention Project, Virginia Council of Churches, Richmond, Va., (James), $1,000;

Oakland Tutoring Program, Oakland Church, Laurel, Md., (National Capital), $2,000;

Family Care Center, Hickory, N.C., (Western North Carolina), $5,000;

Rowan Helping Ministries Budget Counseling, First Church, Salisbury, N.C., (Salem), $1,000;

Latchkey Care Program, Crestwood Church, Richmond, Va., (James), $5,000

Young Women's Presbyterian Fellowship Group, Saint Paul's Church, Laurinburg, N.C., (New Hope), Challenge grant of $3,000 if church can raise $1,500;

Bethesda Interfaith Housing Coalition, Bethesda, Md., (National Capital), $5,000;

Tazewell County Holistic Literacy Education Program, Lebanon, Va., (Abingdon), in partnership with United Way of Southern Virginia, $5,000;

Good Samaritan House, Grove Church, Aberdeen, Md., (Baltimore), $1,800;

A-STEP Program, Churches for Urban Ministries, Lynchburg, Va., (Peaks), $1,000;

Roanoke Island Presbyterian Day Care Home, Manteo, N.C., (New Hope), $2,500;

Phoenix House, Durham (N.C.) Presbyterian Council, (New Hope), $2,500;

Loaves and Fishes Parent Support Group, Saint Andrew's Church, Raleigh, N.C., (New Hope), $1,000;

Youth Outreach Program, Westminster Church, Washington, D.C., (National Capital), $4,000;

Salvation Army Day Care Center for Homeless Children, Charlottesville, Va., (James), $3,000;

Job Services Program, Good Shepherd Ministries, Wilmington, N.C., (Coastal Carolina), $2,000;

Vietnamese Refugee Adjustment Assistance Program, Korean Church, Rockville, Md., (National Capital), $1,000;

Hospitality House of Asheville, Inc., Asheville, N.C., (Western North Carolina), $3,000;

Grace Presbyterian Church Tutoring Program, Baltimore, Md., (Baltimore) $1,000;

Latino Outreach Project, Community Ministries of Rockville, Md., (National Capital), $3,000;

Hay-Branson Bridges II, Highland Church, Fayetteville, N.C., (Coastal Carolina), $3,000;

Project Emmaus, Urban Ministries of High Point, Inc., First Church, High Point, N.C., (Salem), $4,000;

Homeless Shelter Support Transitional Housing, First Church, Cumberland, Md., (National Capital), $2,000;

Intervention Housing, First Church, Cumberland, Md., (National Capital), $2,000;

Covenant Homes Interfaith Partnership for Transitional Housing, Govans Ecumenical Development Corporation, Baltimore, Md., (Baltimore), $2,000;

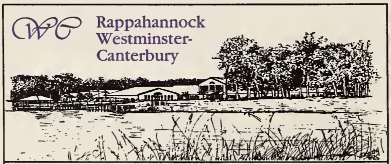
Parent Training for Low-Income Families, Sycamore Pre-School, Chapel Hill, N.C., (New Hope), $3,000;

Presbytery of the Peaks Cluster II Habitat Program, Christiansburg Church, Christiansburg, Va., (Peaks) $3,500; and

Interfaith Advisory Council to Superintendent of Charlotte/Mecklenburg (N.C.) Schools, Mecklenburg Ministries, (Charlotte), $1,000.

Members of the synod's Speer Trust Fund Committee are: The Rev. Kenneth Stealing (Charlotte), Mr. Murray Milner (James), Mr. Jay Barton (Peaks), the Rev. Thomas Hay (Abingdon), Ms. Ethel Purvis (Coastal Carolina), the Rev. Eugene Soud (Eastern Virginia), Ms. Mary Jane Patterson (National Capital), Ms. Mary Scott Best (New Hope), Mr. Arthur Edington (Western North Carolina), Mrs. Barbara McEwing, chair (New Castle).

Currently there are vacancies on the committee from Baltimore, Salem and Shenandoah presbyteries. The Rev. Rosalind Banbury-Hamm serves as staff.



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Youth from three presbyteries participate in pilot program to help them prepare for career counseling.

Counseling service starts pilot program for youth

BROWN'S SUMMIT, N.C.— Fifteen youth from three presbyteries recently participated in a pilot program designed to help prepare them for career-counseling.

Sue Setzer, associate director of the Career and Personal Counseling Service (CPCS), initiated the program. The youth, seventh through tenth graders, came from Charlotte, Salem and Western North Carolina presbyteries.

"Public schools often pressure young people to select career paths long before they are ready," said Setzer. "The church has a unique opportunity to invite youth to reflect on their God-given gifts, to examine the needs in the world, and to explore ways to connect their faith with life decisions, both now and in the future."

Setzer met in May 1993 with youth leaders from the three presbyteries. They agreed to design and test a vocational readiness retreat that could be revised and used by presbyteries and congregations.

During the Jan. 28-29 pilot retreat, the 15 youth went through the program and offered critiques that will be used to revise it.

A GIFTS acrostic focused creative learning experiences around "Finding Your Gifts," according to Setzer. The five steps were summarized in these terms: **G**o to God; **I**dentify your gifts; **F**ind the needs; **T**est the values; and **S**eize the day!

Music, games, collages, Bible study, group discussions, and crafts were used to help the youth consider God's call in their gifts and the world's needs.

Copies of the GIFTS curriculum will be available in May through the CPCS offices in Charlotte and Laurinburg, N.C.

While targeted to ninth graders, adpated materials have been used effectively with eighth and tenth graders. Setzer said the pilot program discovered the importance of keeping age groups together.

The retreat can be used to help any group of young people understand their vocation now and in the future. Also, it can help prepare them for the CPCS' more intensive, individualized, two-day program of career counseling from a Christian perspective.

In addition to Setzer, those who planned the program are Jacqueline Hada of Newell (N.C.) Church, the Rev. Robert Hinman of Lowell (N.C.) Church, Ed Lutz of Third Church of Charlotte, Ida McCaskill of Highland Church in Winston-Salem, and Lynn Thomas of Rocky River Church in Concord.

For more information contact any of the planners. Mrs. Setzer's office phone number in Charlotte is (704) 523-7751. The address is 4108 Park Rd., Suite 200, Charlotte, NC 28209.

The Career and Personal Counseling Service is a ministry of the Synod of the Mid-Atlantic.

Chesapeake Center is a ministry of the Synod of the Mid-Atlantic, PC(USA).

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DISCIPLES OF ALL NATIONS

Through Theme Presentations, Group Activities, and Cultural Workshops, 6th through 8th grade and adult participants will explore and experience the diversity of the people of God. Together we will be challenged by different perspectives and expressions of the Christian faith from among "every nation, tribe, people, and language." These experiences among neighbors and strangers will be opportunities to discover that in diversity we are one in Christ. It is through Christ that we will realize our call as peacemakers, to love our enemies, build up God's people, and make disciples of all nations.

ACTIVITIES

Our international journey will be filled with events with a multicultural flare. On the opening night participants will be welcomed with a **Festival** to break the ice using activities, decorations and snacks from the four corners of the earth. A conference highlight will be our exploration of the play of God's children all over the globe through **International Games Day**. This event will include games like "Ikri-kukri" (an Indian hopscotch game) or "Quien Es" (a name game from Chile). Everyone is sure to have a great time playing some less known games like these and learning about the people and countries they come from. A night of on-stage laughter and fun is part of **Surprise Night.** During afternoon **Interest Options**, international folk dance, music and instruments from around the world, foreign films, and worldwide recreation will be offered. Participants may also have the opportunity to play softball, tennis, or basketball or swim in the pool during the afternoons. The **Earth Dance** will definitely shake the ground as participants move to both contemporary and international tunes. Back Home groups will process their experiences daily at **Evening Devotions.**

WORKSHOPS

'Hands-on' Workshops will be the most exciting feature of the conference developing the theme. Youth and adult participants will have the opportunity to experience interrelated elements of faith, art, history, food, language and music, as well as other aspects of several cultures of their choice. Participants will also have the opportunity to relate with workshop directors who are natives of the nations they represent. Before each session, conferees will gather for a Theme Presentation after which they will attend their individually selected workshops.

NATIVE AMERICA

Alicia Wilson - Eagletown, OK

Where do Native Americans live today? How are tribes different? Explore Native American history through stories, songs, games and dances like the Choctaw Snake Dance. Learn Native American hymns sung in traditional languages.

ETHIOPIA

Jerman Disasa - Columbia, SC

Gain insights into the Ethiopian people through their Oromo and Kushiti languages, traditional stories, spiritual songs and games. These cultural and biblical perspectives will guide our exploration of environmental interdependence.

ITALY

Fiammetta Rivers - Chicago, IL

Create Venice Carnival masks for 20 regions of Italy. While exploring the differences between northern and southern Italy, discover how the Catholic Church has influenced Italian Culture.

CHINA

Hui Bing Kennedy - Atlanta, GA

Practice the art of Chinese character writing, learn to eat with chopsticks, and explore the Great Wall and other elements of China's history. Through Chinese paper cuts and a Chinese hymn discover today's church in China.

COLUMBIA

Rori Corales - Bloomfield, NJ

Greet each other with basic Spanish phrases and taste a variety of foods. Through geographic games discover the other America in this overview of Hispanic cultures. Explore the identity, personality, and theology of Latin Americans.

GHANA

Dorothy Akoto - Atlanta, GA

Through the game of Oware, the craft of making paper beads, and foods like Jollof Rice or Wache, experience this West African Nation. In song and story, share in their Ewe language.

HUNGARY

Marianna Kiraly - Princeton, NJ

Enjoy Gulyas soup. Sing some familiar hymns in Hungarian. Explore painting techniques and symbols used on church ceilings. Hear traditional folk tales and learn Hungarian folk dances like Csards and Mezosegi.

KOREA

Eunyoung Kim - Davis, CA

Through singing, dancing, games, arts and crafts experience the 5,000-year Korean history and culture. Also hear the story of "Tok-gai-be," make traditional gargoyle masks, and be challenged by Korean puzzles.

Additional Workshops to be announced!

INFORMATION

YOUTH ENABLERS

High School and College students are being sought for important support leadership positions in this conference. Youth Enabler Applications are available from the Massanetta Springs Office. The deadline for applying is Tuesday, March 15th. Each Youth Enabler accepted will need to pay or be sponsored $80.00 to supplement expenses. Applicants will be notified as to their acceptance by March 31st. The Enabler Team will arrive on June 15th and must be present at both sessions of the conference. Each young leader will have the opportunity to grow through preparation for the conference, personal interaction with participants, and individual leadership training and guidance amongst church leaders.

REGISTRATION MATERIALS

Publicity Fliers and Registration Materials are available from the Massanetta Springs Conference Center Office. The Registration Deadline is Tuesday, May 17th, 1994. Registrations accepted after the deadline will require an additional $10.00 late fee. No walk-in registrations at the conference.

PARTICIPANTS

Participants are students completing the 6th, 7th or 8th grade during the school year before the conference. Each group will need to send one Adult Advisor for every 7 or less youth participants. Participating Groups are encouraged to help us build an ethnically diverse group of conferees.

Contact Massanetta Springs for Registration Materials!

SESSION ONE

Fri. June 17th
'til
Mon. June 20th

SESSION TWO

Wed. June 22nd
'til
Sat. June 25th

REGISTRATION FEE

$150.00

(includes conference t-shirt, program expenses, 4 days / 3 nights lodging & dinner day 1 thru breakfast day 4)

CONFERENCE DIRECTOR

John Mayes - Richmond, VA

THEME DIRECTORS

Keith Harris - Blue Springs, MO
Kevin Harris - Lees Summit, MO

ACTIVITIES DIRECTOR

Bill Chase - Greensboro, NC

CONTACTS

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The Synod of the Mid-Atlantic

PRESBYTERIAN CHURCH (USA)

CAMPUS NOTES

President Albright leaving JCSU

CHARLOTTE, N.C.—Robert L. Albright, president of Johnson C. Smith University, resigned Feb. 28 to become executive vice president for research and programs at the Educational Testing Service. Albright has been at Johnson C. Smith since 1983. During that time the university has never faced a deficit, and its endowment has grown from $2 million to more than $15 million.

"For me," Albright told the *Chronicle of Higher Education*, "this has probably been the most painful decision I've had to make. I really love my job."

Legerton is church relations director

ASHEVILLE, N.C.—Fitzhugh (Fitz) M. Legerton has been named director of church relations at Warren Wilson College, succeeding Dr. Alfred O. Canon, who retired last fall. Senior pastor of the Oglethorpe Church in Atlanta, Ga., for 41 years, Legerton served as moderator of the Greater Atlanta Presbytery and president of the Greater Atlanta Presbyterian Ministers Association. He is a graduate of Union Theological Seminary in Virginia and Princeton Theological Seminary.

Benson named college president

LAURINBURG, N.C.—Dr. Thomas L. Benson, executive vice president of St. Andrews Presbyterian College, has been named president of Green Mountain College in Poultney, Vt. He had been with St.Andrews since 1986, serving as dean of the college and vice president of academic affairs before being named provost in 1992 and executive vice president last year. Benson founded the Scottish Heritage Center at St. Andrews and developed a satellite program at nearby Sandhills College which allows adult students to return to college and complete their four-year degrees.

African-American scholarship set up

DAVIDSON, N.C.—Nanette Rohan Bearden has created a scholarship for young African American artists at Davidson College in memory of her late husband, internationally known artist Romare Howard Bearden. She is president of the Romare Howard Bearden Foundation. Two $10,000 scholarships will be awarded to two students beginning in the fall of 1995.

Former PSCE dean Cook dies

Mary Bascom Cook, 60, died Jan. 2 at her home in Highlands, N.C., after a long illness. From 1962 to 1970, Cook served as dean of students at the Presbyterian School of Christian Education, where she also earned a master's degree in 1962.

Schools report grants, pledges

The Duke Endowment made a $725,000 year-end grant to **Davidson College**. The grant will fund numerous projects, including renovation of the Dana Science Building and further support for the James B. Duke Scholarship.

The **Presbyterian School of Christian Education** (PSCE) received an anonymous gift of $160,000 designated for its general endowment. By the donor's request, interest from the gift will be allocated annually for student scholarships, buildings and grounds maintenance, and PSCE's Annual Fund.

PSCE also reported that its board of trustees has pledged $150,000 to the annual fund as a challenge to others.

Clarification: Roger A. Nicholson was named director of professional development and doctor of ministry studies at Union Theological Seminary in Virginia.

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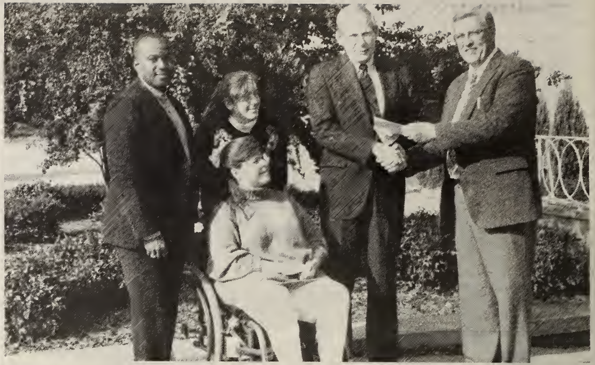

Church presents gift to St. Andrews

John Gilmore, right, pastor of First Church of Milford, Del., presents a $15,000 check from the church to St. Andrews Presbyterian College President Thomas L. Reuschling. Looking on are, from left, St. Andrews Chaplain David B. Thornton; Lisa Richardson, a student from Metairie, La.; and Kim Robeson, a student from Hockessin, Del.

Davidson–JCSU joint effort builds community

By SEAN McGREW

Located just 20 miles from each other, Davidson College and Johnson C. Smith University are close educational neighbors in many ways, but worlds apart in other ways.

They are both small liberal arts colleges with ties to the Presbyterian Church and both receive significant support from the Duke Endowment. But Davidson is predominantly white and Johnson C. Smith is predominantly black.

There has traditionally been little interaction between students at the two schools, but this year professors at both schools tried to begin that process through a jointly sponsored academic course in "Community Building: Charlotte."

Early last spring, Davidson professors Clark Ross, chair of the economics department, and Janet Shannon, assistant professor of sociology, approached Bob Sulek, rector of the Honors College at Johnson C. Smith, about creating a jointly sponsored interdisciplinary class.

Sulek recruited Maxine Moore, a specialist in African-American literature and Johnson C. Smith's vice president for academic affairs, to round out the teaching team from Smith.

The interdisciplinary seminar course, which currently enrolls 13 students from Davidson and eight from Johnson C. Smith's Honors Program, focuses on the needs and responses of Charlotte residents and is intended to promote interaction between Davidson and Johnson C. Smith by addressing a common interest.

The professors felt that the course should be practical and involve students in the community which they would study. The course was designed with the further purpose of presenting the students, who are potential community leaders, with perspective and understanding of urban issues.

The seminar involves lecture and discussion sessions led by the professors of both schools and visiting lecturers. Through shared class time and group assignments, Davidson and Smith students have developed a rapport and growing friendships.

Most enjoy the academic study of the emotional human issues they are experiencing first hand in Charlotte.

Ross emphasized the double-school nature of the program, which, he said, is "clearly a success." He continued, "I think we've shown that you can overcome 20 miles of distance.

"Students from different universities can work in the same classroom and benefit. It just takes a little bit of extra initiative," said Ross.

Campus ministry corner

Building trust over time pays dividends

By BOB HAYWOOD

Trust—isn't it incredible how important trust is? Nineteen ninety-three brought one small but significant dividend to 13 years of building relationships at the University of North Carolina at Wilmington (UNCW) by the staff of the United Christian Campus Ministry.

I came to UNCW in 1980 and from the very beginning sought to become acquainted with students, faculty and staff. For a while I was the only full-time campus minister at UNCW which made access much easier. It also helped that I was an interdenominational campus minister and did not represent one certain agenda.

The result is that over the years members of the university staff, faculty and administration have come to understand what United Campus Ministry is all about and to trust not only me but the agenda of United Christian Campus Ministry (UCCM). They know that UCCM is concerned for the well-being of the university and its people.

In 1993, the university's chancellor, Dr. James Leutze, resolved to deal head-on with race-related issues that were surfacing on the UNCW campus. He selected eight persons to bring to him within six weeks specific recommendations about how university policies and procedures could be changed to allow minority students to feel more included, comfortable and accepted.

I was invited to be one of those task force members and have participated in what has become a two-stage effort to address the systemic issues related to racial problems. These include not only hiring policies but also hiring procedures; which include faculty attitudes in establishing the classroom environment; which include the way residence hall students are assigned their rooms and minority students are assigned their classes.

An African-American cultural center is in the works, and I am involved in that process.

In addition, the vice chancellor of student affairs is determined to begin a campus-wide conversation among faculty, staff and students—all the way from the chancellor to the grounds keepers—discussing and creating a university values statement. Dr. Bryan, vice president for student affairs, has asked me to serve as coordinator of that effort.

The point is that one way of doing campus ministry is to invest years in one place that will allow the development of the kind of trust which opens doors to places where decisions are made affecting the lives and values of students. This is only one piece of ministry, but it is a piece that has come of age.

Bob Haywood is campus minister at UNC-Wilmington, one of 42 campus ministries supported through the Synod of the Mid-Atlantic.

Jane Spahr to speak in Asheville

ASHEVILLE, N.C.—Jane Adams Spahr will be keynote speaker for a symposium to be held Saturday, March 19, at Grace Covenant Church in Asheville. The Asheville Religious Network for Gay and Lesbian Equality (ARNGLE) will sponsor the event. Henry Hansen, a retired PC(USA) minister and chair of ARNGLE, said the organization invited Dr. Spahr to speak in hopes that Presbyterian ministers, ministers of other denominations, rabbis, church leaders, and gay and lesbian persons and their families might engage in the type of dialogue recommended by the 205th General Assembly of the PC(USA).

Dr. Spahr, a Presbyterian minister and a lesbian, was called to serve the Downtown Church of Rochester, N.Y., in November 1991. Appeals to presbytery and synod upheld her call, but it was set aside last year by the Permanent Judicial Commission of the General Assembly. The session of Downtown Church of Rochester then created and funded a new position for Dr. Spahr so that she might travel across the nation and speak on the issues facing the church and the homosexual community, especially the ordination of homosexuals.

While in the Asheville area, Dr. Spahr is also scheduled to preach March 20 during the Sunday morning service at Trinity Church in Hendersonville.

Recreation Workshop is May 2-7

MONTREAT, N.C.—The Annual Recreation Workshop (ARW) of the PC(USA) will celebrate 41 years of training people in the area of recreational ministry here May 2-7. Basic leadership skills in the area of recreation leadership, puppetry, storytelling, song leading, camping, folk dancing and crafts will be taught. Additional courses in theology, church family recreation, recreation with children and the recreative spirit will also be offered.

The workshop is cosponsored and planned by the ARW Steering Committee and the Montreat Conference Center. Glenn Q. Bannerman of Montreat is this year's director. Registration is limited to 200.

For more information contact Kathy Emerson, registrar, at 1535 Alexander Rd., Rock Hill SC 29732, or Bannerman at P.O. Box 399, Montreat, NC 28757, phone (704) 669-7323.

Self-Development seeks proposals

The Synod of the Mid-Atlantic's Self-Development of People (SDOP) Committee is seeking grant proposals for 1994. These must come from grassroot community groups which are engaged or would like to be engaged in disassembling poverty and oppression and empowering those who are poor, oppressed and disadvantaged.

SDOP funds, which come from a percentage of the One Great Hour of Sharing Offering, are approved only for projects designed and controlled by the communities that benefit from the projects. The deadline for 1994 funding proposals is March 30. For more information contact the Rev. Warren L. Lesane Jr. in the synod office, phone (804) 342-0016.

CROP'S first director Metzler dies

John D. Metzler, first executive director of Christian Rural Overseas Program (CROP), died Dec. 20 in Beaverton, Ore., at the age of 95. He oversaw the collection of tens of millions of dollars' worth of bulk quantities of grain and other foodstuffs in America to help meet the most urgent needs in World War II-damaged countries.

CROP was founded in 1947 as an historic effort between Catholic Relief Service, Lutheran World Relief and Church World Service. In 1952, sponsorship reverted to the latter organization, which is affiliated with the National Council of Churches. Metzler headed CROP from 1947 to 1954. He was a member of the Church of the Brethren.

Lay ministry conference April 24-27

MONTREAT, N.C.—Participants in the Ministry of the Laity in Daily Life Conference here April 24-27 will seek to discover how God is at work in their lives and in the world. "Conference leadership and conferees will discover how the world is a seamless tapestry of work, home, leisure, church and community, and how God calls them to minister in all aspects of their lives," said Montreat spokesperson Pat Winebrenner.

Keynote speakers for the event are Beth Johnson, associate professor of New Testament at New Brunswick Theological Seminary; Rodger Nishioka, associate for youth leadership development with the PC(USA); and Nan White, pastor of Mt. Horeb Church of Lexington, Ky. For more information, contact the Montreat Program Office at (800) 572-2257.

Beeman named ambassador

President Bill Clinton has appointed Josiah Beeman U.S. Ambassador to New Zealand and Western Samoa. Beeman was an original member of the General Assembly Council following Presbyterian reunion in 1983. He is a political consultant in Washington, D.C.

McMillan chairs national group

The Rev. Charles E. McMillan of Washington, D.C., director of the Presbyterian Council for Chaplains and Armed Forces Personnel, has been elected chairperson of the National Conference on Ministry to the Armed Forces. More than 230 religious bodies participate in the national conference, which was founded in 1982.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

GAC responds to 'Re-Imagining'

By JERRY VAN MARTER
Presbyterian News Service

DALLAS, Texas—Working late into the night of Feb. 15, the General Assembly Council voted 36-20 to adopt a response to the Re-imagining Conference.

The six-page statement, with seven recommendations, was approved with only minor editorial changes and one deletion. A sentence reading "When we reflect ... on certain statements and rituals of the Re-imagining Conference and some of the responses to it, we are clear that the boundaries of the Reformed faith have been stretched or exceeded."

That sentence was challenged by several council members as ambiguous and pejorative. Ecumenical delegate Stuart Brown reminded the council that one of the purposes of ecumenical gatherings is to stretch the thinking of participants. By a wide margin, council members voted for the deletion.

The statement recommends:

- a review of procedures for Bicentennial Fund allocations and greater involvement by the council in allocation decisions;
- a review of personnel policies with particular attention to provisions governing the relationship between staff members' personal views and General Assembly policy;
- that the aforementioned review give special attention to the role of staff members in the ongoing debate about the place of gay and lesbian persons in the church;
- identification of resources that will assist the church in studying and talking about theological issues raised by the controversy about the conference;
- establishment of listening teams that will fan out across the church to conduct "a ministry of listening and dialogue with members and groups throughout the church;"
- that all Presbyterians "study and make diligent use of the Guidelines for Presbyterians During Times of Disagreement;" and
- that the council call on all Presbyterians to pray for the peace, unity and purity of the church.

Earlier the same day, after an executive session lasting more than two hours, the GAC voted 32-31 to take no action on an executive committee recommendation that a review be undertaken "to ascertain the suitability of Mary Ann Lundy to continue in her present position." The vote was taken by secret ballot.

Lundy, associate director of planning for the General Assembly Council and former director of the Women's Ministry Unit, has been the Presbyterian national staff member most under fire by critics of denominational involvement in the conference.

She served as a liaison to the ecumenical conference planning team.

'Re-Imagining' experiences vary greatly

LOUISVILLE, Ky.—They sound like they attended two different events. And, in a way, they did.

For Marjorie Mackey, a member of Calvin Church in Louisville and a leader in Presbyterian Women (PW) in her church and presbytery, and the Rev. Sharon Sauer, associate pastor of Carmichael (Calif.) Church, the Nov. 4-7 "Re-Imagining" conference in Minneapolis couldn't have been more different.

With the uproar over Presbyterian involvement in the ecumenical conference growing in volume and intensity, the Presbyterian News Service spoke with Mackey and Sauer in separate interviews Jan. 14.

Mackey, who has served on Louisville Presbytery's PW Coordinating Team for more than 10 years, described a gathering in which there was "only one voice and if you were in disagreement you were made to feel out of place." She said she felt "not only uncomfortable but ostracized."

Sauer, on the other hand, said she "grew immensely," describing the event as "a model of inclusion for those who feel excluded. It was a powerful experience to be in a place where everyone's story counts and everybody's journey is part of the answer" in the search for meaningful Christian faith.

Mackey said she attended the conference to be informed about current trends in women's theological thought.

Sauer went "out of my own Reformed tradition to learn more about how to be faithful in the midst of all this social and theological ferment."

While Mackey said she doesn't use words like 'pagan' and 'heresy' (descriptions that have often been used by critics of the conference), she described the worship services of the conference as avant-garde and creative.

"The intention may have been to blend radically new and traditional images of God and Christianity, but I don't see how it can be done," Mackey said. She heard "sweeping changes proposed that would fundamentally alter the nature of Christian faith and which are also against the *Book of Order*."

Sauer agreed that the conference "pushed people to the edges, but it solidified my faith and ministry." The conference "challenged folk to do the deep exploration of Christian faith that the church usually isn't very good at doing ... ."

Peacemaking plans 'Alternatives to Violence'

Building skills to address violence in families, in churches, in communities and in the international arena is the focus of the 13th annual peacemaking conference this summer, according to Richard Killmer, director of the Presbyterian Peacemaking Program.

"Peacemaking: Alternatives to Violence" will take place Aug. 14-18 at the Montreat Conference Center and will feature presentations by:

Marie Fortune, executive director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Wash.;

Hanna Knaz, an Israeli peace activist and co-founder of Women in Black; and

George Tinker, a Native American theologian and associate professor of cross-cultural ministries at Iliff School of Theology in Denver.

Peace education programs will be available for children and youth. Hedda Sharapan, associate producer of "Mister Rogers' Neighborhood," will lead "Building Our Neighborhood," a three-day workshop for parents and children on creating a non-violent neighborhood.

Worship leaders will be Sibley Towner, professor of biblical interpretation at Union Theological Seminary in Virginia; and Tinker.

The registration deadline is June 20 with discounts available for those who register before June 1. Registration brochures are available now by calling Distribution Management Services at (800) 524-2612, specifying item #259-93-943.

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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

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Special people spread cheer

The children, staff and Board of Regents would like to say a special thanks to all of the people who helped make the Holiday Season so wonderful. They are:

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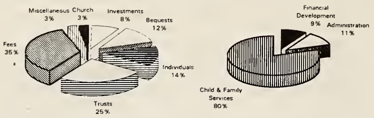
The gifts in this photo were brought to the front of the church during the closing hymn on a Sunday in December by members of the congregation at St. Paul Presbyterian Church in Greensboro. Church members (front, l to r) Matt Coleman and Matt Thomas and (back) Shannon Knight and St. Paul's pastor, Dr. David Leininger, delivered the gifts to the Home.

ANNUAL REPORT
FISCAL YEAR 1993

Total Income
$2,978,071

Total Expenditure
$2,865,943



Endowment Value October 1, 1992 $9,556,788
Endowment Value September 30, 1993 $10,742,271
A copy of the Annual Audit is available for review in the main office.
Percentages are rounded off and may not total 100%

SERVICES TO CHILDREN AND FAMILIES

Facility	Residential Services*	FCDC**	Agency Total
Intended Capacity	59	122	181
Applications/Inquiries	358	290	648
Number Admitted	77	41	118
Number Discharged	72	41	113
Total Served	125	174	299
Average number children per day	53	95	148
Total Days of Care	19,352	23,750	43,102
Average Length of Stay (months)	7.7	NA	-----

*Adolescent Center & Pre-Adolescent Center
** L.C. Wagner Family and Child Development Center

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Barium Springs Home for Children

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New tax law began Jan. 1

For cash *and* non-cash gifts of $250 *or more*, the IRS now requires donors to have a "written acknowledgment" or their charitable deduction will be disallowed. Cancelled checks are no longer adequate.

Also required in the "written acknowledgment" is a statement indicating if the donor "provided any goods and services in consideration, in whole or in part," for the cash or non-cash contribution.

Your Barium Springs receipt meets this new requirement. If you are eligible to claim deductions for charitable gifts, be sure to save receipts.

Slide show available

Need a 30-minute presentation, including a nine-minute slide program, at your Sunday night suppers, meetings of the Men's and Women's Church Groups, Sunday School classes, etc.? Call Reade Baker, Vice President, Financial Resources, at (704) 872-4157 to schedule a presentation.

Staff members are available to come to your church or organization, free of charge, to discuss the Home's activities and answer any questions. On-campus tours and programs are also encouraged.

You need to see this ministry in action to fully understand how your support changes the lives of children and families.

...Or so it seems

Earle Frazier, ACSW
President

Donna isn't walking this morning.

Most mornings when I arrive, Donna is walking—shedding a few extra pounds—walking about the campus—but not today.

Donna isn't helping the young people in the Preparation for Adult Living Cottage learn how to balance a checkbook, purchase groceries, plan for getting a job, apply for college—not today.

Donna won't come bouncing through the office with that "ain't-life-great-smile" and "let's-get-it-done-demeanor"—not today.

No—Donna isn't walking today—Donna Forte, colleague and friend, died in her sleep last night of a massive heart attack. She was thirty-three.

In the midst of our grief, we must remember to give thanks for her six years with us—for if we fail to remember, Donna will never walk this campus again.

Earle Frazier

Donna Elizabeth Forte

Donna Elizabeth Forte

Donna Elizabeth Forte was born Aug. 11, 1960, in Nassau Co., N.Y. She died Jan. 19, 1994, in Barium Springs, N.C.

A 1978 graduate of Northwest Cabarrus High School, she attended Piedmont Community College and graduated in 1983 with a sociology degree from UNC-Charlotte.

Donna started working at Barium Springs in October 1988. She served as Life Skills Coordinator in the Preparation for Adult Living Program until her death.

She is survived by two brothers, Christopher Forte of Charlotte and Randy Ezell of Baltimore; and three nieces, all of Charlotte.

'New' gift wish list

* 15-passenger Van
* Automobiles
* Dining Room Table (seats 12)
* Washing Machines (2)
* Dryers (2)
* 2 Vacuum Cleaners
* 2 Twin Mattresses
* 2 Twin Box Springs
* Twin Bed Linens and Bedspreads
* 3 Couches
* 2 Night Stands
* 1 Large Bookcase
* Toiletries
* Towels and Wash cloths
* Sports Equipment (balls, gloves, frisbees, bats, ping-pong paddles, balls & net)
* New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, Post Office Box 1, Barium Springs, N.C., 28010-0001, phone number 704/872-4157.

Administrative positions filled

As mentioned in the November/December 1993 page of Presbyterian Family Ministries, Frank Stewart was welcomed to the position of Director of Residential Services in September. Since then, one vacant administrative position has been filled and another has been added to provide necessary support.

These two positions have been filled with present staff. Robert Pinkney, former Night Supervisor and Interim Director from June until September, has assumed the position of Assistant Director of Residential Services.

Vaughn McAlister, former Title I Resource Teacher, has assumed the new position of Assistant Director of Educational Services.

Joyce Taylor, employee for six years, has been appointed to the position of Night Supervisor.

The search continues for a Title I Resource Teacher.

Stewart said he looks forward to working with Pinkney, McAlister and Taylor in these new positions, and feels that they will provide valuable knowledge and support to him.

Presbyterian Women's Circle Leaders Study Guide—Lesson Eight, April 1994

A Prayer of Intercession

By ROSAMOND McCARTY

We come on our journey toward spiritual maturity to the unselfish aspect of our prayers—intercession. So often our prayers are concerned with "me and mine," but the Bible specifically urges us to pray for others. (see I Tim. 2:1-4.)

Harry Emerson Fosdick gives this definition: "Intercession is taking on your heart the same burden that God has on His; it is joining our demand with the universal desire. In this system of personal life which makes up the moral universe, we take our places alongside God in an urgent, creative out-pouring of sacrificial love."

Intercession is co-operation with God. George Mueller has said, "Our prayers don't persuade God to work, they permit Him to." Through the channel of prayer, God's power is released in a dynamic way upon the person or situation for which we are praying. Conversely, our failure to pray often blocks that power.

Rosamond McCarty

We are studying this month the greatest intercessory prayer ever prayed, that of Jesus the night of his betrayal and arrest. While time and space don't permit an in-depth study, we will highlight several areas especially pertinent to us.

First of all, for whom was Jesus praying? (vs. 2, 6-10, 20) As he was preparing to surrender his earthly ministry, Jesus' prayer was for those who would continue His work, the 11 He had trained and those throughout the ages who would follow in their steps. These are the people that God chose and called (see 6:44), who obeyed and accepted his words, and who believed Jesus was the Christ. While our finite minds cannot comprehend the interaction between election and free will, we have the biblical record that both are true. Believing both, we are filled with a sense of gratitude *and* a sense of responsibility.

Let us look first at what Jesus *did not* pray for His disciples. He did not ask that they be taken out of the world, but that they would be protected while in the midst of it (vs. 11, 14-16). As Jesus used the term here, the world is "human society organizing itself without God" (William Barclay). It does not refer to the people of the world, nor to the created universe, but rather to any system of thought that excludes God. Mankind is trapped in that dark world kingdom until Jesus liberates us and transfers us to His kingdom of light (Col. 1:12, 13).

We now have a new citizenship with all its rights and privileges, but we also have a responsibility to live as citizens of the Kingdom of Heaven inside the kingdom of this world. The reason for leaving us on this earth after we have been saved is two-fold. First, we need to mature spiritually (v. 19), and, secondly, we are to be witnesses to the world of the Lordship of Jesus (vs. 21 & 23).

Now, let's turn our attention to what Jesus *did* pray for His disciples. We have already noted that he prayed for their protection from the evil one (vs. 11 & 15). The protection we need is summed up in the power of the "name" of God, that is in His authority and being. As citizens of His kingdom we can use the power of that name in rebuking Satan and in exerting the force of God's love to destroy hate and evil (Luke 10:19 & Eph. 6:10-18).

Secondly, Jesus prays for His followers to have the full measure of his joy (vs. 13 & 14). The world is consumed with the pursuit of happiness which is based on external circumstances, but the joy of Jesus is the inward satisfaction and abiding peace that comes in doing the Father's will. That joy is not disturbed by outward events or the harassment of the world but becomes even deeper as we experience the world's hate. How different are our prayers for our loved ones whose focus is primarily for their happiness!

Next, Jesus prays for our sanctification or spiritual maturity (v. 17-19). Sanctification is both a setting apart for service and a growth process that equips the disciples with the qualities of mind, heart and character necessary for that service. "... We are to grow up into him who is the Head, that is, Christ" (Eph. 4:15. See also I Peter 2:2 and II Peter 3:18).

Jesus now prays for all believers down through the ages to be one with Him and the Father and with all other disciples (vs. 20-23, 26). This prayer is not about organizational unity, but is about a unity of spirit and purpose.

Richard Foster states that "union with God does not mean loss of our individuality. Far from causing any loss of identity, union brings about full personhood. We become all that God created us to be." (Prayer: Finding the Heart's True Home, p. 159)

Anabel Gillham in "A Woman's Strength" has this illustration: "Go get three envelopes of graduated sizes and a small slip of paper. Now, on the largest of the envelopes, print GOD. On the next size down, print JESUS. On the smallest of the three, print your name. Then, on your slip of paper, print JESUS. Now take your large GOD envelope and place your JESUS envelope inside it. Take the envelope with your name on it and place it inside the JESUS envelope. Now take the slip of paper with JESUS printed on it and drop it into that envelope with your name on it ... What an incredible concept of God and His relationship with us! Look where you are! Secure. Safe. Sheltered. Hidden. Surrounded by love."

Such unity with God the Father and Jesus the Son is bound to result in a unity of love with other Christians.

Lastly, Jesus prays that those whom the Father has given Him will share in His eternal glory and be with Him forever and ever (see II Tim. 2:11, 12).

In this lesson we see there is no limit to God's love for us. In perfect obedience to the Father's will, Jesus placed us in His Father's hand and went to the cross for us. We take giant steps on our journey toward spiritual maturity when we can submit our wills to Him and put others' welfare before our own, and that includes praying sacrificially for them.

Rosamond C. McCarty is a member of the Royal Oak Church in Marion, Va.

Presbyterian Women's Summer Gathering June 9-12

The Summer Gathering of the Presbyterian Women of the Synod of the Mid-Atlantic will be held June 9-12 at St. Andrews Presbyterian College in Laurinburg, N.C.

This year's theme is "Christ is All—For All." The Rev. Carol T. (Pinky) Bender is the Bible study leader. The Bible study theme is "Who is the Christ?," a study from the Epistles.

The gathering seeks to:

- Provide training and nurture for areas of leadership and responsibility within the presbyteries and local PWs;
- Help women grow spiritually through Bible study, worship and prayer;
- Provide linkage to partnership in mission;
- Explore issues of justice and peace with action plans; and
- Learn to create community among ourselves as we understand God's plan for each woman.

Activities for your participation include worship, music, Bible study, workshops, speakers, and fellowship/fun time.

Carol T. 'Pinky' Bender

Registration brochures will be available in March. Hilda Williamson from Western North Carolina Presbytery is director for the 1994 Summer Gathering. —*Mary T. Sprow*

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NEW RESOURCES

Ain't Gonna Study War No More

By Albert Curry Winn, Westminster/John Knox Press, 1993, pp 236

Review by Stan Fedyszyn

If you're into good, old-time, European-style scholarship with footnotes, cross references and erudite discussions about the cultural and linguistic differences that have evolved around ideas like Shalom, Albert Curry Winn's book will be a delight. In fact, it'll prove so succulent that a good Calvinist will feel compelled to resist the book on The Lord's Day. Add a forward by Walter Brueggemann and even the Blue Law might be forgotten, after sunset.

"Ain't Gonna Study War No More" (title with apologies to a Negro Spiritual and Micah) offers the premise that over the years the church has never focused on the abolition of war. Rather, it has worked to find ways to go to war justly *(jus ad bellum)* or to fight a war in a just manner *(jus in bello)*. The confusion is rooted in Scripture itself.

First, there's the ambiguity of Jesus Himself. Always at the center of conflict, in Matthew 10 He notes that we should not assume that He has come to bring peace to the earth, but rather a sword. In Matthew 26 He tells Peter to put away the sword for those who live by the sword will also perish by it. Winn offers that, on balance, Christ comes down on the side of peace, but there is ambiguity.

There's the ambiguity of faith and practice of the nation of Israel. The history of Israel is the story of a warlike people. Yahweh, on one hand the Warrior God, is, on the other hand, the Giver of Shalom. The prophetic literature promises peace but incessantly predicts war and warns the people to be prepared.

The early church added to the paradox. Christ's peaceful people are exhorted by writers no less than Paul to offer loyal obedience to the tyrannical, military, Roman state. One Timothy and Romans 13 are among many citations exhorting obedience to civil authorities. Then he cites the bellicose, invective Paul regularly heaped on persons he considered "false prophets." Ambiguity everywhere!

Unfortunately, Winn's conclusions are equally unsatisfactory. He begins by noting that the history of the early church shows no evidence of actual participation in warfare. (Christians were not eligible for military service.) With the conversion of Constantine, Christians were asked to help destroy the enemies of the church/emperor, and they did so with fervor. Even Augustine wrote that Christians should serve in the legions of the Christian emperor.

That opinion persists to the present, leaving us with limited alternatives: adopt a stance of passive resistance (which does little to actually stop war); follow Vernard Eller and accept the church as a rock in a whirlpool, which by its mere existence deflects the currents and changes the vectors of the swirling waters; or create a whole new world ambiance based on *torah* (instruction), adjudication of human world conflict, conversion of the weapons of war and economic justice.

Since it's noted that detailed explanation of just how the third alternative can be implemented is not the subject of the present book, one can only assume that a profound companion volume will follow.

Stan Fedyszyn is director of singles ministries at First Church in Norfolk, Va.

Violence against women is topic

A Conference on Women, Faith and Violence will be held March 18-19 at Christ United Methodist Church in Greensboro, N.C. The event is sponsored by the North Carolina Council of Churches. Particular attention will be given to rape, domestic violence, child abuse, sexual harassment and professional misconduct.

The keynote speaker will be Dr. Mary Pellauer, a feminist ethicist and theologian. She is the author of *Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals*.

The event is designed to help people of faith and local congregations understand the causes of violence and find ways to support victims, promote healing, and reduce the incidence of violence today.

For more information, contact Bridget B. Johnson at (910) 282-2970 or the Resource Center for Women and Ministry in the South at (919) 687-0408.

Hessel at land stewardship event

The Rev. Dr. Dieter T. Hessel will be the featured speaker at the annual conference of the North Carolina Land Stewardship Council, April 12-13 at Duke University in Durham. Hessel will speak April 12 on "God, Nature and Justice: Learning to Meet the Environmental Challenge." On April 13 his topic will be "Theological Education for Ecojustice."

From 1965 to 1990 Hessel served on the national staff of the Presbyterian Church (U.S.A.) as associate for social education and director of social witness policy. He developed programs on war and peace, hunger, economic and community development, energy policy, lifestyle change, and environmental integrity.

Theme for the conference will be *God & Nature: Responding to the Environmental Challenge*. For more information, contact the N.C. Land Stewardship Council, P.O. Box 25716, Raleigh, NC 27611-5716, or phone (919) 836-1990.

New Hope Presbytery

Station Square, Suite 136, Rocky Mount, NC 27804 (919) 977-1440

Summer camps offer many opportunities in '94

Salem-New Hope Outdoor Ministries is offering a strong summer camping program for 1994 which promises to offer opportunities for fun, Christian fellowship, and personal growth to youth throughout the area.

Commenting on the 34 camps which will be offered this summer, Paul Ransford, staff director for Outdoor Ministries, says, "The 1994 summer camping season promises to be the best ever with seasoned, mature staff at all positions and more program offerings than ever before."

The Joint Program Committee of New Hope and Salem presbyteries has planned carefully for the 1994 summer season and is pleased to offer a variety of new programs. Their work reflects the committee's deep convictions of the importance of Christian camping for the young people who are growing up in an increasingly difficult world.

The Salem-New Hope Outdoor Ministries program will be offered through the Camp Albemarle, Camp New Hope and Presbyterian Point facilities. Camp New Hope and Presbyterian Point are jointly owned by New Hope and Salem presbyteries.

Camp Albemarle

Camp Albemarle is the presbytery's coastal camping facility. Located on 39 beautiful acres of land adjacent to picturesque Bogue Sound, the camp continues to be a favorite place for the many individuals who have enjoyed special times at this facility over the past forty years.

With a waterfront setting and steady ocean breezes, Camp Albemarle offers campers the opportunity to develop their sailing skills in calm tidal waters. The camp's "Vesper Dell" area, which is the site of Bible study and worship, offers a breathtaking view of Bogue Sound and serves as a moving reminder of the camp's mission.

The Camp Albemarle Program

The outdoor ministries program at Camp Albemarle provides a structured daily program in a close-knit Christian community. John McKinnon, who has been involved with the presbytery's outdoor ministries program for several seasons and who recently directed the summer program for Peaks Presbytery, will direct the program and provide supervision for counselors who will each have responsibility for six to eight campers.

Volunteers are a vital part of the camp's summer program. Serving as counselors and Bible study leaders during the summer months, many area pastors regularly spend a week at the camp leading Bible studies while volunteer counselors assist the staff counselors in guiding campers through their activities.

The camp's program will offer eight camps serving youth from grades four through eleven. In addition to an expanded sailing program, daily activities will include Bible study, arts and crafts, all-camp games including "capture the flag" and Bible verse games, volleyball, baseball and soccer.

Camp New Hope

Camp New Hope, located on NC 86 north of Chapel Hill, lies nestled among 165 acres of rolling pine and hardwood forest. This retreat and conference center offers an olympic-size pool, two fresh-water lakes, basketball and volleyball courts and nature trails which are enjoyed by individuals, families and groups throughout the year.

The Camp New Hope Program

Camp New Hope offers a beautiful and protected setting in the middle of the Piedmont area, and has played an important role in raising and nurturing Presbyterians since the mid-fifties through its summer camping programs.

Camp New Hope will offer programs for our younger campers (2nd through 5th grades). Four senior counselors, assisted by program staff, will work with groups consisting of 24 campers. The program will use the spacious Dogwood Lodge which has inside bathrooms, kitchen, air-conditioning and over-sized bunk beds.

The summer program will offer three week-long camps as well as a session lasting four days and three nights for those who are not quite ready to spend an entire week away from home.

Activities will include age-specific Bible studies; arts and crafts activities in the "Hole in the Wall" crafts building; swimming in the camp's pool under the close supervision of certified lifeguards; "camps in the woods" activities which will make use of the beautifully wooded acres; and numerous spirited games. All activities, of course, will be conducted under trained supervision.

Presbyterian Point

Presbyterian Point, which is located north of Henderson on NC 39, sits on 250 scenic acres of hardwoods, meadows, thickets and pine forests adjacent to Kerr Lake. The camp's proximity to the lake allows opportunities for experienced power-boaters as well as peaceful paddlers. Its blue-green waters also make it ideal for fishing, skiing, and swimming in three designated swim areas.

The Presbyterian Point Program

The Presbyterian Point program will be led by the Rev. Ransford and will feature a variety of camps with each emphasizing Bible study and Christian fellowship.

The **Seekers Camps**, serving rising 2nd-5th graders, will have one senior counselor and one volunteer counselor for each group of six campers. Activities will include swimming, pontoon boat rides, evening campfires, song fests in the dining hall, carnivals, and treasure hunts.

The **Voyager Camps and Voyager Adventure Camps** will serve rising 6th-8th graders with camp activities which are planned to take advantage of high energy levels and different rates of maturity. A well-trained staff, including carefully selected chaplains, qualified program staff, and certified medical personnel and lifeguards, will assure the top level of quality.

The camps will offer late-night vespers and age-specific Bible studies designed to explore new concepts of faith and living together as Christians. Other activities planned for the Voyager Camps include sailing, dances in the Rec Hall, volleyball in the sand and lots of beach time.

The **Voyager Adventure Camps** will add the flavor of adventure as campers begin their week by venturing to a distant point on Kerr Lake. They will spend the balance of the week camping in state parks, paddling, swimming and exploring their way back to Presbyterian Point in time for the Thursday night festivities at camp.

The **Pathfinder Camps and Pathfinder Adventure Camps** will serve rising 9th-12th graders. A caring staff which has been trained to listen to their younger brothers and sisters in the faith will help these young people to reach new levels of understanding of what it means to call Jesus Christ, Lord.

Activities for the Pathfinder Camps will include overnight sailouts on 22-foot sailboats, volleyball in the sand, vespers on the shore, cookouts with cabin groups, a Thursday night dance and a closing vesper service.

The **Pathfinder Adventure Camps** will begin the week by setting sail on Kerr Lake on a 22-foot sailboat headed for distant ports. Campers will spend the week swimming in secluded lagoons and camping in state parks and will return to Presbyterian Point for Thursday night dances and bonfires before putting back to "sea."

The **Adult Handicapped** camp is for mentally handicapped adults who are accustomed to a group setting. This popular camp, which is characterized by a relaxed atmosphere and schedule, features caring counselors (4-1 ratio of campers to counselor), plenty of rest periods, lots of good food, a registered nurse on duty and carefully planned activities.

The **Counselor in Training Program** is designed for youths 16 years-old and up. This camp focuses upon a leadership development program that provides an excellent setting for spiritual growth as well as leadership training and skills development. This rigorous program includes group living skills, Bible studies on the nature of the church and discipleship, outdoor living skills and training in the care of younger campers.

Out Trips

In addition to the programs offered at the Camp Albemarle, Camp New Hope and Presbyterian Point facilities, several off-site trips will be offered as a part of the summer camping program.

The **New River Canoe Trip**, which is open to 6th-11th graders, will offer campers the opportunity to spend four days on the beautiful New River. The group will camp in state campgrounds along a pastoral flat waterway that features good fishing, great swimming holes and wildlife sightings. Senior staff will lead Bible studies and devotionals that tie in with the river theme.

The **High Country Adventure Trip**, which is available to youth 14 years old and up, will feature hiking in the Smokey Mountains and rafting on the Nanthahala River. Experienced back-country counselors will lead the trip using state of the art camping gear and outfitted rafts. Whitewater canoes will also be available for those wishing to learn a new sport.

The **Algonquin Adventure Trip** will take a small group of carefully selected adults and young adults (15 years and up) to Canada for eight days of backcountry travel through crystal clear lakes. Campers, using lightweight canoes, will paddle near grazing moose, listen to the call of the loon and wolf and participate in campfire devotionals led by Ransford and camp staff.

Parents wishing to enroll their children in the Outdoor Ministries summer program should do so as soon as possible since the camps tend to fill up quickly. For registration information concerning the Salem-New Hope Outdoor Ministries program, please contact Debbie Pearson, camp registrar, at (919) 942-4716.

1994 Camping Schedule

Week 1			
CNH	New Hope I	Grades 2-5	June 12–17
ALB	Albemarle I	Grades 4-6	June 12–17
PPT	Voyager Adv. I	Grades 6-8	June 12–17
PPT	Adult Handicapped		June 12–17
PPT	Coun. in Training	16 yrs/up	June 12–July 8
Week 2			
OT	New River	13 yrs & up	June 19–24
ALB	Albemarle 2	Grades 6-8	June 19–24
PPT	Voyager I	Grades 6-8	June 19–24
PPT	Pathfinders I	Grades 9-12	June 19–24
PPT	Seekers	Grades 2-5	June 19–24
Week 3			
CNH	New Hope 2	Grades 2-5	June 26–July 1
ALB	Albemarle 3	Grades 7-9	June 26–July 1
PPT	Voyager 2	Grades 6-8	June 26–July 1
PPT	Seekers 2	Grades 2-5	June 26–July 1
Week 4			
CNH	New Hope 3	Grades 2-5	July 5–8
ALB	Albemarle 4	Grades 3-4	July 5–8
PPT	Seekers 3	Grades 2-5	July 5–8
PPT	Voyager 3	Grades 6-8	July 5–15
PPT	Pathfinders 2	Grades 9-12	July 5–15
Week 5			
CNH	New Hope 4	Grades 2-5	July 10–15
ALB	Albemarle 5	Grades 4-6	July 10–15
Week 6			
ALB	Albemarle 6	Grades 9-11	July 17–22
PPT	Voyager Adv. 2	Grades 6-8	July 17–22
PPT	Seekers 4	Grades 2-5	July 17–22
PPT	Pathfinders 3	Grades 9-12	July 17–22
Week 7			
OT	High Country Adv.	14 yrs & up	July 24–29
ALB	Albemarle 7	Grades 5-7	July 24–29
PPT	Seekers 5	Grades 2-5	July 24–29
PPT	Voyager 4	Grades 6-8	July 24–29
Week 8			
ALB	Albemarle 8	Grades 5-8	July 31–Aug. 5
PPT	Seekers 6	Grades 2-5	July 31–Aug. 5
PPT	Voyager 5	Grades 6-8	July 31–Aug. 5
PPT	Pathfinders Adv.	Grades 9-12	July 31–Aug. 5
Week 9			
OT	Algonquin	16 yrs & up	Aug. 7–19

ALB=Camp Albemarle
PPT=Presbyterian Point
CNH=Camp New Hope
OT=Out Trips

New Hope Presbytery News—see page 8

Mid-Atlantic Presbyterian

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Allow 6-8 weeks for changes to take effect.

April 1994 Vol. LX, Number 3 Richmond, Virginia

Racial ethnic ministry tops new structure

RICHMOND—Racial ethnic ministry is a major emphasis of the new mission structure approved by the Synod Council here Feb. 25-26.

The council will have another opportunity to fine tune the plan at its May 6-7 meeting. A final proposal goes to the June 23-25 Synod Assembly at Davidson College.

In addition to establishing a 21-member racial ethnic ministry standing committee, the proposed structure includes creation of a new executive-level position for racial ethnic ministry. Only adminstration, finance and racial ethnic ministry have executive-level staff in the proposed structure.

There will also be standing committees for administration and coordination, partnership, justice and mercy issues, campus ministry, and communication. Adminstration and coordination (which will oversee the functions now assigned to the finance, executive, and personnel committees) will have 22 members. The other standing committeess will have 13 members, one from each presbytery.

While campus ministry will have a standing committee, the long-range goal is to transfer oversight of the synod's 40 campus ministries to presbyteries or coalitions of presbyteries.

Local boards already have direct responsibility for the campus ministries. The synod provides some funding, resourcing, and continuing education events.

Synod made payments totaling $362,643 to campus ministries in 1993. That accounted for 22.5 percent of the synod's $1.6 million mission budget.

During a long—and sometimes tempestuous—session, the Synod Council approved the restructuring plan. Last year's Synod Assembly mandated that a new structure be brought to the 1994 assembly.

Synod Council Chair Lanny Howe told members at the start of the meeting that they must produce a restructuring plan during the two-day meeting. "We must take action. If a motion is made to table ... it must be defeated," said the minister from Snow Hill, Md.

The new structure was approved with a few modifications and minimal debate. The staffing recommendations, however, were approved after about four hours of executive session.

Semiannual assembly

The adopted plan calls for only one representative governing body, a 96-commissioner synod assembly which will meet twice annually.

Each presbytery will have six to 12 commissioners depending on membership. The commissioners will be divided equally between clergy and elders.

Under this plan eight presbyteries (Abingdon, Baltimore, Eastern Virginia, James, New Castle, Peaks, Shenandoah and Western North Carolina) would have six delegates, two (Coastal Carolina and New Hope) would have eight, two (National Capital and Salem) would have 10, and one (Charlotte) would have 12.

Each presbytery would have one youth advisory delegate who would serve a three-year term. Six of the YADs will attend one of the semiannual meetings and the other seven will attend the other.

The first election of commissioners will include one-, two- and three-year terms by classes. Thereafter, all commissioners will be elected for three-year terms.

Each commissioner will also serve on one of the six standing committees.

Justice and Mercy

Justice and mercy was not one of the standing committees recommended by the Planning and Evaluating Committee. It was added through a motion from the Justice for Women Committee.

The justice and mercy committee will deal with "the compelling social issues of our time as they relate to faith." These include ecumenical concerns, prophetic witness, environmental concerns, social justice and justice for women.

Under the existing structure, the annual synod assembly numbers about 250 commissioners, YADs and council members. The 44-member council meets five times a year.

By eliminating the council and its meetings, and downsizing the synod assembly, it is hoped that meeting and travel costs will be decreased accordingly.

The smaller assembly will also be more able to make use of synod-related conference facilities.

Existing synod groups included in the new structure include the Committee on Representation and the Permanent Judicial Commission (both mandated by the *Book of Order*), Trustees, the Speer Fund, the Reynolds Fund, the McCallum Trust, and Self-Development of People.

Three other related bodies—the Black Caucus, the Korean Caucus and the Committee of Women of Color—will continue and report to the synod through the Racial Ethnic Ministries standing committee.

The partnership standing committee will carry on the

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Lee and Marie Childress Lucas stand in the Buffalo Mountain Church cemetery with its namesake landmark looming in the background. She is a daughter of the late Robert W. Childress Sr., subject of the book *The Man Who Moved a Mountain.*

'Mountain man' moved people

By JOHN SNIFFEN

People were poor and had few opportunities to improve their lives. The manufacture and consumption of illegal substances was widespread. Conflict often led to violence and murder. Others gave up and committed suicide.

It may sound like an urban ghetto of the 1990s, but it's a description of life in the Blue Ridge Mountains of southern Virginia in the 1920s.

Just as persons of faith are trying to stem the tides that are engulfing today's urban poor, a big man chose to tackle what seemed like a hopeless task in 1926. The Rev. Robert W. Childress Sr. literally picked up residents of this scenic-but-poor region and gave them reasons to live and love each other.

By his own example and with his forceful, energetic personality, Childress moved the mountaineers to overcome their poverty and become their "brother's keeper."

Childress knew the situation well. He grew up in the area and his early life was typical of that of his neighbors. He survived the pitfalls of youth and by his 30s he was a blacksmith with a growing family. But there was something else he wanted to do: he wanted to preach.

Robert W. Childress Sr. as a seminary student

Union Theological Seminary in Richmond was reluctant to admit a 32-year-old father of five with an eighth-grade education and only one year of college. Childress asked to be allowed to attend classes anyway.

Childress worked hard to make up for his lack of formal education. He excelled in all his classes. Seminary President Walter W. Moore offered him not one but two scholarships and a rent-free house. First Church of Richmond also gave Childress several hundred dollars annually during his years at Union.

While in seminary, Childress refined his preaching. He had a natural ability to use humor, often poking fun at the ways and manners of his neighbors in the Blue Ridge. By softening his tone and incorporating this humor, he became a polished speaker who was sought out by churches throughout the region.

Upon graduation, Childress received a call from a North Carolina church. The offer included a manse, a car and a good salary. He also received a call from Buffalo Mountain up on the Blue Ridge. Peter Cunningham Clark of Montgomery Presbytery made it clear that life in the shadow of the humpbacked mountain would not be easy.

"We've got a field in the mountains," said Dr. Clark, "where they're shooting each other, they're ignorant, they don't have a chance, they have no schools or Sunday schools. There's enough work there to kill you, but we'll furnish you a living while you're at it."

Childress' response as reported in the book *The Man Who Moved a Mountain* (Richard C. Davids, Fortress Press, 1970) was simple: "I'm a mountain man, Dr. Clark. I believe that's where the Lord wants me to go."

He moved his family to Buffalo Mountain and started his ministry there on June 3, 1926. For the next 30 years he gave his all for the Lord in that place.

Childress did much more than just preach and visit the sick. He worked to improve the lives of his neighbors.

Mountaineers lived in a tight-knit, closed society. They looked after family members but refrained from going outside that circle. By his own example, Childress gradually convinced his parishioners that they should care about all their neighbors.

Bob Childress hated bootlegging and what the whiskey did to his people. However, he did not advocate breaking up the stills. "He wouldn't bother the stills," says his son Bryan. "He tried to encourage the bootleggers to change, but he knew how they felt. The stills were their property."

He drove miles out of his way to bring one or two more members to church or Sunday school. Other times, he took people he barely knew to hospitals hundreds of miles away.

His pastorate grew as other mountain communities asked for his services. At its height, he had a four-church field and was also preaching at two to four others.

A trademark of his churches was their stone facades. The Buffalo Mountain Church, dedicated in 1929, was built with stone walls. The concept

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COMMENTARY

An angel unaware

By RICHARD L. MORGAN

The moment I walked into her room at the nursing home she welcomed me with a warm smile. Her face beamed when I told her I was a Presbyterian minister, and without a moment's delay she began to point to an array of family pictures in her room.

"That's my husband," she said. "He was an attorney and died 30 years ago ... there's my mother." It was as if she were trying to reweave the threads of her life story and reassure herself she was still a person.

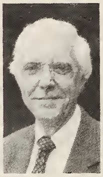
In a creaky voice she told me that she would be 100 years old soon, although "I can't remember if I was born in 1896 or 1897." She talked on. Her ageless fingers pointed to an old desk, where she directed me to a faded photo album.

"This book tells my story," she whispered as she fingered a picture of a beautiful, young woman, featured on a 1924 society page. "That's me," she said, "a long time ago *when I was human*. But now I am falling apart, and feel so worn out and useless."

She asked the proverbial question, "Why has the Lord left me here so long?" Softly I replied, "Perhaps so I would have the opportunity to listen to you."

She told me about her son who had died a few months earlier at the age of 67. "He had suffered a stroke several years ago, but he made it possible for me to enjoy the comfort of this room." Although I never knew her son, I felt silent admiration for one who cared for his mother, even when his own health failed. She praised her other son, who cared from a distance.

"My preacher is a busy man, and can't be here too often, but I wish some of the members would visit an old woman who used to be so active." My heart ached for her loneliness and all the forgotten older persons whom the church often bypasses in its mad pursuit of productivity and success. Her plea reminded me of that classic answer of the little girl who, when asked by her Sunday school teacher why the priest and Levite had passed by the poor, hurt man, replied, "Because they saw he had already been robbed!"



Richard Morgan

Recently an aged man, a resident of a nursing home for years, told me that no one from the church had visited him for years, but that he had received a letter from that same church asking *him* to visit five inactive members! We need to remember Jesus' rebuke to those who put "religious" duties above the needs of mothers and fathers in the congregation.

As I departed with a prayer, the woman said, "You are an angel." "No," I replied, "*You* are an angel. Being with you is standing on holy ground. You have blessed me."

As America grows grayer and grayer, there will be more and more like her, older women living beyond 90, often alone, forgotten, crying inside. Life extended beyond limits but drained of its substance. What if she were your grandmother? Or your mother? Or you?

Dr. Richard L. Morgan of Lenoir, N.C., is a retired Presbyterian minister, interim pastor, and author of several books on aging. His next, "Meditations for the Sick and Their Caregivers," will be published by Upper Room Press next fall.

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Bryan and Polly Childress in front of the Indian Valley Church

Sons carry on father's ministry

continued from page 1

caught on and others had stone added.

The Childress home, just up the hill from Buffalo Mountain Church and already filled with the pastor and his large family, was always open to guests. Some were teachers at the nearby school. Others were refugees from family violence.

"My most precious memory is sitting around the dining room table" surrounded by family and houseguests, says Marie Childress Lucas, a daughter who lives a short distance away with her husband, Lee.

Putting food on that large table was Lelia Childress, Bob's wife. He had been married once before, but his first wife died young. Lelia raised the son and daughter from the first marriage and bore six more, two daughters and four sons.

The "nucleus" of the Childress family was Hattie Elizabeth, a daughter/sister born with a deformity; her head was too big for her body. Doctors said she would not live long, but Bob and Lelia took her home and loved her.

In spite of the doctors' prognosis, Hattie grew and became the center of family activity. She took Bible lessons by mail and taught Sunday school at the Buffalo Mountain Church. She was also a "terrific singer," says Marie. The other children would share their hopes and fears with her.

Her health gradually failed, however, and Hattie died in 1950 at age 24. It was a major blow to her family. After her death her brother Bryan came to the realization that he should enter the ministry. (In the book it was an instant decision. It actually came gradually over several years, says Bryan.)

Bryan's older brother, Bill, was already in seminary. A third brother, Robert Jr., also entered the ministry.

Education was a major part of Childress' plan to improve life around Buffalo Mountain. The Presbyterian school adjacent to the church was the only one available to local children during the 1920s and 30s.

In the late 1930s, the county took over the school and moved the high school students to Willis. Elementary students were taught in the Buffalo Mountain School through 1962.

Childress also encouraged his children to get an education. Daughter Marie wanted to become a beautician because she could make money right away. "My father asked me to go to college one year and give it a try. He knew if I got in one year I would stay," she says.

She completed college and has enjoyed a long teaching career.

Childress' energetic ministry finally caught up with him. He had a stroke in 1950. Under doctors' orders he slowed down a little, allowing other pastors to take all but two of his churches. The change helped, but a heart attack felled him just before Christmas 1955 and he died the following month, three days before his 66th birthday.

Lelia Childress remained on Buffalo Mountain. She bought the manse in 1960 when a new one was built next to the Slate Mountain Church. She died in 1983 at age 87 and is buried next to her husband and daughter in the cemetery at Buffalo Mountain Church.

The three Childress sons who entered the ministry have carried on their father's work.

Bill Childress graduated from Columbia Theological Seminary and had a long career as a pastor in Tennessee, where he still resides. He is retired.

Bryan Childress graduated from Union Theological Seminary and served Buffalo Mountain and three other of his father's churches before moving to West Virginia in 1961. Upon his retirement he moved back to Buffalo Mountain. He lives in the old manse and serves as supply pastor to the Indian Valley and Slate Mountain churches.

Robert Childress Jr. also graduated from Union Seminary. He served churches in North Carolina until 1968 when he was called to the Buffalo Mountain and Slate Mountain churches. He retired in January 1992, but still serves the Bluemont and Mayberry churches.

With the exception of the Willis congregation, the churches served by Robert Childress Sr. are still active. E. Gary Marshall serves as supply pastor of the Buffalo Mountain Church.

Mountain roads have improved since Bob Childress Sr. first drove them, but bad weather can still make it difficult to go short distances. Describing a recent drive he made through ice and snow to the Slate Mountain Church, Bryan says of his father, "Sometimes I wonder how he ever got around."

Council approves mission plan

continued from page 1

work now done through the Partnership Development Unit. This involves building and supporting partnership relationships with presbyteries in mission areas where cooperation is sought by the presbyteries.

The partnership committee will include, but is not limited to, work in the following areas: evangelism, new church development, older adult ministries, Christian nurture, youth leadership development, Presbyterian Men, Presbyterian Women, child care agencies and resource centers.

Current ministry areas not included in the new structure include global mission, synod-related colleges and universities, career and personal counseling, and conference centers.

Three task groups—for Massanetta Springs, Chesapeake Center, and the Career and Personal Counseling Centers of Charlotte and Laurinburg—are exploring how the centers should relate to the church.

The Committee on Ministries with Presbyterian Institutions is recommending that the synod's existing functions with colleges and universities be continued either through the synod or appropriate presbyteries. If the council approves moving them to presbyteries, the presbyteries in question would also have to approve the transfer.

In 1993 the synod sent $146,539 to nine colleges and universities. These payments ranged from a high of $41,278 to St. Andrews Presbyterian College in Laurinburg, N.C., to a low of $7,138 to Hampden-Sydney (Va.) College.

Staff changes

The synod office staffing plan finally approved after the lengthy executive session includes:

- Eliminating two associate executive level positions—partnership ministries and synod ministries. The Rev. Rosalind Banbury-Hamm, associate executive for synod ministries, will serve through Dec. 31, 1994. The Rev. Warren Lesane Jr., transitional associate executive for partnership ministries, is scheduled to serve through next September;
- Creating the racial ethnic ministries associate executive position;
- Creating two new associate-level positions, a full-time associate for partnerships and a part-time associate for older adult ministries. Associate for Administration Marlene Butler will move into the partnership post. Jan McGilliard of Blacksburg, Va., will serve as the associate for older adult ministries;
- Creating a new administrative assistant position and eliminating the associate for administration position;
- Eliminating one support staff position, general secretary, as of Aug. 15, 1994. The position has been held for five years by Gay Fritzemeier.

Overall, the new synod office staff will have three executive-level positions, four full-time and one part-time associates, and four support staff members.

St. Andrews elects new president; Union Seminary promotes Cooley

LAURINBURG, N.C.—Dr. Warren L. Board took office as president of St. Andrews Presbyterian College on March 1. He was elected to the position on Feb. 24.

"Warren Board fits perfectly the profile the trustees, faculty, staff and students of St. Andrews had envisioned for the college's next president," said board of trustees chairman James E. Holshouser. "He possesses strong planning and organizational skills, a commitment to the mission of a liberal arts college and tremendous personal warmth."

Prior to coming to St. Andrews, Board was provost and senior vice president of Elon College, where he has served since 1986. He also served as provost of Kalamazoo College in Michigan and executive assistant to the president of Elmira College in New York. He holds a doctorate in policy studies and higher education from Syracuse University.

Board succeeds Dr. Thomas L. Reuschling, president of the college since 1988. After Reuschling announced his resignation last October, the 14-member search committee chaired by James L. Morgan reviewed 125 candidates for the presidency.

Dr. Jeri Fitzgerald Board, the new president's wife, will serve as coordinator of special projects at St. Andrews. She is a former director of programs and institutional development at the N. C. Center for the Advancement of Teaching.

Warren Board

Jean Cooley

Cooley named dean

RICHMOND, Va.—Jean Hill Cooley has been named dean of students at Union Theological Seminary in Virginia. Since 1990 she has served as associate to the dean and director of the Student Life Office.

As dean of students, a new position at the seminary, Cooley will direct recruitment, admissions, financial aid, student services, and campus life, including chapel and worship. She will also oversee candidacy and presbytery relations.

Cooley holds a master of divinity degree from Union Seminary, a master's degree from the Presbyterian School of Christian Education, and a master's degree in social service administration from the University of Chicago.

Her husband, William Cooley, is pastor of All Soul's Church in Richmond.

Free retreat time offered to ministers

MONTREAT, N.C.—The William Black Lodge is again offering a spring retreat opportunity for ministers in the Synod of the Mid-Atlantic.

During April 4-6, ministers and their families can stay free at the lodge. Meals will not be served during this period, so participants must make other arrangements for food.

For more information, contact the lodge's manager, Bill McCachran, at (704) 669-6314.

William Black Lodge is open from April 1 to Nov. 30. It can accommodate 65 overnight guests and serves three family style meals daily. The facilities are open to both participants in Montreat-sponsored programs and vacationers.

Scholarships are available for retired ministers and their spouses.

Members of the lodge's board of directors for 1994 are the Rev. Robert James of Charlotte, president; Mrs. W.W. Williamson of Davidson, vice president; Dr. John E. Eliason of Burlington, secretary; and William Sessler of Asheville, treasurer.

For more information write to William Black Lodge, P.O. Box 819, Montreat, NC 28757.

Massanetta Springs launches fund drive

HARRISONBURG, Va.—The Massanetta Springs Conference Center has launched "Challenge 94," in an effort to raise $150,000 during the year.

"We have determined that 1994 will be the year for our most aggressive financial campaign ever," said Development Manager George H. Bergdoll Sr. "We need our friends with us as Massanetta Springs moves into the future."

The goal represents a 100 percent increase in giving to the center, according to Bergdoll. "We need our supporters, as a minimum, to double their financial support during this critical year."

Depending on the fund-raising campaign are a set of goals the Massanetta Committee and staff have set for the year. They are:

- Increased conference activity, as the center attracts larger and more diverse groups;
- Renovation of the Massanetta hotel building, Richardson building, and Hudson Auditorium;
- Beautification and enhancement of the campus;
- Scholarship programs, so that many more can come and enjoy the Christian environment; and
- Increased donor support through contributions with more emphasis on wills, bequests and grants.

"These important objectives can only be realized if our supporters stand with us in this effort," said Bergdoll.

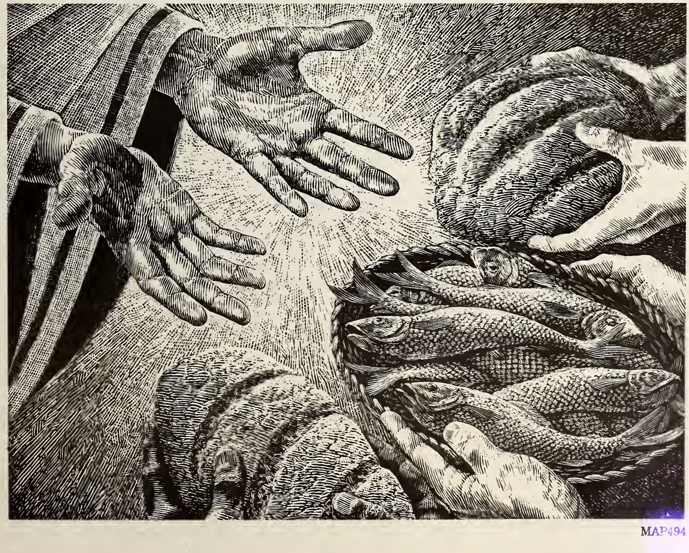
Bergdoll came to Massanetta in September 1993. Previously he was employed by Virginia Methodist Family Services. He is making plans to visit in each presbytery in the synod during 1994.

For more information, contact Bergdoll by writing to him at Massanetta Springs, P.O. Box 1286, Harrisonburg, VA 22801, or phoning (703) 434-3829.

Sharing What You Have Can Lead To Miracles

Whether your charitable gift is designated for your church, a retirement home, a college or other worthy recipient, your gift can work wonders. Ask your pastor for information about charitable gifts. Or, call the Presbyterian Church (U.S.A.) Foundation. We've been helping Presbyterians with charitable gift plans since 1799. So, from endowments to charitable annuities to bequests, we can help you select the option which may be best for you.

1-800-289-0313 Presbyterian Church (U.S.A.) Foundation



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REFINISHING

Sloan named Montreat trustee

MONTREAT, N.C.—Sam R. Sloan, senior vice president of NationsBank in Charlotte, has been elected to Montreat Conference Center's Board of Directors. He will represent the Synod of the Mid-Atlantic on the board.

An elder at Myers Park Church in Charlotte, Sloan also serves as a trustee for the Presbyterian Church (U.S.A.) Foundation which has assets of approximately $1 billion.

Sam Sloan

Synod establishes Stultz scholarship

The synod has established the Stultz Student Scholarship Fund to provide financial assistance to high school students who wish to further their education at a Presbyterian-related college or university.

Funds for the scholarship came from Mr. and Mrs. W. Z. Stultz, long-time members of Myers Park Church in Charlotte, N.C.

For more information contact Rosalind Banbury-Hamm at the synod office. The deadline for application is May 15.

Announcing a special kind of care for a special person in your life.

The Lacy Health Center is now open at King's Grant. Here, your loved ones can enjoy a lovely suite while receiving services and nursing care from a supportive, nurturing staff. We offer activities, a dining room and beauty salon, and residents are encouraged to be as active as they would like. For those who need help daily but do not require nursing care, our Assisted Living residences are an ideal option.

Ours is an environment where residents maintain their dignity and pride. For a special person in your life, please write or call 703-634-1000 or 800-462-4649.

Mail to: 1 King's Way Road, Martinsville, VA 24112-6610
Name
Address
City State Zip
Phone ( )

The Lacy Health Care Program and the Craig Assisted Living Program at
King's Grant
A Sunnyside Retirement Community

MP-0494-AL *A Presbyterian Ministry since 1912.*

News from older adult ministries

Glenaire hosts opening

CARY, N.C.—Glenaire, a new continuing care retirement community, held a series of events on Jan. 11 and 12 to commemorate opening its $23 million facility.

The formal grand opening on Jan. 12 featured remarks by William L. Williams, president of Glenaire's board of trustees, and Robert Wilson, president of the board of governors of Presbyterian Homes Inc., Glenaire's parent corporation.

Doris Betts, nationally recognized novelist and professor of English at the University of North Carolina-Chapel Hill, read relevant selections from her writings.

Glenaire is the third continuing care retirement community developed and operated in North Carolina by The Presbyterian Homes Inc. The other two are The Presbyterian Home of High Point and Scotia Village of Laurinburg.

About 180 residents now live in Glenaire's cottages and apartments. Another 32 are in its health care facility. Full occupancy will be 220 in independent living and 40 in health care.

W-C Blue Ridge board announces members

CHARLOTTESVILLE, Va.—Westminster-Canterbury of the Blue Ridge has announced five new members of its board of directors.

Dennis W. Good Jr. is a partner with McGuire, Woods, Battle and Boothe in Charlottesville. E. Howard Goodwin began a career in the real estate industry after taking early retirement from the sales department of Bethlehem Steel Corp.

C. Preston Locher has served as president of Locher Interests Ltd., Anglo Alaska Construction, and the Locher Co. Mrs. James B. Murray Jr. is manager of commercial real estate for two projects, East Market Square Ltd., and Greenbrier Square Ltd. Wendall L. Winn Jr. is a partner in Richmond and Fishburne.

Presbyterian Home receives accreditation

HIGH POINT, N.C—The Presbyterian Home of High Point has been reaccredited by the Continuing Care Accreditation Commission of the American Association of Homes for the Aging. The accreditation process included an on-site evaluation by trained continuing care professionals.

Shumate re-elected as W-C Richmond chair

RICHMOND—Stuart Shumate, retired president and director of RF&P Railroad, was recently re-elected chairman of the Westminster-Canterbury-Richmond Management Corporation. John I. Oatts, retired executive vice president of Virginia Power, was elected vice chairman.

Management corporation trustees elected to four-year terms by the Westminster Presbyterian Homes Inc. were Wellford L. Sanders Jr., a partner in the law firm of McGuire, Woods, Battle and Boothe; and James Sydnor Phillips, retired vice president of the Chesapeake and Poto-mac Telephone Co.

Rieman McNamara was elected president of Westminster-Canterbury Foundation. Harry G. Lee was elected vice president.

Elected to the foundation board were Edward C. Darling, Dr. James G. Ferguson Jr., L. H. Ginn III, Evelyn Whitehurst Huntley, Anne Beazley Little, William G. McClure III, George J. McVey, and Edmund M. Talley.

N.C. Presbyterian Historical Society to meet May 21

The North Carolina Presbyterian Historical Society will hold its spring meeting at Peace College in Raleigh on May 21.

Registration will begin at 10 a.m., followed by a business meeting and lunch. Business will include election of officers.

Guest speaker after lunch will be the Rev. Fred McCall, a doctoral student at Union Theological Seminary in Virginia. His topic will be Henry Patillo, an influential Presbyterian minister in 18th century North Carolina.

Registration for the spring meeting is $8 per person. The annual membership fee is $3 for an individual and $5 for a family. Fees should be sent to Dr. John MacLeod, 809 Davidson St., Raleigh, NC 27619.

Employment Opportunity

Do you like to give away other people's money? Have you had a secret desire to work to eliminate poverty? Do you have a passion to transform the church? Can you work with people to convert their needs and dreams into real projects?

Position: Director of The Speer Trust, New Castle Presbytery, PC(USA)

The Speer Trust is committed to addressing the root causes of poverty by funding organizations of people who are poor to gain control over their own lives. Request information from or send resume by May 1 to: The Speer Trust Search Committee, 1101 N. Market St., Wilmington, DE 19801.

At Westminster-Canterbury of the Blue Ridge, you get more than a great view of the mountains. You also get a great view of life.

When you look out over the beautiful Blue Ridge Mountains from your cottage or apartment at Westminster-Canterbury of the Blue Ridge, you get a very real sense of contentment.

You know you're living in a *true* life care community. You know your safety and security are top priorities for the staff. You know that you have the opportunity to participate in as many—or as few—social and recreational activities as you wish.

And at Westminster-Canterbury of the Blue Ridge, you also know you are living in a retirement community which is operating under guidelines that have been established by the Presbyterian and Episcopal Churches of Virginia.

This guidance ensures a truly caring environment—an environment committed to the spiritual as well as the physical and social needs of our residents.

When you consider all of these reasons, we think this may be the ideal retirement community for you.

Westminster-Canterbury of the Blue Ridge
❏ Please send additional information.
❏ Please call to schedule an appointment.
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Phone ( )
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250 Pantops Mountain Road
Charlottesville, VA 22901
(804) 980-9100

Mother's Day Offering
in the Synod of the Mid-Atlantic

OLDER ADULT MINISTRIES

Mother's Day Offering
May 8, 1994

At every age and stage of life we have unique, God-given gifts meant to be used to God's glory. The Older Adult Ministries Committee of the Synod of the Mid-Atlantic seeks to affirm the unique worth of older persons and to be concerned with the quality of life throughout the lifespan of the individual. The Committee's mission is:

- to meet the increasing physical, social, and spiritual needs of older adults
- to raise the awareness of clergy and laity of the uniqueness of aging
- to empower those who are aging to identify their own strengths and contributions to be offered to the church and community

Sunnyside Presbyterian Retirement Communities

For over 80 years Sunnyside Presbyterian Home has taken a "family" approach to its ministries with older adults, providing a variety of living arrangements in two locations in Virginia and maintaining a close relationship with the Presbyterian Church (U.S.A.) through the Synod of the Mid-Atlantic.

Sunnyside Presbyterian Retirement Community, located in Harrisonburg, Va., offers a wide range of living options to older adults throughout the Synod. Individuals may choose independent living arrangements in detached homes or apartments. Assisted living and nursing home care are available as needed. A note from a resident's family says, "I have been continually amazed and impressed by the compassion, love, and wisdom with which the administration and staff of Sunnyside carries out its mission to those who have entrusted themselves to Sunnyside's care—Yours is a big task, but, almost without exception, I have found that your residents are treated with dignity, respect, kindness, and love."

Located in Martinsville, Va., **King's Grant** will celebrate its first anniversary in April. This new retirement community offers three lifestyle options: independent living in cottages, apartments, and residential rooms; assisted living; and skilled nursing care. A number of prospective residents living in Martinsville began a breakfast group to get acquainted. The "breakfast bunch" has grown to 93 and is already a tradition among the 160 residents of King's Grant.

"I remind you to rekindle the gift of God that is within you." Timothy 1:6

The Presbyterian Homes, Inc.

The Presbyterian Homes, Inc. was formed in the Fall of 1984 to oversee the governance of its three divisions: Scotia Village in Laurinburg, The Presbyterian Home of High Point, and Glenaire in Cary, all in North Carolina.

The Presbyterian Home of High Point has served and cared for older adults since 1952, offering independent living, assisted living, intermediate and skilled nursing care to 300 residents. The Presbyterian Home is about to embark on a three-phase modernization and renovation project that will enhance the current living arrangements and provide new choices for residents in the future. Each winter, The Presbyterian Home of High Point sponsors a Lecture Series for the entire community, covering topics from adult literacy to an entertaining evening on Mark Twain. Residents volunteer in a variety of organizations such as the American Red Cross, business start-up programs for seniors, and at the local hospital. The Presbyterian Home Band frequently performs for other retirement communities, church groups, and civic groups. They were featured at the 1992 Synod Assembly meeting to celebrate the 40th anniversary of The Presbyterian Homes,Inc.

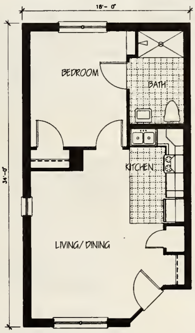
Scotia Village at Laurinburg opened its doors in 1988 and is located adjacent to St. Andrews Presbyterian College, making available many opportunities for residents of Scotia Village and for the community at-large. Residents are especially active in SAILL: St. Andrews Institute for Life-Long Learning, a program of interactive learning available to all residents over 50 years of age who reside in the area. SAILL members may use the college's swimming and library facilities, and they get reserved seating for special events. Both campuses, St. Andrews and Scotia Village, are sites for classes which are frequently taught by residents of the retirement community.

The newest affiliate of The Presbyterian Homes, Inc. is **Glenaire**, located in Cary and operating for less than a year. Like Scotia Village, Glenaire offers cottages and apartments, assisted living arrangements and a health care facility. About 50 percent of the 220 current residents have relocated from the Raleigh area, another 25 percent are from other parts of North Carolina, and the rest have moved from 17 states—many drawn to children living nearby. Already, residents have formed an association to guide their activities and to represent their interests to the administrative staff. They have organized and put into operation a gift shop and library, and many other plans are "in process."

Westminster Presbyterian Homes, Inc.

In 1966 Westminster Presbyterian Homes, Inc. was formed as a special committee on ministry to the aging and retired. Since then it has been cosponsor (with the Episcopal Church in Virginia) of six Westminster-Canterbury facilities in Virginia.

In 1991, the board of Westminster Presbyterian Homes, Inc. identified the need for low- and moderate-income housing for older adults. As a result of careful research and consultation, WPH, Inc. has received approval from HUD to begin construction on a 30-unit apartment complex for the elderly in Pearisburg, Va. The project is a collaboration of Westminster Presbyterian Homes, Inc., Virginia Mountain Housing, Inc., and Presbytery of the Peaks.



Older Adult Ministry Network

The Presbyterian Older Adult Ministry Network is a group of volunteer enablers who combine their skills and leadership abilities to provide resources to local congregations within their presbyteries. Many of these enablers are available to give workshops on a variety of topics, conduct needs assessments for congregations, encourage involvement in continuing education, and design special programs or projects to highlight the gifts and skills of older persons. They are willing to travel anywhere in the Synod of the Mid-Atlantic. Jan McGilliard, Synod Associate for Older Adult Ministries, supplies these enablers and their presbytery committees with resources and consultation, and speaks to groups about older adult ministries. For further information, call Jan McGilliard at (703) 552-0948.

The Mother's Day Offering

The Mother's Day Offering is taken by local congregations. A response card for ordering brochures and offering envelopes was sent to each congregation in February. For further information contact Jan McGilliard, Synod Associate for Older Adult Ministries, at (703) 552-0948. Each church treasurer will send the church's offering to the presbytery for remittance to the Synod.

Checks for the offering should be made payable to:

Mother's Day Offering
Synod of the Mid-Atlantic.

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
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Internship is good experience

Susan E. McDaniels, full-time teacher for the after-school program at the L.C. Wagner Family and Child Development Center, recently completed an internship at the Adolescent Center.

Susan will graduate in August of this year with a bachelor of arts degree in human services from Gardner Webb College. Part of her requirements was to work a 90-hour internship in a field related to her degree.

Susan chose to approach the Adolescent Center for several reasons. The obvious one is that she already works on campus at the day care. The other reason was that she felt she wanted to eventually work with adolescents in the social work field so it seemed an internship there would give her some insight and experience.

It did! She worked eight-hour shifts with social workers Donna Osborne and Terri Myers of Sanford and Goodman cottages. She was able to observe two home assessments, several interviews, treatment reviews and discharges, and she also spent some time in the classrooms.

Susan said that her experiences at the Adolescent Center assured her that she was headed into a field that was right for her. Though she isn't sure at this point exactly what she will do upon graduation, she is sure that she wants to work somewhere like Barium Springs.

"The staff seemed to be really caring about the kids," said Susan. "They really wanted things to work out for them and their families. The social workers could spend more time with the family and be more like a friend to them because they don't have a huge caseload and because they work within a team in the cottage which gives them and the family support. It wasn't just a job to any of them."

Impressed by programs

Susan said that both the day care program and the Adolescent Center program impressed her with the way that they focused on the needs of the children, not how much the parent(s) could or could not pay.

"They look at the needs of the kid and the family first. They decide if the program at Barium could help them and then look at the financial situation," said Susan. "A lot of places seem to look at it in reverse."

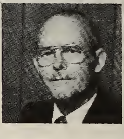
Both of the social workers, Terry and Donna, had only good things to say about their experiences with Susan. They thought she was very eager and personable, and would do well in the human services field. They also felt that the internship was valuable to all parties involved, including the young people and families served by the Home.

"The internship served as a sneak peak for Susan as far as what it would actually be like to do social work," said Terry. "It introduced the residents to the experience of furthering education, and gave them a glimpse of what a person close to their own age can accomplish if they try. And it gave Donna and myself the opportunity to look at what we do from a fresh perspective."

Susan began working at the L.C. Wagner FCDC in December 1991. She is from Iredell County and is the daughter of Robert and Elsbeth McDaniels. She said the other bonus about her internship was that all of the Adolescent Center staff were so nice to her.

"I worried at first that I'd be bothering people by always looking over their shoulder, or that I'd feel like a third wheel," said Susan. "But everyone, especially Terry and Donna, made me feel very good. They answered my questions and explained things with interest. I was very grateful that they accepted me so wholeheartedly."

...Or so it seems



Earle Frazier, ACSW
President

As the Home enters its 104th year, we wonder what has happened to the thousands of people who have passed this way. Occasionally, we hear from a former resident and learn that he or she has done well and is grateful for having been here. Several months ago we received a letter which stated in part:

"I graduated from Barium ... (and) would like to do something for a child that would ... encourage Barium kids to pay greater attention to their studies. We do not want credit for the gift, either in the announcement or in the naming of the recipient."

After much correspondence, a state-of-the-art computer was received and awarded to Duane Dunston, a freshman at Pheiffer College. While again insisting on anonymity, a note stated:

" ... you might tell (the student) the computer came from a Barium alumni who, many years ago, was in a position much like his and who was given more than one opportunity to extend himself."

My personal thanks goes to the anonymous alumnus for this meaningful gift and to all the former residents who have made many contributions in gratitude for what they received here. I appreciate their material support and their friendship which reminds us that we are the beneficiaries of all who passed this way before us.

Earle Frazier

A 'special' special thanks ...

To Carl Graham, Mike Brown and Bill Mills for answering innumerable calls to check on cold furnaces, balky vehicles, leaky pipes and slippery walkways during the grueling winds, plummeting temperatures and dangerous sleet of January 1994—for keeping us warm, watered, showered, riding and walking safely. You not only "done good," you done it with a smile.

'New' gift wish list

- ☐ 15-passenger Van
- ☐ Automobiles
- ☐ Dining Room Table (seats 12)
- ☐ Washing Machines (2)
- ☐ Dryers (2)
- ☐ 2 Vacuum Cleaners
- ☐ 2 Twin Mattresses
- ☐ 2 Twin Box Springs
- ☐ 3 Couches
- ☐ 2 Night Stands
- ☐ 1 Large Bookcase
- ☐ Toiletries
- ☐ Towels and Wash cloths
- ☐ Sports Equipment (balls, gloves, frisbees, bats; ping-pong paddles, balls & net)
- ☐ New Clothes (girls & boys, 10-18 years)
- ☐ Twin bed linens and bedspreads

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, N.C., 28010-0001, phone number 704/872-4157.

Homecoming 1994
August 6th and 7th

Dear Alumni, families
and friends:
Please join us
for a lot of fun!

Slide show available

Need a 30-minute presentation, including a nine-minute slide program, at your Sunday night suppers, meetings of the Men's and Women's Church Groups, Sunday School classes, etc.? Call Reade Baker, Vice President, Financial Resources, at (704) 872-4157 to schedule a presentation.

Staff members are available to come to your church or organization, free of charge, to discuss the Home's activities and answer any questions. On-campus tours and programs are also encouraged.

You need to see this ministry in action to fully understand how your support changes the lives of children and families.

Students celebrate Black History Month by researching Afro-American authors

In February of 1926, the first Negro History Week was celebrated. It was a time set aside to honor African-American heroes and heroines, but it was not widely observed outside the Black community.

In 1980, the observance became known as Black History Month, a nationwide celebration which occurs each February. Its purpose is to educate everyone, regardless of race, on the struggles, successes, failures, and contributions made by Afro-Americans throughout the years, and to celebrate that history because of the strength and opportunities it has given Afro-Americans today.

This year in observance of Black History Month, residents of the Adolescent Center studied the contributions Afro-Americans have made to the field of literature.

Sanford Cottage Teacher Bobbie Samuels said that once the students began studying the lives of these famous Afro-American writers and studying their literary works, they found many works that they were familiar with, but had never realized that the authors were Black.

"I feel that their research and discoveries have shown them that sometimes our assumptions can be prejudiced without our knowing it or intending for them to be," said Samuels. "I think it was a wonderful lesson for our students, and one they are more likely to remember because they made the discoveries on their own."

After they finished their research, the students had a choice of how they wanted to present their information to the rest of the class. Some chose to write reports, others wrote poems about their author, and others did a family tree of the author. All of these items were then placed in a time capsule and buried near the school, so that students 10, 20 or even 50 years from now would know how Black History Month was celebrated in 1994 at Barium Springs.

"I think the time capsule will help these young people feel that what they think or feel is important," said Samuels. "I hope they will remember after they leave here that many years from now their name and their project will be studied by others in the future. Most of them seem to think it was neat that they would be a part of the Home's future as well as part of its past."

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Presbyterian Women's Circle Leaders' Study Guide—Lesson Nine, May 1994

A Prayer of Deliverance

Psalms 42 & 43

By ROSAMOND McCARTY

We are nearing the end of this year's Bible study on prayer, and next month we will summarize our journey toward spiritual maturity. But nearing the end of our study does not mean we have achieved our goal; in fact, to think we have achieved spiritual maturity is to announce to the world how far from our destination we really are!

In *Prayer: Finding the Heart's True Home*, Richard Foster states that "the primary purpose of prayer is to bring us into such a life of communion with the Father, that by the power of the Spirit, we are increasingly conformed to the image of the Son." If our goal of spiritual maturity is to become like Jesus, we will all admit we have a long journey ahead.

In this month's lesson the Psalmist recognizes how far removed he is from his former closeness to the Lord and prays for deliverance from the situations that keep him isolated. Let us look at conditions or times in our own lives when the Lord seems far away.

42: 1-4—Pascal has said, "There is a God-shaped void in the heart of every man"; and St. Augustine declared, "We are made for God, and our hearts are restless until they rest in Him." Mankind is born with a sense of something missing in his life, a feeling of emptiness, of being unfulfilled. He spends his life seeking to fill that void, to be completed. Sadly, many never realize that it is only the Lord who provides that fulfillment and who fits that empty space. Most go through life seeking to gratify that nameless desire by striving for wealth, power, prestige, or the satiation of their fleshly appetites and are left still thirsting for that which perfectly satisfies.

There are others of us, however, who have heeded Jesus' words (J. 7: 37, 38) and have tasted the living water, but because of circumstance often beyond our control, we have felt cut off from that refreshing stream. One of the most insidious threats to companionship with God is depression, a serious mood disorder often caused by loneliness, feelings of worthlessness, or futility. Clinical depression must be treated with chemicals to restore the balance of endorphines in the brain, but the depression increasingly common to the many of us requires spiritual solutions.

Rosamond McCarty

42: 6-10—There are other situations that often threaten our communion with God, such as illness (ours or a loved one's), death of a loved one, loss of a job, abusive relationships, divorce, or other forms of rejection.

Such situations threaten to overwhelm us, and we sense we are drowning in sorrow. Whether God's hand is involved in the cause of our suffering or whether He has only allowed it makes little difference. We still feel rejected and forgotten by Him.

43: 1-4—In these verses the psalmist pleads for deliverance from his enemies, and we ask, "Who are our enemies?" In Eph. 6:12 Paul tells us that "our struggle is not against flesh and blood, but against the powers of this dark world and against the spiritual forces of evil in the heavenly realm." From the moment we accept Christ as our Saviour we are engaged in spiritual warfare. Satan tries to defeat us by tempting us to take our eyes off Jesus and look at the circumstances. And, while he cannot take away our salvation, he can rob us of our joy and render us useless to the Kingdom of God. Paul admonishes us to put on the whole armor of God so that Satan cannot find any vulnerable spots through which he can injure us and to take the word of God as our offensive weapon against him. (Eph. 6:12—18)

In these two psalms the same refrain ends each of the three sections (See 42:5&11 and 43:5). The answer to all our problems is the same—God our Saviour. Our only hope for deliverance from whatever besets us lies in Him and Him alone. Notice that the psalmist says he will praise the Lord even when his soul is disturbed. We have already stated in a previous lesson that often our praise will be a sacrifice—that is, we will offer praise even when we don't feel like it. Scripture tells us that our God inhabits the praises of His people, so we can know that His power is released in a supernatural way. Sometimes He changes that circumstances, and some times He changes us.

Ray C. Stedman in *Talking to my Father* says, "When we have this intimate relationship with Him, prayer brings us not always to an answer but to the place where an answer is unnecessary ... to an understanding of the Father heart of God."

In 43:3 the psalmist prays that the Lord will bring forth his light and his truth. Jesus has said He is the Light of the world and the Truth. He *has* come forth to us and He *can* deliver us from Satan's clutches. One of the signposts toward spiritual maturity assures us that "in all things God works for the good of those who love Him, who have been called according to His purpose" (Rom. 8:28). The road to God's holy mountain (v.3) is often bumpy and confusing, but Jesus is our guide and praise provides the vehicle.

Rosamond McCarty is a member of Royal Oak Church in Marion, Va.

NEW RESOURCES

Aging Is A Family Affair

By Edward Loper, Presbyterian Mariners (address 3704 North Belt West, Belleville, IL 62223), 1993, 48pp, paper, $6.95.

Reviewed by Bob and Rose Marie Ridgway

Frequently it comes as a shock to adult children when their parents are no longer able to take care of themselves and they must assume the role of caregiver. It is a role which few are trained to face emotionally or spiritually.

It is into this setting that Edward Loper brings his experiences as parish pastor and former director of Pastoral Care Services at the Presbyterian Home for Central New York. In *Aging Is A Family Affair*, he challenges the readers to view aging as a part of our personal faith journey through life.

The study begins by looking at the phenomenon of aging and the biblical rendition of aging and how it differs from the images we see in today's media.

Loper helps the reader to explore the basic feelings of joy, sadness, anger, and fear. These feelings appear in many shades and hews and the caregiver must put them in their proper perspective when dealing with elderly parents. Once these feelings have been sorted out, the caregiver will examine ways in which feelings are expressed.

Problem-solving is a skill needed by adult children caring for their parents. Loper uses a model to show the reader how to recognize a problem which must be resolved, set goals to accomplish the task, and identify multiple approaches to solving the problem.

As an outgrowth of problem-solving, the caregiver must then look at the options which are available when their parents become dependent. These options include maintaining your parents in their own home, moving them to your home, or transferring them to some form of assisted living. The options are frequently limited by emotional and financial resources and are ones over which the caregiver may have little control.

The basic types of assisted living are reviewed by Loper. Particular attention is given to the nursing home. No other form of assisted living has more emotional trauma and guilt associated with it for both the adult child and their parents. The author provides a detailed list of things to consider, questions to ask, and what you should look for in such a facility.

As parents become more dependent, some difficult issues need to be discussed even though much emotional pain may be associated with them. It is better to discuss these issues before a crisis is at hand. Loper examines the durable power of attorney, a living will, finances, and funeral planning.

The author looks at the spiritual life of both the elderly parent and the caregiver. As the seasons of life change, so does the way in which spiritual life is viewed. Frequently an elderly parent will ask, "What good am I; why did God let me live this long; why can't I just die?" Loper guides the reader through an examination of these tough questions. The study guide concludes with a look at the ultimate spiritual crisis: death or the prospect of death. Loper explains how grief is a part of the healing process along with prayer and the support of the faith community.

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SCOTLAND
HISTORY & HOSPITALITY
SEPTEMBER 29 - OCTOBER 11, 1994

Scotland: History and Hospitality weaves together Scotland's spectacular scenery with its intriguing history. Add to that the color and charm of Scottish hospitality, good food and drink, and—whether you're a first-time or returning visitor—you have the makings of a memorable trip to this bonnie land.

For this special trip, sponsored by Union Theological Seminary in Virginia, spirited commentary on historic sites and informal after-dinner discussions on topics ranging from Hadrian's Wall to the Reformation to the current Scottish independence movement will be led by Dr. T. Hartley Hall IV, who is retiring this summer as the Seminary's president. Dr. Hall is well known for his knowledge of Scottish and Presbyterian history, and his wit is legendary!

Resident Scots will also lecture on Scottish history and geneaology. And there is ample time built into the program for individual pursuits including shopping, research, and even a round or two of the "royal and ancient game."

Price per person, including airfare, is $2490, with a $45 discount for registration received by May 2.

Scotland: History and Hospitality is coordinated by Travel Time, Inc., Laurinburg, North Carolina. Travel Time is an official SCOTS (Specialist Counselor on Travel to Scotland) agency.

For a detailed brochure and other information about *Scotland: History and Hospitality*, please contact Bruce Frye, Travel Time, 1-800-672-6696, or Genie Addleton, Office of Communications, Union Theological Seminary in Virginia, 1-800-229-2990.

A TRAVEL PROGRAM OF
UNION THEOLOGICAL SEMINARY IN VIRGINIA
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PRODEK staff with villagers near Mbujimayi, Zaire

Hunger offerings help hope stay alive

By DOT TEMPLE

Thanks to YOU, and YOU, and YOU, our Pennies for Hunger/2 Cents per Meal offerings are helping hope stay alive in the midst of hopelessness in Zaire, Ghana, Haiti, and within the Presbytery of New Hope.

Offerings have increased each year since our presbytery's formation—from $40,000 in 1989 to over $72,000 in 1993.

The Presbytery's commitment to Zaire and Ghana continues to be a high priority. With the approval of the continuation of the Presbytery's partnerships in Zaire and Ghana through 1997, the continued support and long-term commitment of congregations throughout the presbytery is of vital importance in order to bring about lasting change.

Zaire partnership

New Hope's $20,000 subsidy for 1994 to the Christian Health Center in Mbujimayi, a city of approximately one million people, helps bring a ray of hope to people who thought they could not suffer any more but are finding that they have to make do with one meal a day—for some, one meal every other day.

The Christian Health Center (CCS) provides outpatient, minimal fee curative care; an underfives clinics which includes a vaccination program; a nutritional rehabilitation program helping to restore severely malnourished children to health; help in spacing children; urban gardening; school health programs; and a chaplaincy program which provides morning worship for staff as well as Christian counseling for patients and evangelism programs.

PRODEK, the rural agricultural program located 45 kilometers from Mbujimayi, has received a $5,000 subsidy from New Hope Presbytery to supplement program funds from OXFAM. The PRODEK staff seeks to increase food production (despite no access to commercial fertilizers) through a network of 32 committees in 40 villages. One of their major success in improving health includes the capping of fifteen clean water sources. Their goal is to cap thirty more.

Ghana partnership

The Tease Agricultural and Development Project, which ministers to a village of 6,000 people in the isolated area of the Afram Plains of Ghana, receives $13,000 from New Hope Presbytery. Projects include a demonstration farm which is showing that good crops can be grown in local soils. Donkeys, which are being used to plow fields, are also used to transport produce to market in baskets which are made locally.

Other projects include an initiative to produce safe drinking water by digging three very productive wells which are providing clean water for the area. The woman have also begun a 'gari project' as a money-making venture. Gari, a product of cassava, is manufactured into their staple food.

Haiti project

CODEP, the Cormiers Development Project in Haiti, received over $9,500 in New Hope hunger funds in addition to grants from a number of churches within our presbytery, other presbyteries, Episcopalians, and foundations.

This project is an integrated, ecumenical, rural development program centered in the Cormiers River watershed area which is inhabited by over 4,500 individuals.

Project priorities have included building schools, providing health care, building cisterns, and reforesting. Progress has been somewhat slowed because of current conditions in Haiti which make access to supplies more difficult.

Domestic programs

Grants totaling $18,000 from New Hope hunger funds are being distributed within the presbytery. These funds will assist 16 direct food relief programs and four homeless shelters throughout the Presbytery.

Larry Sthreshley (left) and Bob Patterson with Zairian refugees

New Hope Presbytery

Station Square, Suite 136, Rocky Mount, NC 27804 (919) 977-1440

West Raleigh hosts presbytery

West Raleigh Church hosted the 21st stated meeting of the Presbytery of New Hope on Feb. 19. Over 300 ministers, commissioners and visitors attended.

Ms. Jane Rourk, an elder at First Church in Durham, was elected moderator for 1994.

Rourk, a Charlotte native, has assumed many church leadership roles since coming to Durham in 1963. Her service includes membership on the session and board of deacons at First Church, as well as service on the Presbytery Council, Committee on Ministry and Personnel Committee.

The worship service was conducted by the Presbytery's Worship Committee, Joe Ward, moderator. Antonia Lawrence, pastor of Faith Church in Goldsboro, gave the sermon entitled the "The Wall of 1994." The day's offering went to the Ark Shelter Day Program and the Mosteller Children's Fund.

The Committee on Ministry report included the retirement for four members.

James Brown, who served the Davie Street Church in Raleigh until his retirement in November 1993, is a graduate of Johnson C. Smith and has served pastorates in the Carolinas since his ordination in 1959.

Roland Rainwater, who retired in August 1993, was ordained in 1943 and has served various pastorates and chaplaincy positions over the past 50 years.

Fran Phillips Olson, who retired in September 1993, has served in various capacities throughout her ministry including that of interim and associate pastor, campus minister and associate presbytery executive.

Bronson Matney, a graduate of Columbia Seminary, served pastorates in South Carolina, Georgia and Florida before coming here to serve the Snow Hill and Meadowbrook churches.

Presbytery also approved David Garrison as interim pastor at Western Boulevard Church in Raleigh, and Richard Hildebrandt as the interim at Oxford Church. Supply relationships were approved for Fred Albright at the Jason Church in La Grange, Brent Bissette at the Selma Church, Bettie Kirkpatrick at Boyd Memorial Church in Greenville, and Bronson Matney at Meadowbrook Church in Greenville.

The Council's report to Presbytery included the approval of several recommendations.

Approved dissolving the relationship between Presbytery and Alexander "Sandy" McGeachy, general pastor and staff associate for evangelism and new church development, effective March 1, 1994. A member of the staff for four years, McGeachy is resigning to enter a private counseling practice in Raleigh.

Other Council business included the approval of the reelection for an indefinite term, subject to regular reviews, of Larry Edwards, staff associate for church and society.

Presbytery also set a 1994 budget for the Presbytery in the amount of $1,433,000.

The next presbytery meeting will be held on Tuesday, April 19, at the First Church in New Bern.

(L-R) Moderator Jan Rourk with retiring members Bronson Matney, Fran Olson, Roland Rainwater and James Brown.

Three congregations celebrate joint worship

On Sunday, Dec. 12, 1993, members from Saint Andrews–Raleigh, Cary and Saint Paul–Louisburg churches worhiped together in the Saint Paul sanctuary.

Following morning worship service and lunch, a 90-minute forum on race relations was held.

The program was designed by Marla Cates, a candidate for the ministry from St. Andrews; Betty Connette, Christian educator at St. Andrews; Renee Clark of the Cary Church; and L. Bryant Parker, a candidate for the ministry from the Saint Paul Church. Cates and Parker also served as worship leaders and moderators of the forum.

This type of program is believed to be a first in New Hope Presbytery. Plans are currently being made for future occasions of worship and fellowship together.

Cho is president-elect of Presbyterian Men

Youngil Cho

Dr. Youngil Cho, an elder at the DuRaleigh Church, has been elected president-elect of the Presbyterian Men, PC(USA).

Very active throughout the denomination, Cho serves on the executive committee of the General Assembly Council and chairs the Council's Chapel Completion Committee.

He serves on New Hope's Bicentennial Fund Campaign Committee.

His previous service to the Presbyterian Church includes commissioner to the 197th General Assembly; member of the New Hope Presbytery Council; clerk of session, DuRaleigh Church; and member of the synod's committee on staff search and nominations.

Cho, who resides in Raleigh with his wife, Insook, is a professor and the associate dean of the School of Business at North Carolina Central University.

Hollywood Church dedicates new building

On Sunday, Feb. 6, the congregation of the Hollywood Church of Greenville dedicated their renovated sanctuary and new education/administration building.

The project, known as "Venture in Faith" was kicked off on May 9, 1993, during the congregation's 50th anniversary celebration.

Hollywood Church was founded in 1929 under the leadership of Robert Boyd of First Church of Greenville and began meeting in the two-room Hollywood School.

The congregation was organized by Albemarle Presbytery on May 9, 1943.

Former ministers present for the dedication included Bill Forbes (1972-76), Wes Jennings (1981-86), and Richard Gammon (1987-89). Hollywood Church has been served by Joe Sayblack since 1989. The church has seen continual growth during his ministry.

Eddie Stocks, moderator of the church's building committee, also participated in the service on behalf of the committee.

Present for the dedication at Hollywood Church were present pastor Joe Sayblack and former pastors Bill Forbes, Richard Gammon and Wes Jennings.

'Re-imagining' reactions–see page 3

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Mid-Atlantic Presbyterian

May 1994 | Vol. LX, Number 4 | Richmond, Virginia

PC(USA) world mission interpreter Marj Carpenter (left) greets Donald Merchant of Virginia Beach during the Synod Worldwide Missions Conference. Between them is Dr. Etienne Bote-Tshiek of Zaire, a resident mission interpreter working out of Eastern Virginia Presbytery.

'Presbyterians started more missions, they just don't know about it'

By JOHN SNIFFEN

"Presbyterians have done the best job of opening mission fields of any denomination, and we don't even know it," said Marj Carpenter.

"We have done the best job of taking the gospel into all the world, and the worst job of telling our own people what we have done well."

Carpenter, the former manager of the Presbyterian News Service and now a world mission interpreter for the church, said her Baptist friends take issue with that statement. They, and doubting Presbyterians, are missing the point, she added.

The key word is "opening."

Once Presbyterians get a mission effort started and on its feet "we try to turn the work over to the people there. It's their country and their church," said Carpenter.

She also said that once the church is in a country, it is always there. As an example she cited the People's Republic of China. The first Sunday after a 38-year ban on public religious worship was lifted, there were 16,000 baptisms. At that time, it was known that there were still half-a-million Christians in China. Now there are more than 15 million Christians in the nation.

Carpenter recalled how one woman in Beijing brought a box full of hymnbooks to worship. At the risk of her life, she had kept them hidden for more than three decades.

Carpenter's comments came during an April 15 keynote address as part of the synod's Worldwide Mission Conference—*African Churches Speak*—at Union Theological Seminary in Richmond.

Carpenter, who seems to be continually traveling—either to speak in this country or to visit a foreign mission station—presented a moving testament to the church's mission work and the need for more missions.

She told of an experience in Ethiopia during the 1985 famine. She was with mission workers as they spoke to a room full of women, young children and infants. "I thought I was tough, but I was weeping. That terrible silence of a room full of babies too weak to cry is something I have never gotten over. Ever since then, I have loved noisy children in church."

Reasons disputed

While mission work does not provide all the answers to such problems, Carpenter disputed frequently given reasons why the church should not do mission.

- *There're no new places to send missions.* "We always have new places to go," she said. Old political boundaries are falling apart and new nations being formed. "There are places all over this world, on every continent, where they've never heard of Jesus."
- *We don't have missionaries like we used to have.* "Wonderful, wonderful missionaries are still out there and they're all over the world," she said, citing a list of modern missionaries who devote their lives to their work. Among them was Mary Crawford of Richmond, who translated the New Testament into one of the languages of Zaire.
- *Why help overseas when there is so much need here?* "Who should we quit helping?" she responded, citing both the story of the Good Samaritan and the command to "go into all the nations of the world. My Bible doesn't say anywhere that you can do one and not the other."

How the church decides to do this should be up to the local congregations, she said. "We can't decide that in Louisville ... Broken Arrow, Oklahoma, is different from Detroit, Michigan."

continued on page 4

Mid-Atlantic to receive GA ecumenical award

The Synod of the Mid-Atlantic will receive a PC(USA) ecumenical service award during the 206th General Assembly in Wichita, Kans.

The award recognizes the synod's efforts in relating to other denomination's within the five-state region.

Although the synod has been in existence only five years, it has covenant agreements with almost all ecumenically oriented organizations or agencies within the region. These include the Coalition for Appalachian Ministries, councils of churches in Virginia and North Carolina, the Virginia Interfaith Center for Public Policy, and prison chaplain services in North Carolina and Virginia.

The synod also has covenant agreements with many ecumenical campus ministries.

The synod sponsored a Consultation on Church Union for presbytery representatives in 1992. It is also a participant in the International Designs for Economic Awareness program.

Sylvester H. Bullock serves as staff person for the synod's Global and Ecumenical Ministries Committee.

Federal judge rules for church; program for homeless can move

WASHINGTON, D.C.—Miriam's Kitchen, the feeding program for homeless persons, started operation April 18 at the new Western Church here after a federal judge overturned a local zoning board.

U.S. District Judge Stanley Sporkin issued a preliminary injunction April 14 against the District of Columbia. A D.C. zoning board had refused Western Church a permit to open the feeding program at its new location in the Foggy Bottom area.

The Western congregation held its first worship service in its new building on April 17. The service started at the old location at H and 19th streets. Parishioners then walked the four blocks to the new location.

The initial service was in the area designed to feed the homeless. The church's new sanctuary is still under construction and services will be in the basement dining area for several months.

Western's new location is surrounded by high-rise apartment buildings and condominiums. Opponents to moving the feeding program said it would bring homeless persons into the neighborhood. They said they feared an increase in crime as a result.

These fears didn't move Judge Sporkin. He noted that he drives through the neighborhood daily and sees dozens of homeless persons already sleeping on the streets there.

The judge was also not impressed with a D.C. attorney's argument that church members could feed the homeless elsewhere.

"You're telling churches" what they can do in their own church, said Sporkin. "Why should the government get involved?"

"Till I'm overruled, I wish you good luck," he told the program's supporters. "That is a particularly troubled area, and your work is necessary."

The city can appeal the judge's decision

There also is talk of the city finding an alternative location for Miriam's Kitchen.

Western Church's pastor, John Wimberly, said the program's opponents have left the church no choice.

"Even if we wanted to give up the feeding program, we couldn't," he told the *Washington Post*, "... because a religious community cannot leave the impression that a neighborhood has a veto power over a church's activities. They have really painted us into a corner ... and it's a corner out of which we cannot come."

'Re-imagining' may dominate GA

By JERRY VAN MARTER
PC(USA) News Service

LOUISVILLE, Ky.—Though Presbyterian Church (U.S.A.) officials hope to focus on the church's six new "mission initiatives," it seems certain that the furor surrounding last fall's ecumenical Re-imagining Conference will dominate the proceedings of the denomination's 206th General Assembly.

The 584 elected commissioners to the Assembly, and several thousand visitors, will gather at the Century II Convention Center in Wichita, Kan., the evening of Friday, June 10 for worship and Holy Communion, which traditionally opens the annual event. The business meeting begins the following morning at 9:30 a.m and continues through noon, June 17.

Of the 77 overtures submitted to the Assembly by presbyteries to date, nearly half call for some sort of investigation into PC(USA) involvement in the Nov. 4-7 conference, "Re-imagining ... God, Community and the Church." The locally sponsored theological symposium in Minneapolis drew 2,200 participants from this country and around the world. Of that number 400 were Presbyterians, including 20 national staff members.

The furor over the conference erupted in early December when an independent journal leveled charges that the conference was dominated by heresy and paganism.

It called for repudiation of the conference by the denomination and the firing or disciplining of staff persons who were involved, particularly Mary Ann Lundy, associate director for churchwide planning, who served on the planning committee.

Also condemned was a grant of $66,000 from the church's Bicentennial Fund to help underwrite the conference (total cost: $400,000).

Some critics of the event have urged congregations to withhold financial support from the General Assembly as a form of protest.

Because a few hundred congregations have withheld money, commissioners will have to tackle budget matters as well as theological and personnel issues raised by the snowballing protest.

Denominational officials have determined that at least $1.9 million will have to be trimmed from the $104 million 1994 budget in order to balance it. Further cuts in the 1995 budget will also have to be made.

The current budget of the 2.8-million member denomina-

continued on page 4

Your will—an opportunity for continued stewardship

By JAN SCHNEIDER

Questions about wills continually confront us. Why do I need a will—I really don't have much. I'm too busy right now, but later I'll find time. I don't like to think about my death. How can I say "Thanks!" for a ministry that's blessed my family? How can I use my resources to express appreciation for my Church? If these are thoughts you've had, you are not alone.

Without a valid will a person's estate is distributed by state law according to predetermined rules. No one outside the family can receive anything, except the government, to which some estates may owe taxes. Precious items or the family home may have to be sold so that their value can be distributed among those whom the state decides are heirs.

Jan Schneider

With a will you decide estate distributions to others. You also name the executor of the estate and choose guardians for any minor children. Changes are always occurring in our lives as well as in the life of the Church. Periodic review of your will lets you make changes which reflect your current circumstances (financial status, personal relationships, charitable interests, choices for executors or guardians, changes in tax laws, etc.).

The Presbyterian Church (U.S.A.) Foundation provides resources for our denomination's Wills Emphasis Program. Even though only 50% of Americans have a legal will, the figure for Presbyterians is 80%. Our goal is to provide information and to help individuals express their Christian values and commitment to stewardship.

There are many reasons for including a charitable bequest in your will. The primary motive is to practice Christian stewardship with resources accumulated over a lifetime. Many people want to ensure the continuation of a personally meaningful program or ministry for future generations. Bequests allow individuals to support ministries that may not have been a financial option during their lifetimes. For your church community, as well as worldwide ministries, receiving a bequest is a blessing beyond measure.

More Presbyterians are choosing to continue their stewardship to their Church through bequests each year. In 1992, there were 5,732 bequests totalling $83.2 million designated for Presbyterian congregations, up form 3,502 bequests totalling $66.3 million in 1991.

The first Sunday in May is set aside each year on the church calendar as "Wills Emphasis Sunday." Each church received promotional information for this year's program including an order form materials.

The Presbyterian Church (U.S.A.) Foundation's development officer for your presbytery is available to present an informational and educational program on wills and charitable gifts for your church. Contact your development officer today for more information about this and other helpful Foundation services.

Presbyterian Church Foundation Development Office in the Synod of the Mid-Atlantic:

Doug Aitken, (919) 672-6042, Presbyteries of Charlotte, Salem, and Western North Carolina;

Riley McDonald, (410) 381-0689, Presbyteries of Baltimore, National Capital, and New Castle;

John Pilutti, (919) 231-9524, Presbyteries of Coastal Carolina, Eastern Virginia, and New Hope;

Jan Schneider, (703) 949-5590, Presbyteries of Abingdon, the James, the Peaks,and Shenandoah.

COMMENTARY

What does it mean to be a Presbyterian?

Editor's note—This is another contribution in a continuing series of guest columns on this subject.

By ANNE TREICHLER

No problem, I thought, when I was asked this question—with "me" in it. I am a member of a denomination, an adherent to the system of belief call Reformed. As I moved out from that, I wondered what was the real difference in me as a Presbyterian and me as a garden variety Christian. Or others, what difference was it to my pew mates.

In good Presbyterian fashion I referred it to committee, in this case my monthly PW Circle members. Before we moved on to Job's prayer of complaint, I asked them for one word to define themselves as Presbyterian. Faith, belief, membership, fellowship, inheritance were some of the answers.

It was interesting to me since I would have responded some sort of variation of "theology." If pressed for a second word it might have been "sinner." I have to admit that I find some degree of comfort that even amongst my fellow denominationalists, I am in the company of fellow sinners. Both *Book of Order* and *Book of Confessions* are jammed with past pains and shortcomings of our fellow Christians with caveats in our ORDER to work our way through future sins, both in our persons and as a denomination.

A Presbyterian characteristic I have most valued is that I am expected to think theologically. Every action of my life is to be reflected in a system that values me, even though a sinner, that expects me to use mind and heart in Biblical study and intellectual exploration as I seek to understand what Reformed theology means for me as a woman in late 20th century society.

Anne Treichler

I am grateful for a theology that constantly assures me that even as a sinner I have hope through Jesus Christ and that I am always in the presence of God; God that I struggle to understand but still know that I am joined in that struggle with fellow Christians who understand since they are engaged as well in the search for understanding the mind of God, eternal and most holy.

Anne Treichler of Williamsburg, Va., is a past moderator of Presbyterian Women in the synod and member of the Synod Council. She is an elder in the Williamsburg Church.

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Readers' commentaries

Use the Presbyterian resource on gun violence

The issue of gun violence in America has troubled me for most of the last ten years. ... I have concluded that it is all too easy for our children, criminals, and those who are mentally ill or incompetent to have access to firearms.

If guns really made us safer, we would be the safest country on earth. Instead, we have become a nation that has the highest suicide and homicide rate of any nation ... .

I urge my fellow Presbyterians to read the Study/Action Resource published by the Presbyterian Criminal Justice Program of the Presbyterian Church (USA) "Hope, Respect, Reconciliation–A Christian Response to Gun Violence." This work includes a six-part series to study different aspects of the problems of gun violence.

The resource book concludes: "It will not be possible to satisfy everyone concerned about this issue, of course, nor are such "political" concerns that proper context in which to consider these matters of life, death, and the peaceful ordering of society.

Legislative and regulatory action will never fully resolve the underlying moral, social, and economic conditions that create a climate in which the misuse of guns leads to ever increasing death. ... Our task is to participate actively, prayerfully, and courageously in the efforts to formulate and enact such regulations as will make real the promise of "shalom."

... To [learn] more about Virginians Against Handgun Violence, Inc., please write to P.O. Box 1836, Norfolk, VA 23501-1836 or call (804) 552-8596.

Alice M. Mountjoy
Norfolk, Va.

Lancaster family continues work in criminal justice

Thank you very much for the article on the front page of your January issue about my grandfather, Richard Venable Lancaster. It was much appreciated and brought back rich memories, such as the time I spent with him at a worship service at the State Farm. I was nine years old and I shall never forget the inspiration I felt when that room full of men, many of them in leg irons, sang with obvious feeling "Leaning on the Everlasting Arms." Singing that hymn today still brings tears to my eyes because of that experience.

You may be interested in a kind of "the rest of the story" element. My wife, Kathy Lancaster, is the associate for criminal justice in the National Ministries Division of the PC(USA) national office and is the administrator of the Presbyterian Criminal Justice Program. She is carrying on today the still important and continuing ministry in which my grandfather was a pioneer. She is very grateful for the clear focus you gave to criminal justice concerns on the front page of *Mid-Atlantic Presbyterian*, especially since progress in that area is so glacial and the need for both ministry and reform is so urgent and critical.

Lewis H. Lancaster Jr.
Louisville, Ky.

Jefferson's interpretation of separation was different from today's

Why is it so many individuals and/or organizations as disparate as ACLU all the way to some mainline protestant churchmen want so badly to attribute separation of church and state *as interpreted today* to Thomas Jefferson.

Indeed, at least one of the tour guides at Monticello actually offers that myth in her otherwise beautifully presented recital. All the above to point out that the very same interpretation appears in the second paragraph of the article "Jefferson's law led to chaplain service" on the first page of the Jan/Feb. issue.

Interesting paper, by the way, and very well done.

Bill O'Brien
Williamsburg, Va.

Mr. O'Brien enclosed the following quote attributed to Thomas Jefferson:

"The first amendment has erected a wall of separation between church and state—it is a one-directional wall keeping the government from running the church but makes sure Christian principles will always remain in government."

More good news, please

Thank you for the article in the April issue ... on Robert W. Childress. Please, please give us more articles like this. We are so tired of hearing the bad news, it is wonderful to hear such good news. And there is plenty that can be written.

Ben L. Rose
Richmond, Va.

Re-imagining: reaction to the conference

Editor's note—The ecumenical "Re-imagining God" event in Minneapolis last fall has resulted in many allegations and much discсussion during the past several months. On this page are some samples of what has been said.

Young woman found event 'energizing'

The four days that I spent in Minneapolis, Minn., at the Re-imagining conference were some of the most energizing, challenging, surprising, and stimulating days of my life. ... I was changed by it in ways which I could never have predicted.

... I was continually struck by the fact that my own ideas, experiences and struggles—even my struggles with the church itself—were taken seriously by those around me, an occasion uncommon and uplifting for a young woman of 19, I can assure you.

... Re-imagining was not an act of cold, removed analysis, study and response, but a vibrant, kinetic, colorful, and musical action, celebrating the new life of a church reborn.

... I was impressed with our diversity ... we were parish ministers, activists, teachers, mothers, daughters, sisters, students, ecclesiastical bureaucrats, writers and lay women in a variety of denominations. We came celebrating our traditions and frustrated by them, struggling with the church and caring for it deeply... .

The presenters are the part of the conference that will stay with me the longest... . "I visualize a de-patriarchialized, post-colonialized, mutually empowering, all-inclusive church ..." began Virginia Ramey Mollenkott, and my mouth fell open as I applauded wildly. What wonderful nerve she had to name her vision for the future of the church, I thought.

"People are more important that wealth!" "If we care at all, we will feel pain." "God does not stand against the oppressor, but God stands against the oppression." "Power is the possibility of change and transformation." ... I was challenged by one woman, then another to re-evaluate, re-consider, rethink, and ultimately to re-imagine my church, my world, and my own theology.

The questions raised were difficult and complex, and we were not, by any means, unanimous in our responses. Presenters disagreed with each other and participants disagreed with each other, but because we came with hearts and minds open to the Word of God from scripture, in worship and workshop, and through each other we were able to dialogue instead of argue. There were as many theologies as there were people in that room. There were as many understandings of the theology of atonement as there were people who knew what the atonement theory was. And there were lots of people, including myself..., who walked away with not only more hope than despair, but also more questions than answers.

Perhaps the most important thing the Re-imagining conference gave me was a new understanding of the place of struggle within the context of faith and growth in my own life and life of the church. "The storm," said Bernice Johnson Reagan, "is the only way I know what an anchor is." I came away with an appreciation for the process of struggling with questions about my faith and about God. ... I am sure that eventually I will agree with some of the ideas presented at the conference and disagree with others. For now, I am struggling! I am not, however, a bundle of confusion and indecision, unable to function in the world until I resolve these issues. I often remind myself that struggle leads to growth. I have rediscovered the story of Jacob, who struggled with God in the darkness, felt pain, and probably disorientation. The struggle is difficult, but at the end ... there is a blessing. Perhaps the church needs to re-evaluate how it deals with decision making, to encourage struggle and open dialogue rather than reports full of conclusive answers followed by structured, two-sided debate. It's at least worth thinking about.

Letitia M. Campbell
Student at Davidson College

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Church is not an inclusive organization

Comments by the Rev. Sharon Sauer in the March issue's "Re-imagining experiences vary greatly" article emphasized a major problem facing our denomination. She stated that the Re-Imagining event was "a model of inclusion for those who feel excluded," and that "everyone's story counts and everybody's journey is part of the answer" in the search for meaningful Christian faith. Our problem, the underlying conflict over "inclusion," seems to be surfacing a lot lately, not only with the feminization of the Bible but also with the ordination of homosexual ministers and other issues.

The inclusion of everyone's feelings and beliefs is admirable for many organizations. However, the Presbyterian Church is not an inclusive organization. We have fundamental Bible-based beliefs that cannot be compromised. If we try to become all things to all people, we end up becoming nothing.

Jesus said no one could be saved except through Him. That isn't a very inclusive statement. The road to salvation, although paved by His grace, is very narrow. Our faith must be true to God's Word. Man's desire to change the meaning of God's Word to accommodate his diverse tastes is as old as Adam and Eve ... and the results are always the same—a loss of fellowship with God.

Those who want to change our denomination's fundamental beliefs—especially those professionals employed by the PC(USA) who have sworn to uphold those beliefs—should be honest about their conflicting views. If they cannot accept our church's fundamental beliefs, then they should find a more "inclusive," socially based religious organization that conforms to their beliefs. The Presbyterian Church must be faithful to the Scriptures or it will fall.

Is being "un-inclusive" being too rigid and narrow-minded? Not if what we believe is the truth. The Truth we believe in sets us free. Compromising the Word of God because it doesn't square with current political correctness or because it isn't convenient to modern lifestyles is not in anyone's best interest.

Harris Prevost
Linville, N.C.

Commandments for Controversy

By BOB BOLT, Stated Clerk, New Castle Presbytery

The Presbyterian Church often finds itself in the midst of serious disagreement, whether in congregations, presbyteries, synods or at the General Assembly. The following are offered in a spirit of caring and concern whatever the controversy.

1. **THOU SHALT** approach any controversy with prayers for wisdom, guidance and understanding for yourself and others.
2. **THOU SHALT** remember there are at least two sides to every issue—maybe three or four—and consider them all with impartiality.
3. **THOU SHALT** not denigrate the commitment, intellect or integrity of others but begin by carefully examining your own.
4. **THOU SHALT** give understanding and love to those with whom you disagree in hope of receiving the same.
5. **THOU SHALT** harness your hostility for the sake of seeking the common good in the community of the people of God.
6. **THOU SHALT** listen as carefully to those with whom you disagree as you would have them listen to you.
7. **THOU SHALT** remember that honest persons may disagree without destroying the community of believers.
8. **THOU SHALT** learn to disagree without being disagreeable.
9. **THOU SHALT** remain open to the guidance of the Spirit and the mind of Christ as it may find expression in the midst of those who seriously disagree.

One church's response to Re-imagining

Regarding the ... convocation entitled "Re-imagining ... God, Community, the Church," the Session of Hidenwood Presbyterian Church does hereby adopt and overture the Presbytery of Eastern Virginia to adopt the following statement:

We affirm that "God alone is Lord of the conscience" and that members of the Presbyterian Church (U.S.A.) should be able, without fear, to participate in ecumenical explorations of faith and practice which move beyond the boundaries of the Reformed Tradition.

We affirm, as well, the right and responsibility of governing bodies of the PC(USA) to "frame symbols of faith, bear testimony against error in doctrine and immorality in life (and) resolve questions of doctrine and discipline." We believe, therefore, that persons serving as staff for governing bodies should conscientiously represent and uphold the doctrines, liturgical practices and moral standards of our Reformed Tradition.

We believe, further, that funds available to governing bodies of the PC(USA), including Bicentennial Funds, should not be used in support of projects which do not have a broad base of support in the church.

Based on as much information as we have been able to gather, we believe that theological affirmations and liturgical practices at the Re-Imagining convocation exceeded the boundaries of our Reformed Tradition ...

We therefore express our disagreement with those aspects of the Re-Imagining conference which were at variance with our Presbyterian standards, and we call upon governing bodies of the church and their staffs to uphold those standards and apply funds only to projects which are compatible with those standards.

With respect to The Bicentennial Fund, we respect the right of Presbyterians to withhold contributions as a matter of conscience. As a governing body, however, we reaffirm our confidence in this special Presbyterian program of Christian witness and mission, and we will do all that we can to fulfill our financial commitment, our disagreements with the Re-Imagining conference notwithstanding. To withhold our funds because of one project with which we disagree would do harm to many more which we enthusiastically support.

Session of Hidenwood Church
Newport News, Va.

Royal Oak women 'dismayed' by event

We, the undersigned, speaking for the Presbyterian Women of the Royal Oak Church of Marion, Va., want to register our extreme dismay that any Presbyterian money and/or Presbyterian leaders participated in the recent conference on "Re-imagining" ...

We believe that the prayers offered at the communion service were not only degrading but blasphemous. We see nothing in Scripture concerning the worship of "Sophia." We affirm most vigorously the need for Christ's atonement on the Cross for the salvation of our souls. We believe that the thread of the shed blood for salvation runs from Genesis through the entire Bible to Revelation, and that there is salvation in no other name than Jesus Christ.

We also believe that the Scriptures declare that a homosexual lifestyle is abhorrent to our righteous God and that promoting such a lifestyle is an act of rebellion against Him.

We further believe that when the leaders of our denominations do not affirm the above statements, which are basic Christian, Presbyterian beliefs, that they should be removed from their positions of leadership.

We further believe that most of the Presbyterian Women in the PC(USA) concur with the sentiments expressed in this letter.

Rosamond C. McCarty and
Ray C. Grissom, Marion, Va.

It's long past time

I have just learned that the Presbyterian Church donated $66,000 to a pagan gathering in Minneapolis last November. It didn't surprise me that this meeting was sponsored by the World Council of Churches, but it shocked me deeply that our church would have a major role in it.

... The report I read said that ... the people [preached] the destruction of traditional Christianity.... . It's time for us to tell these people that if they don't like our church, they need to get out and form their own ... . And it's long past time to tell the administrators in Louisville to STOP giving our money to promote heresy and paganism, or else we'll stop sending it.

James F. Parker
Pittsboro, N.C.

Dr. Ken Goodpasture of Richmond (left) talks with mission interpreter Marj Carpenter and Dr. Etienne Bote-Tshiek of Zaire during the synod-sponsored Worldwide Missions Conference last month. Dr. Bote-Tshiek is also available as a mission speaker (see below).

Says mission interpreter Carpenter

Church is still the light of the world

continued from page 1

- *We sponsored some missionaries, but they didn't write to us.* "Some write, but others don't have time," said Carpenter. They are busy 24 hours a day dealing with overwhelming problems.

- *We shouldn't go where there's trouble.* "We need to go where there's trouble and we do go where there's trouble," she said. "And every time we go where there's trouble, we grow. The church is growing rapidly in many countries in Africa because it is about all the hope they have." She also cited several instances in which Presbyterian missionaries tackled major problems head-on. In each case the church grew in that country because missionaries reached out to those most in need.

- *Now is not a good time.* "When was there a good time? There never has been one," said Carpenter. While attending the 125th anniversary of the Presbyterian Church in Cameroon, she counted back to see what year it had started. It was 1864, during some of the darkest days of the American Civil War.

"The world is watching us in our travail to see if we are serious about the great commission ... we must open a new mission field in the Cameroons," she quoted the minutes of the northern church. Intrigued, Carpenter checked on what the southern Presbyterians were doing at the same time. With their nation on the ropes, the southern Presbyterians were sending a missionary to Brazil.

Cameroon and Brazil are among the most successful mission fields of the Presbyterian Church, and "they were started in the worst of times," she said.

Carpenter concluded her remarks with a story about a trip to Ghana during the famine in 1983. She and the 20 other Presbyterian visitors arrived at their destination at midnight after a long and trying journey. As she and two other women ascended stairs to their room, they found a kerosene lamp which they took with them and let burn to provide comfort.

The next day, Carpenter noted a long line of Ghanaians waiting to purchase ... kerosene. "I was horrified that someone stood in that line all day long so that three fool American women could get upstairs and go to bed. But that lamp is just like the church of Jesus Christ in the world. It was put there at great sacrifice by somebody and it's kept lighted by someone who waits in line and brings the fuel.

"And it's not much light, but on a dark night, it's better than no light at all.

"And that's what the church is in many of these countries ... It's not much light, but on a dark light it's better than no light at all. And we're glad to hear ... that the church is still the light of the world.

"The trouble with it is 'who is the church?' Is it Louisville, the synod, the presbytery, the local session or the preacher. Of course not, it's all of us. We're a connectional church, both here and in Africa, and in all world.

"You and I, we are the church, thanks be to God."

Zairian mission speaker here for year

By BOBBYE HOWELL

Presbyterian missionaries in Zaire have worked for justice and human rights there for more than 100 years.

Mobutu Sese Seko, a military officer during the early 1960s crisis in Zaire (then the Congo), seized power as president and has ruled since.

Conditions in Zaire have continued to deterioriate. Missionaries have witnessed deplorable violence and brutality by President Mobutu against his own peopleand his political opponents.

Ineffective government and total disregard for human rights are perpetuated by Mobutu's security forces.

Living conditions are desparate and still declining for Zaire's people. Economic conditions have worsened while the government officials are gaining wealth. Teachers' salaries are too low on which to live and many schools have been closed. About 1.8 million people a suffering from acute malnutrition. Except for those helped by missionaries, prisoners are dying from starvation. There are random executions, detentions and disappearances.

There is an urgent need for the international community to take action to curb these human rights violations.

The Global Missions Committee of Eastern Virginia Presbytery, and others, brought from the mission in Zaire Dr. Etienne Bote-Tshiek (pronounced *Check*) as an in-resident mission interpreter.

He is the officially endorsed spokesperson to communicate the state of affairs there, the effect of the current crisis on the lives of his people, and the particular persecution of Christians under Mobutu's reign.

"Check" is a result of our mission efforts in the Kasai region. A graduate of mission schools and the American University, he is an outstanding spokesman and leader for Presbyterians in Zaire. He works here in local churches, in presbyteries, and in Washington with lobbyists, seeking the urgent help needed in Zaire.

Dr. Tshiek comes highly recommended by the Synod of the Mid-Atlantic Peacemaking Partnership as a speaker on human rights or missions.

He can be contacted by calling (toll-free) the Presbytery of Eastern Virginia at (800) 989-2193.

Bobbye Howell is a member of the synod's peacemaking partnership entity from Charlotte Presbytery.

'Mr. Rogers' to receive award

The Rev. Fred Rogers, creator and host of "Mr. Rogers' Neighborhood" on the Public Broadcasting System, will receive the 1994 Peaceseeker Award from the Presbyterian Peace Fellowship at its annual Peace Breakfast at the 206th General Assembly (1994).

The breakfast will be held Tuesday, June 14, in Wichita and will mark the 50th anniversary of the Presbyterian Peace Fellowship. Rogers will be honored for devoting 25 years in his "Neighborhood" to "the values of love, non-violence and peace."

Mission initiatives on agenda

continued from page 1

tion is just over $104 million and is declining at the rate of about five percent each year. Approximately 450 persons serve on the staff, down about 25 percent from last year at this time.

Last year's round of budget cuts and staff reductions laid the groundwork for development of six new mission initiatives. At least four extended periods have been set aside during the week in Wichita for informal discussion of those initiatives.

The initiatives are:

- "A Year with Africa": a one-year focus on the challenges facing the continent and the church's efforts to minister there;
- Racism and Racial Violence: a search for ways to stem the rising tide of racism and racially motivated violence in society;
- Ministry in the Cities: an effort to revitalize urban congregations and ministries throughout the United States;
- Church Development and Redevelopment: a bid to start more new churches and revitalize existing ones;
- Volunteers in Shared Ministry: a drive to place more Presbyterians, particularly young people, in volunteer church-related service in this country and abroad; and
- Centers for Christian Reflection and Spiritual Formation: an attempt to establish at least three centers for spiritual retreat and renewal for pastors and lay people by the year 2000.

In other business, 40 new missionaries will be commissioned for service throughout the world.

The Assembly will also be asked to approve plans that decentralize the process of recruiting and funding Presbyterian missionaries. The new plans, developed in response to an overture from San Gabriel Presbytery in southern California that passed last year, gives presbyteries and congregations more say in choosing missionaries and funding their work.

The Assembly will also be asked to approve a paper outlining the policies and procedures for missionary activity in the former Soviet Union.

According to the Rev. Clifton Kirkpatrick, director of worldwide ministries for the church, the guidelines seek "to build up rather than undermine the Christian work already being done by the indigenous churches there."

"God's Work in Our Hands: Issues of Vocation and Problems of Work in the United States" is a major policy paper being brought to the Assembly by its Advisory Committee on Social Witness Policy.

The paper addresses full, fair, sustainable and participatory employment practices. It offers 12 theological and ethical principles and a host of specific recommendations on how the church, business, labor and government can implement them in the workplace.

Another report recommends ways the church and its congregations can strengthen their ties to institutions of higher education.

The report, "On Being Faithful: The Continuing Mission of the Presbyterian Church (U.S.A.) in Higher Education," comes at a time when campus ministry programs are being severely cut back because of budget constraints throughout the denomination.

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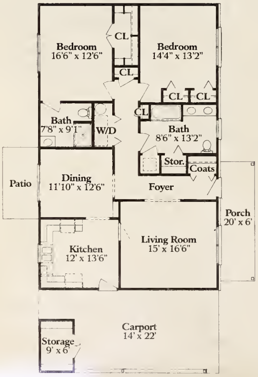

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NEW RESOURCES

Turning Points, Stories of People Who Made a Difference

By Max L. Christensen. Westminster/John Knox Press. Jan. 1993. Paper. $8.99.

Great movements have leaders and leaders have movements when commitments are made, when new attitudes are formed, when new directions are chosen, and when distant visions are transformed into realities. This book examines some of these important moments when notable people, during moments of crisis and insight, found the grace and strength to change our world for the better, forever.

Max L. Christensen is rector emeritus, St. James' Episcopal Church, San Francisco, Calif. He wrote the weekly syndicated newspaper column, "Turning Points," which ran for 14 years.

Making a Difference in the Public Arena

By the Rev. Jim Watkins. $1.95. Presbyterian Church (U.S.A.) Distribution Management Services, 100 Witherspoon St., Louisville, KY 40202-1396, (800) 524-2612, ask for DMS #259-94-958.

This resource from the Presbyterian Peacemaking Program is designed to help people of faith build long-term relationships with elected officials and their staffs. It can be used as a basic handbook for individuals who seek to share their opinions with their elected officials. It is also an effective training tool for church groups.

Jim Watkins is a pastor in Atlanta, Ga. He has been director of the Atlanta office of a U.S. Congressperson and has been the associate director of the Presbyterian Peacemaking Program.

The resource includes excerpts from the journal Watkins kept while he directed the congressperson's office. These excerpts illustrate the importance of developing long-term relationships with elected officials and offers concrete suggestions for how they can be developed.

"Jim Watkins is in a unique position to help Presbyterians have access to their elected officials," said Richard Killmer, coordinator for the Presbyterian Peacemaking Program. "He knows Presbyterian congregations, he knows Congress and he knows how congresspersons are influenced by their constituents. This resource is an invaluable tool for those who wish to make a difference with their federal, state and local elected officials."

Belk Catechism Awards

The following young Presbyterians have received certificates and monetary awards for reciting either the Catechism for Young Children or the Shorter Catechism. The synod's Catechism Fund, established by a gift from the late W. H. Belk, provides recognition for girls and boys age 15 and younger who recite either catechism. For more information, contact the synod office.

Bethesda Church, Aberdeen, N.C.—Emily Arnold, Nicole Clark, Katie Mashburn, and Susannah Mofield

Brown's Church, Williamsburg, Va.—Amanda Doss, Timothy Doss, Carol H. Gillespie, and Douglas Gillespie

Dixon Church, King's Mountain, N.C.—Amanda Berry, Colt McAbee, Addie Moschler, and David Moschler

First Church, Fayetteville, N.C.—James H. Gilbert IV

Thalia Trinity Church, Virginia Beach, Va.—Seth Scott, Carrie Sutton, Johanna VanArsdale, Todd Wright, Byerly Young, and Dowler Young

Stewart reports on 'miracle' in Mettu

Dick Stewart, a Presbyterian elder from Broadway, Va., visited Illubabor Synod last December. The Ethiopian synod and Shenandoah Presbytery have an ongoing mission partnership. The following account is condensed from Stewart's report to the presbytery..

Illubabor Synod President Ato Mersha and his family in front of their home

As the only [Shenandoah] Presbytery representative to visit our partners twice, it's appropriate for me to compare the situation now with that of two years ago.

I was totally unprepared for the amount of construction activity, completed and in process. Most meaningful was the new church building rising on the knoll facing the office complex. This badly needed structure is partly financed by the Bicentennial Fund and by other gifts from our presbytery and PC(USA). The side walls are up, nearly ready for the roof trusses. If money holds out, it will be finished by April.

It will be a beautiful, well-constructed building, with room for over 1000 worshippers. On both Saturdays that I was there, a large group of volunteer members worked industriously to mix and pour concrete for the floor. To celebrate the progress, a sheep was killed, roasted and eaten at day's end.

The Synod now counts 72,000 members, an increase of 20,000 since my wife, Sara, and I were there. This rapid growth can only be explained by the fervor of their evangelism and the deep-felt spiritual need of the Ethiopian people in the face of continuing economic deprivation and political disappointment. Christ offers them hope.

To support this spiritual growth and continue to increase the social services the church offers, several new buildings are completed or are in progress on the compound in Mettu.

A Bible study building is in full use by those training lay persons to teach God's word throughout the region. A small dormitory dining room and kitchen support this activity. Another building nearing completion will house a Christian bookstore, a medical clinic, and a veterinary clinic.

A second guest house is being built, using mud brick technology as a demonstration of construction that does not use a scarce wood.

A new program for which planning is well along is for an "appropriate technology" center to include projects which produce products and processes needed by the people, using practical, available technologies.

The mud brick construction mentioned earlier is one such project. The second will be a small furniture manufacturing facility which would train young people in woodworking, make much needed furniture for the area, and generate some revenue to support other Synod work.

The presbytery's partnership is highly valued by our Ethiopian brothers and sisters. Although our material support is important to them, the partnership shows both partners how the Holy Spirit can work to erase differences of race, skin color, economic and political progress. Pray for our partners.

They pray for us.

Tools needed

Equipment is needed for the woodworking project mentioned above. This includes new or good used tools, either manual or power driven.

Power tools would have to be convertible to 220-240 volts. Almost any good tool will be welcome, from screwdrivers to table saws.

Send to: Dick Stewart, Rt. 2, Box 37, Broadway, VA 22815; phone (703) 896-1373.

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Production of Archibald MacLeish's prize-winning 'J.B.'

Norfolk church adds drama

NORFOLK, Va.—First Church of Norfolk recently added a new dimension to the use of theatre as an ingredient in the life of a congregation.

Under the direction of Stan Fedyszyn, founder and former artistic director of the Norfolk Theatre Center and presently the Director of Singles Ministries at First Church, a group of nearly 30 performers produced Archibald MacLeish's Pulitzer Prize winning verse play, *J.B.*

The cast featured members of 13 Hampton Roads congregations. The title role of J.B. (a modern day Job) was played by Associate Presbytery Executive Phil Leftwich of Bayside Church. Linda Smith (Simonsdale Church) appeared as Mrs. J.B. while the roles of Mr. Zuss and Nickles were played by Ed Jones (Unitarian Church of Norfolk) and Guy Kemmerly (Norfolk First Church).

Other Presbyterian cast members represented Thalia Trinity, Providence and Oakwood churches. Catholic, Methodist, Lutheran, Baptist, Reformed Church and Metropolitan Church members rounded out the cast.

Ed Jones as Mr. Zuss/God

"Job seemed to be a perfect subject to gather a real diverse group of people around. Then, MacLeish's text offers a great deal for actors—not just words but subtexts and nuances with which a performer can get seriously involved whether they're pros or first-timers. It makes one wonder if we're not selling the theatre short as a teaching device—when we act out little playlets about trivial matters on the assumption that no one will understand anything more intelligent or complex." Fedyszyn observed.

The performances were staged in the First Church sanctuary and utilized incidental music by John Keith, played on the new J.W. Walker tracker organ.

"I doubt if the architects gave it one thought, but they certainly made a great space for theatre when they designed First Norfolk," Linda Smith, who appeared as Mrs. J.B. observed. "It's not just a matter of acoustics, though they're excellent, but somehow the space flows from performer to audience and back again," she added.

Four congregations which did not have performers represented in the acting company also contributed to the production fund. Admission was free and was attended by numerous Sunday school, youth groups and confirmation classes in addition to regular theatre-goers.

'J.B.' will return to the sanctuary at First Norfolk on May 15 and 16. Performances will be at 7:30 p.m. and no admission will be charged.

Phil Leftwich and Linda Smith portray J.B. and Mrs. J.B. in Norfolk (Va.) First Church's production of the play by Archibald Macleish.

Congregation and Counseling Service work together

Presbyterians in Lynchburg take vocation seriously. When members of Rivermont Presbyterian Church lost their jobs due to massive lay-offs, the staff took action.

First they established a Career Transition group to provide spiritual and emotional support, career search information, and contacts. Next, they teamed with Career and Personal Counseling Service to offer a seminar entitled "Career Crossroads: Where Work and Faith Intersect". The event was led by Sue M. Setzer, Associate Director of the Career and Personal Counseling Service in Charlotte on Feb. 24-26 at Rivermont.

Most of the 17 participants were unemployed or underemployed. Some were deciding whether to stay in their current position or to make a job or career change. All sought to integrate their work with their Christian faith.

"I have a new framework on which to set goals and expectations of myself in the job search and much clearer information on what I'm looking for," explained one group member at the end of the weekend. Another observed, "I learned that a vocational choice should involve a balance between personality, interests, values and abilities."

Rivermont's staff worked with Ms. Setzer to focus on two areas: career development and theological reflection. Career-related activities involved self-assessment inventories frequently used in career counseling. Faith-building experiences focused on calling and purpose in the context of Christian community.

The Career and Personal Counseling Service, and agency of the Synod of the Mid-Atlantic, Presbyterian Church (U.S.A.), offers one-to-one career counseling from a Christian perspective for adults of all ages as well as high school and college students at two locations. For additional information, call Sue M. Setzer in Charlotte (704-523-7751) or Elbert Patton in Laurinburg (910-276-3162).

Society of St. Andrew seeks volunteer leaders

BIG ISLAND, VA—Snow covered the ground, but Julie Taylor and Catherine Gillespie were thinking of summer and fall harvests. In charge of Gleaning Ministries at the Society of Saint Andrew, they were already planning for the hot, busy months ahead.

Taylor directs the Gleaning Ministries and oversees the nine-year-old Harvest of Hope (HOH) program. Gillespie is the new head of the Gleaning Network, which has involved nearly 20,000 volunteers since it began in 1988. Both are working hard to find volunteers to co-ordinate events for the 1994 gleaning seasons.

Taylor describes her need for volunteers this way: "This year the Harvest of Hope is planning 17 events in states from New York to Louisiana. A team of 5 to 10 volunteers with a variety of skills is needed to lead each event. Each HOH camp, weekend or week-long, needs site coordinators who work with farmers to plan and carry out the actual field work done by Harvesters.

"These leaders also arrange for gleaned produce to be taken to a nearby agency which feeds the hungry. And they coordinate HOH work with other programs such as Habitat for Humanity, or health screenings for children of migrant workers, so Harvesters can have direct contact with the people who will receive the gleaned food.

"Leadership needs include camp cook, worship leader, small group leaders, and nurse. HOH leaders oversee groups of from 30 to 60 people. Some events are geared to youth; some are for adults; others are open to all ages. I can't say enough about the quality of caring, energetic volunteers who have filled these positions over the years."

Last year over 7200 volunteers gleaned 1.2 million pounds of produce that would have otherwise gone to waste. To help fight hunger through gleaning, contact Society of Saint Andrew, P.O. Box 329, Big Island, VA 24526: phone (800) 333-4597.

Camp Massanetta offered July 24-29 for 4th-6th graders

HARRISONBURG, Va.—Massanetta Springs Conference Center will offer Camp Massanetta July 24-29 for rising 4th-6th graders.

The camp will offer children opportunities to build meaningful relationships with their peers, camp counselors and with God through community oriented fellowship, study and worship, according to spokesperson Susan Conaty-Buck.

Seven youth and one counselor will occupy each cabin and meals will be served at the center. Campers will participate in daily craft, game and music activities, as well as hike the trails, canoe on the lake, and swim in the pool. Nightly devotions, where campers will share their experiences and their faith in God, will take place under the summer stars.

The week of camp will cost $140. All campers must pre-register and the deadline for registration is July 1. Campers will be welcomed at camp from 2 to 4 p.m. on Sunday, July 24. Camp ends at 10 a.m. on Friday, July 29.

Camp Massanetta will be led by John Mayes, director of the 1993 and 1994 middle school conferences at Massanetta Springs. He will also work with youth programs for the annual Bible Conference.

Camp counselors are still being sought. Those interested should contact Massanetta Springs at the phone number or address below.

Camp Massanetta is a program of Massanetta Springs Conference Center, which is owned and operated by the Synod of the Mid-Atlantic, Presbyterian Church (U.S.A.) Campers of all religious affiliations, national origins or races are welcome.

For additional information call (703) 434-3829 or write to Massanetta Springs Conference Center, P.O. Box 1286, Harrisonburg, VA 22801.

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Charlotte women seek change in lodgement for Presbyterian Women

By ALEXA SMITH
PC(USA) News Service

Different understandings of the purposes of Presbyterian Women is pushing a request from a group in Charlotte Presbytery to structurally move the organization from the Women's Program Area to Congregational Ministries Division.

The request, from the Presbyterian Women of Covenant Church in Charlotte, N.C., will be brought to the organization's membership through a poll conducted by its synod and presbytery moderators, according to Sara Cordery, moderator of the approximately 300,000-member women's organization.

Cordery said the results of the poll will go to the Church-Wide Coordinating Team in July. Coordinator for Presbyterian Women Gladys Strachan said the team took no action on the lodgement question—but resolutions may be brought to the floor of the triennial gathering by any voting representative.

The poll includes other issues as well.

Martha Isaacs, moderator of Covenant Church's Presbyterian Women, told the Presbyterian News Service the request is rooted in complaints about advocacy choices at the national level, about financial accountability, and questions about how the purposes of the organization are understood.

"We want to push the Church-Wide Coordinating Team to look at Presbyterian Women as a congregational entity and put the emphasis on local groups instead of the higher organization," said Isaacs, who is an honorary life member of Presbyterian Women, during a telephone interview.

But Cordery contends that the function of the organization itself has not changed as a result of the new structure of the Presbyterian Church (U.S.A.). "Our work is the same," said Cordery. "I need help in understanding why one division is more important than another ..."

Cordery said all the divisions are interrelated and share the denomination's four priority goals—and she said her comments are her own and not statements of the organization itself.

Sara Cordery

Isaacs said the former Presbyterian Church in the United States had a cohesive network that was powerful at local and presbytery levels. She said the emphasis shifted after reunion, when, she believes, higher pledges were sought to support a national, instead of a regional, structure.

"... Advocacy is not why Presbyterian Women is an organization," Isaacs said, noting that advocacy is the purpose of groups like Justice for Women or some other mission entities. She said the purpose of Presbyterian Women is to strengthen the individual woman in a congregation through nurture, Bible study and leadership skills, thus strengthening the church. Isaacs said the causes may be valid, but are more national or international than the scope of the organization.

She said the Presbyterian Women of Covenant Church have questions about assessments presbytery-to-presbytery and, she said, about dollars that go into the unified budget that are described in literature as money for mission worldwide.

Treasurer Jean Cutler told the Presbyterian News Service assessments are not issued from the national office, but are developed at Presbyterian Women's presbytery and synod levels. Cutler said it is no secret that pledges from Presbyterian Women go into the General Assembly mission program budget undesignated–and a breakdown of current budget information has been published in *Horizons*, the organization's magazine, an explanatory piece often cited by national staff. She said Presbyterian Women contributed $3.9 million to the unified budget last year and it remains undesignated as a demonstration of trust in the church's budget priorities and it permits less well known programs to benefit as readily as more popular ones.

Citing the advocacy questions, Cutler said, "to support the mission of the church world-wide" and "to work for justice and peace" are part of the statement of purpose of Presbyterian Women. She added that the largest percentage of the undesignated dollars go to the support of mission workers, both in the U.S. and in other countries.

Cordery said Shape and Form placed Presbyterian Women within the Women's Program Area of the National Ministries Division in March 1993, and the Church-Wide Coordinating Team concurred. Prior to the last restructuring, the organization was lodged in the Women's Ministry Unit.

The lodgement issue emerged in October when General Assembly Council member Michael Meyers of the Covenant Church brought that group's questions to the Congregational Ministries Division Committee. In February, the division committee referred the issue to Presbyterian Women as an internal matter.

Cordery, Meyers and Strachan met with members of the Covenant circles and with representatives from 23 other churches in Charlotte, Feb. 2-3. The 23 churches were from both Salem and Charlotte presbyteries.

Children's program planned for Massanetta Bible Conference

HARRISONBURG, Va.—While the adults attend the 71st annual Bible Conference July 31-Aug. 5 at Massanetta Springs, their children will also have an opportunity to learn.

During morning Bible study and preaching hour, school-age children will be taught about Joshua and the Judges of Israel.

Julie Fegley, a member of the Massanetta Program Workgroup, has developed a curriculum that fits with, but does not duplicate, the regular Sunday school lessons, said conference director June Bucy.

Children will hear the Old Testament stories of heroes of the faith, and will have opportunities to discover for themselves the importance of trusting God, following instructions, working together, and caring for one another.

Beth Smith and Skip Hastings, certified Christian educators, will direct the children's program. John Mayes, Massanetta's summer program manager, will direct the junior and senior high school groups.

For more information, write to Massanetta Springs Conference Center, P.O. Box 1286, Harrisonburg, VA 22801, or phone (703) 434-3829.

Scotia Village receives $500,000 matching challenge grant

LAURINBURG, N.C.—The Morgan Foundation of Laurel Hill, N.C., has issued a $500,000 matching challenge grant to build a financial assistance endowment fund through the Scotia Village Foundation, Inc.

Scotia Village is a modern continuing care community here. It is a division of The Presbyterian Homes, Inc. in North Carolina.

"In fulfilling its mission of ministry to older adults, Scotia Village determined it should serve residents of diverse backgrounds and assure access to individuals who may need financial assistance," said Director of Development Janice Mack.

To provide resources for this ministry, an endowment fund has been established through the Scotia Village Foundation.

For every $100,000 given to the financial assistance endowment fund for the next five years, the Morgan Foundation will contribute $100,000.

To achieve the full matching grant, Scotia Village has started a "Caring and Sharing Campaign."

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Contributions for these ministries
may be sent to the Reverend E. Peter Geitner, President,
150 Linden Avenue, Lynchburg, VA 24503.

Two quake-damaged churches to be demolished

By ALEXA SMITH
PC(USA) News Service

Two Presbyterian churches will be demolished because of earthquake damage, according to presbytery executives in Southern California.

First Church of North Hollywood and the Good Samaritan Church, a Korean church in central Los Angeles, will be demolished—and redevelopment planning is just beginning for other churches sustaining serious property damage.

At least 30 Presbyterian churches in five presbyteries reported damage of varying severity, though it was most concentrated in San Fernando, Pacific and Hanmi presbyteries.

"Still, some people are very shaky," the Rev. Paul Chun, executive of Hanmi Presbytery, told News Services, adding that another 5.3-level tremor hit the Los Angeles area March 20. "It will eventually settle down ... but the problem is psychological."

Chun said the two damaged churches in the Korean-language presbytery—Han Yang Church near Bel Air and Wilshire Church in Los Angeles—are now developing financial strategies to recover.

The presbytery received $20,000 from One Great Hour of Sharing monies, with $4,000 from Hanmi congregations and approximately $2,000 from churches and individuals in other parts of the country, Chun said. The National Korean Presbyterian Council is collecting money for Korean congregations damaged throughout Southern California, too, he added.

San Fernando Presbytery has contracted with a former executive from Grace Presbytery, the Rev. Mac Hart, to begin a series of open forums with congregations about what to do next—rebuild, repair or reimagine ministries in less traditional settings, according to executive the Rev. Robert Fernandez.

"We have to go very carefully in this. ... These churches are losing a lot," he said. Fernandez added that the North Hollywood church intends to recover hymnals, Bibles and, perhaps, pews, from its red-tagged building.

He said the presbytery has received $58,836 in donations from across the country and $25,000 in One Great Hour of Sharing dollars. Those figures do not include money sent directly to congregations.

The Rev. Linda Culbertson, acting executive in Pacific Presbytery, said property inspections are still under way so bids and estimates are slow in coming. "With the aftershocks," she said, "the damage is becoming more apparent."

A seven-person earthquake recovery task force is in place in the presbytery to work closely with congregations about mission, property and congregational development, she said.

Culbertson said $20,000 of One Great Hour of Sharing monies are being allocated to meet short-term, individual needs.

At press time, figures on other donations were not available.

The Rev. Frank Beattie said the Mission Development Resources Committee granted one south-central Los Angeles church a $150,000 loan for earthquake recovery. Beattie is the new associate for evangelism and church development in Louisville. No other applications have been received, he said.

Linda Hickler Van Zeyl (left) observes organist Tom Boyer as he numbers organ pipes for storage at First Church of North Hollywood. Van Zeyl grew up in the North Hollywood congregation. *Photo by Alexa Smith*

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for their years of dedicated service as members of the Board of Directors which concludes in May 1994.

For information on this ministry to children
and persons with mental retardation
contact the Reverend E. Peter Geitner, President,
150 Linden Avenue, Lynchburg, VA 24503.

Three from synod named leaders of committees for 206th GA

Three Presbyterians from the Synod of the Mid-Atlantic have been named leaders of committees for the 206th General Assembly which meets June 10-17 in Wichita, Kans.

Elder Anne Keys of Phoenix, Md., will moderate the Catholicity and Ecumenical Partnerships Committee. The Rev. Edward B. Newberry of Charlotte, N.C., will moderate the Church Orders and Vocation Committee. The Rev. Antonio Lawrence of Rocky Mount, N.C., will serve as vice moderator of the General Assembly Procedures Committee.

Anne Keys

Ed Newberry

General Assembly commissioners from synod's presbyteries named

Commissioners to the 206th General Assembly of the Presbyterian Church (U.S.A.) from the synod's 13 presbyteries are listed below. We invite you to pray for them and the work they will be doing in Wichita, Kan., on June 10-17.

Abingdon Presbytery (Va.)

Clergy—Richard P. Stone, Jewell Ridge; **Elder**—Jack C. Cole, Cedar Bluff; **YAD**—Clair Freeman, Marion

Baltimore Presbytery (Md.)

Clergy—Thomas Sweet, White Hall; Gretchen Van Utt, Baltimore; **Elders**—Anne Keys, Phoenix; Betsy Quigley, Severna Park

Charlotte Presbytery (N.C.)

Clergy—James C. Goodloe IV, Concord; Dorothy Collin Horne, Charlotte; Edward Newberry, Charlotte; and Susan M. Roddey, Charlotte; **Elders**—Gloria Bryson, Albe-marle; Delorese Y. Hill, Charlotte; Walter Nelson, Charlotte; and Charles Norwood, Monroe; **YAD**—Nicole Grier, Charlotte.

Coastal Carolina Presbytery (N.C.)

Clergy—Rogers E. Randall, Hope Mills; Powell Sykes, Beaulaville; and C.C. Thomas, Fayetteville; **Elders**—Amanda Bible, Chadbourn; Margaret Calhoun, Laurinburg; and Gussie McNair, Carthage; **YAD**—Jennifer Medley, Dunn.

Eastern Virginia Presbytery (Va.)

Clergy—Richard J. Keever, Virginia Beach; John D. Sadler, Grafton; **Elders**—Vivian Lewis, Zuni; Agnes Lowder, Hampton; **YAD**—Ricky John-son, Norfolk.

Presbytery of the James (Va.)

Clergy—Starke Cauthorn, Mechanicsville; Robert R. Laha Jr., Richmond; Barrie M. Kirby, Emporia; **Elders**—Rush Cowherd, Richmond; Robert Snead, South Hill; Louella Stacy, Powhatan; **YAD**—Mary Bess Bowlin, Midlothian.

National Capital Presbytery (D.C., Md. and Va.)

Clergy—Edna J. Banes, Alexandria, Va.; Sue Berry, Washington; Gregory Busby, Washington; and James G. MacDonnell, Rockville, Md.; **Elders**—Jean Fri, Bethesda, Md.; Charity Singletary, Silver Spring, Md.; William E. Sudduth, Warrenton, Va.; and Billie P. Sutter, Burke, Va.; **YAD**—Eric Larsen, Oakton, Va.

New Castle Presbytery (Del. and Md.)

Clergy—William Goettler, Wilmington, Del.
Elder—John R. Lewis, Wilmington, Del.

New Hope Presbytery (N.C.)

Clergy—Antonio Lawrence, Rocky Mount; William Klein, Wilson; Jim McKinnon, Wilson; **Elders**—Jack Cover, Raleigh; Maxine Fisher, Kinston; Mildred Hogard, Durham; **YAD**—Thomas Robinson, Durham.

Presbytery of the Peaks (Va.)

Clergy—G. Wilson Gunn, Roanoke; and C. Russell Lee, South Boston; **Elders**—Ed Deberry, Roanoke; and Harriet Rice, Phenix.

Salem Presbytery (N.C.)

Clergy—James Henderson, Statesville; S. Edwin Lewis, Mooresville; Guy W. Hunt Jr., Danbury; Dennis Sebesan, Jamestown; **Elders**—Dr. Moon Won Suh, Raleigh (Greensboro Korean); Debbie Coles, North Wilkesboro; Esther Preston, Winston-Salem; Diane Luce, Winston-Salem; **YAD**—William Fisher, Burlington.

Shenandoah Presbytery (Va. and W.Va.)

Clergy—Ann Reed Held, Harrisonburg, Va.; and Carlyle McDonald, Winchester, Va.; **Elders**—Ethel Frances Keys, Churchville, Va.; and Charles Sensabaugh, Penn Laird, Va.; **YAD**—John Hicks, Romney, W. Va.

Western North Carolina Presbytery

Clergy—"Ike" Kennerly, Brevard; and Albert Kissling, Hendersonville; **Elders**—Helen Allison, Sylva; and James Miller, Belmont; **YAD**—Caroline Keir, Gastonia.

CAMPUS NOTES

Barber Scotia president forced out

CONCORD, N.C.—Barber-Scotia College trustees forced President Noel Nwagbaraocha to resign effective March 15. He was replaced by Asa Spaulding, former trustees' chairman. George Shinn, owner of the Charlotte Hornets of the NBA, was elected chairman to succeed Spaulding.

Nwagbaroacha's forced resignation came in the wake of a financial crisis. Barber-Scotia is more than $1 million in debt and local utility companies and other service providers were threatening to end service to the campus because of unpaid bills.

Nwagbaroacha had been president since 1990. While the school was already in debt then, the situation has grown with unpaid bills and uncollected fees. Also, trustees cited Nwagbaroacha's failure to increase the school's endowment.

Barber-Scotia College was founded by Presbyterians in 1867 and is owned by the church. A plan to turn ownership over to the college's board of trustees has been underway for several years. The school has an enrollment of about 750 students.

P.O.W.E.R. Conference Aug. 11-14

The P.O.W.E.R. Conference is slated for Aug. 11-14 at the Myers Park Church in Charlotte, N.C. The focus of the event is developing leadership through the faith community. This conference will offer a hands-on approach to the development of student leadership skills through such workshops as: Leadership Skills 101 and 102; Time/Stress Management; Mission Trips/Study Abroad; What Is My Faith; Creative Bible Studies; Hot Potato Issues in Society; Creative Worship; Conflict Resolution and How To Build Community.

Participants must have graduated from high school and be enrolled in a college or university for Fall 1994. For more information call Judi McMillan at (703) 568-4959 or Jim Kirkpatrick at (615) 926-2522.

Teacher education expands

BANNER ELK, N.C.—Lees-McRae College has completed the final phase of its plan to offer a complete K–12 Teacher Education program by adding classes geared specifically toward elementary education certification beginning during the 1994 fall semester. The Lees-McRae Teacher Education program, which was established by the board of trustees in 1987, has been recognized statewide for its unique approach to learning and for the work of its director, Dr. Roma Angel.

Friends create scholarship for Terry

DAVIDSON, N.C.—William Holt Terry, a member of the Davidson College family for more than 31 years, has announced that he will retire at the end of the 1993-94 school year. Terry is best known for his tenure as Davidson's Dean of Students, a position he has held for the past 23 years.

As a tribute to Dean Terry's service and dedication, a group of alumni, faculty, friends have established the William Holt Terry Scholarship. The scholarship was initially established with a $500,000 goal, but response was so positive that a new goal of $1 million was set. Donors were scheduled to present the scholarship to the college at an April 19 dinner honoring Terry.

Gift made in memory of Hawkins

ATLANTA, Ga.—Mrs. Inez F. Hawkins, widow of the Rev. O. J. Hawkins, has presented Johnson C. Smith Theological Seminary with a substantial gift in his memory. The gift will be used to provide scholarship assistance to seminarians preparing to be ordained as ministers of the Word and Sacraments.

Hawkins, a 1937 graduate of JCSTS, primarily served churches in North Carolina and the former Cape Fear Presbytery. His final pastorate was at Calvary Church in Wilson, N.C.

Scottish heritage awards presented

LAURINBURG—Royce Neil McNeill of Charlotte and Catriona MacIver Parsons of Dartmouth College were honored during the Fourth Annual Scottish Heritage Awards Banquet here March 26. McNeill received the Scottish Heritage Center Service Award. He and his wife, Doris, have been instrumental in starting several Scottish games and societies. Parsons received the Flora Macdonald Award for her contributions to education.

Reuschling to lead Florida college

LAURINBURG, N.C.—Dr. Thomas L. Reuschling, who resigned as president of St. Andrews Presbyterian College, will assume the presidency of Florida Southern College in Lakeland, Fla., on Aug. 1. Dr. Warren L. Board succeeded Dr. Reuschling at St. Andrews effective March 1.

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St. Andrews group studying in China

A group of St. Andrews College students has spent the last four months in Beijing, engaging in intensive study of the Chinese language and learning about the country and its people.

The eight students are Elise Eleazer, a senior from Charlotte, N.C.; Dan Albert, a senior from Savanna, Ill.; Beth Kerley, a senior from Lexington, N.C.; Logan Hejl, a junior from Harare, Zimbabwe; Jenifer Miller, a sophomore from Marshall, N.C.; and Alison Corley, a sophomore from Salem, S.C.

Each year a professor accompanies the group to China, with art professor Robert Carter of St. Andrews.

The China program, begun in 1988, is one of numerous international study opportunities at St. Andrews.

This years's China group may be the best prepared and best qualified in the history of the program, according to Carter. The students were selected from a pool of highly qualified applicants with strong academic records at the college. All but one of those selected has had at least a semester of Chinese.

In addition to language studies, the students will participate in a seminar conducted by Carter. They will have responsibility for presentations on various areas of Chinese history and culture, including medicine and science, the role of women in Chinese society and the economy. As they learn about China, they will have the benefit of visiting many of the sites they are discussing.

Some in the group are experienced travelers, who have studied abroad; for others, this will be their first trip outside the United States.

The St. Andrews College group selected to study in Beijing, China this spring: Jenifer Miller (front); Elise Eleazer, Beth Kerley (second row); Alison Corley, Gareth John, Logan Hejl, Dan Alber, professor Robert Carter and Jason Dyke (left to right).

Eleazer, who participated in the China, program in spring 1992, plans to attend graduate school in Asian studies and felt the extra language training to be gained by returning to Beijing would be helpful. She also visited Vietnam with a St. Andrews group in January 1993.

Hejl, who has always been interested in China, thinks living half a world away from home and family until June will teach him independence. A history major, Hejl said he wants to see how China was affected by the Cultural Revolution, "how much of the past was lost."

Osbourne to teach youth ministry

RICHMOND, Va.—Paul E. Osbourne has been named associate professor of youth ministry and recreative arts at the Presbyterian School of Christian Education. "While I will continue to offer courses in recreative arts, my new role will include expanding and developing youth ministry as a program at PSCE," said Osbourne.

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We join in thanking

THE ASSOCIATION FOR
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*who donated land and provided support
for our new Presbyterian Group Home—Waynesboro
for persons with mental retardation.*

Contributions for this new ministry
may be sent to the Reverend E. Peter Geitner, President,
150 Linden Avenue, Lynchburg, VA 24503.

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

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Barium alumnus to study in France

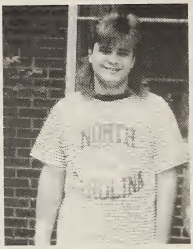
Former Barium resident Larry Buie has been selected to study at the Universite de Montpellier in Southern France for the 1994-95 school year.

A rising junior at the University of North Carolina at Chapel Hill, Buie was one of five students selected for the program, which is sponsored by UNC-CH's Department of Romance Languages.

Buie was a resident of the Preparation for Adult Living Program in the Adolescent Center for three years. He graduated from South Iredell High School in 1991. He has been attending UNC-CH with assistance from the Home's Higher Education fund.

No stranger to France, Buie has made two educational/cultural trips there in the past four years. In 1990 he went as part of a cultural exchange with South Iredell High School. In 1993 (the summer between his freshman and sophomore years at UNC) he received college credit for a month-long intensive language course in France.

Where did he develop such an interest in France and its's language? Buie said he has always loved literature and the arts. By the time he reached high school, he had become fascinated with European countries and culture because of their deep roots in the fields he loved.


Larry W. Buie

Once he decided that he wanted to go to college, he considered a degree in comparative literature, but felt that a degree in the languages would lend him more opportunities when it came to graduate school and career choices.

"My ultimate goal is to teach French on a college level," said Buie. "The languages have given me so much. I'm very interested in helping others find the joy and satisfaction in them that they have given to me."

A very determined and dedicated young man, Buie already has plans to spend a semester in Spain and to write an honors thesis in French his senior year. Then he would like to go on to graduate school and get his doctorate in French.

"The main reason I'm so thrilled about being selected for this program is that it could really help me when it comes to being accepted into graduate school," said Buie. "How much time you have actually spent in the country whose language you are studying makes a great deal of difference."

Buie was inducted into the French Honor Society at Chapel Hill on April 5 and he lives in the French House, a live-in learning program in Carmichael Dormitory on campus. He made the Dean's List last semester and currently has a 3.2 grade point average.

Though Buie definitely has the grades and determination to do well in the program abroad, he was afraid that his health might keep him from being accepted. Buie has epilepsy, and even though he hasn't had a seizure for 22 months, he had to get his doctors to send a great deal of information about his health to the program's administrators.

"I don't blame them for being very wary," Buie said. "I guess they were afraid I'd get over there and something bad would happen to me and I, or my family, would try to sue the university or something. Once they researched my medical history, I thought they would accept me."

Larry's story continues in the June issue. He will describe his problems at home and tell what Barium Springs did to help change his life.

Homecoming 1994

August 6th & 7th

Dear Alumni, families and friends:
Please join us this year for a lot of fun!

'New' gift wish list

- 15-passenger Van
- Automobiles
- Dining Room Table (seats 12)
- Washing Machines (2)
- Dryers (2)
- 2 Vacuum Cleaners
- 2 Twin Mattresses
- 2 Twin Box Springs
- Twin Bed Linens and Bedspreads
- 3 Couches
- 2 Night Stands
- 1 Large Bookcase
- Toiletries
- Towels and Washcloths
- Sports Equipment (balls, gloves, frisbees, bats, ping-pong paddles, balls & net)
- New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, Post Office Box 1, Barium Springs, N.C., 28010-0001, phone number 704/872-4157.

Slide show available

Need a 30-minute presentation, including a nine-minute slide program, at your Sunday night suppers, meetings of the Men's and Women's Church Groups, Sunday School classes, etc.? Call Reade Baker, Vice President, Financial Resources, at (704) 872-4157 to schedule a presentation.

Staff members are available to come to your church or organization, free of charge, to discuss the Home's activities and answer any questions. On-campus tours and programs are also encouraged.

You need to see this ministry in action to fully understand how your support changes the lives of children and families.

Wagner Center to celebrate 25th year

The L. C. Wagner Family and Child Development Center will be 25 years young in September 1994! A celebration is being planned for the tentative dates of Sept. 16 and 17 and we need your help!

The celebration planning committee would like to decorate the fellowship hall at Little Joe's Church with "then and now" photos of former day care children and staff; favorite memories of children and staff; and "what I'm doing now" stories. If you or your child attended the day care, please send us any such photos or memories you wish to share. Photos will be returned to you after the celebration.

Also, if you now of a family with a child who attended the day care, pass the word! If they want more information, they can contact the L.C. Wagner Family and Child Development Center at (704) 872-7351 or write to L.C. Wagner FCDC, P.O. Box 209, Barium Springs, NC 28010-0209.

As plans are made, we will be reporting on them in future editions of the *Mid-Atlantic Presbyterian*, in the Home's quarterly newsletter—*The Barium Messenger*, and through local newspapers and radio stations.

Please help us make this a fun, interesting and informative celebration. We are looking forward to comparing how day care was then to how it is now.

...Or so it seems

Earle Frazier, ACSW
President

"Some things need doing better than they've been done before. Some things just need doing. Other things don't need doing at all. Know which is which." —Author Unknown

This quote reminded me of the recent series of articles in a Charlotte paper on foster care, the last of which called for a return to the orphanages. The writer suggests that since growing up in an orphanage was so good for him, all children needing to grow up away from home would be better off in an orphanage.

If this logic holds true for everyone, I could easily say that since working mules while growing up on a farm was such a good experience for me, all people living on farms should do the same.

Earle Frazier

March of Dimes Mini-Walk

The children at the L. C. Wagner Family and Child Development Center had a mini-walk to raise money for the March of Dimes Walk America. MOD Chairpersons for the Home, Edith Harmon and Kathy Gaither, said most of the children were too small to walk in the Walk America, and this way the parents could sponsor their own children.

Thanks for the labels!

The L.C. Wagner Family and Child Development Center's Campbell Soup label campaign has been a success,thanks to many individuals and church groups who saved their labels and sent them to the Home.

After turning in their labels, the Center had enough points to buy several items for the After-School program. They ordered two science kits on light and magnetism for the Science Centers; a set of three big prisms; and two official soccer balls.

Center Director Fran Oliver said she was pleasantly surprised to find that most of the labels they received were sent by people in response to an article in the *Mid-Atlantic Presbyterian* and in the *Barium Messenger*.

"I thought we would receive the bulk of our labels from parents and staff," said Oliver. "I think it is just wonderful that the people who read about it in the paper and newsletter thought enough of us to save their labels and send them to us. It just goes to show that there are a lot of good people out there!"

IN MEMORY—IN HONOR

Barium Springs Home for Children

Donor: ______________________
Address: ______________________
____
My gift of $__________ is enclosed
I wish to: ____ Honor _____Remember
Name of Honoree or Deceased:
____
of (address)______________________
On the occasion of ______________________
Date of death (if applicable) ______________________
Survivor to notify: ______________________
Address: ______________________
____
Relationship of survivor to deceased: ______________________

Mail to: P.O. Box 1, Barium Springs, NC 28010

Presbyterian Women's Bible Study Guide–Lesson 10, June 1994

Prayers from the Bible for a Faithful Journey

By ROSAMOND C. McCARTY

Attention, please, attention! Will all the passengers waiting to board the prayer bus to spiritual maturity please proceed to the narrow gate. Repeat. Will the passengers who want to get to spiritual maturity please proceed at once to the narrow gate to board the prayer bus.

Thank you for assembling. May I introduce myself. My name is H.S. Paraclete, or you may call me Counselor or Comforter. I am your tour guide and am here to answer your questions, calm your fears, strengthen you for the journey, provide refreshment for your souls, and to give insights you may find helpful on your trip. You will be provided with two-way headsets so that I can speak to you and you can speak to me in complete privacy.

It is hoped that all of you will stay on the bus and complete your journey, but some of you will not. You may disembark at any time, but I would urge you to stay with the tour until we reach your destination. It will be well worth your time and attention.

The purpose of the trip is to study prayers of the Bible to gain insights into becoming more Christ-like or spiritually mature. Each of you has been provided with a tour guide book, and we will be consulting it frequently.

Are there any questions? Yes, sir? Where do you get a ticket for the tour? Right up the hill at the foot of the middle cross. How much do they cost? The tickets are free to the taker, but they cost the provider his life, so they aren't cheap.

Yes, Ma'am? You are right. The tickets are messy. Anything made of blood is messy and uncomfortable to handle. Yes, many do have to overcome a certain revulsion and fastidious distaste to accept the ticket. No ma'am. There is no other acceptable ticket for getting to your destination.

Sir? Yes, you are correct in your observation. There are no luggage racks on this bus. No Baggage is allowed. I'm sorry, you will have to leave all your good intentions and good works behind. It is helpful to free yourself from all preconceived ideas about prayer and spiritual maturity also, so that I can bring you fresh, new insights.

Let's begin boarding now. Please give me your name as you present your ticket.

Martha? Yes, here you are. I was expecting you on the bus your brother and sister took earlier. Oh, I see, you needed to vacuum the house after they left. Oh, yes, you will arrive at the same destination they did if you stay with the tour. this bus just takes a little longer. Incidentally, why don't you leave your knitting behind so that you can concentrate on the tour? Thank you. You may be seated.

To begin with, let me explain the principle upon which the prayer bus operates. Anyone who has a ticket may ride it, but it will be very uncomfortable to some who don't understand how it works, and as I've already mentioned, some will give up on the trip. The purpose or principle of the prayer bus is to get you, the passengers, to the place that God's will can be done in and through you, that is, to spiritual maturity. Now, that runs contrary to what some people believe. They think, by boarding the prayer bus, they will be able to manipulate god, and get Him to do what they want done. If any one has had that misunderstanding, perhaps you need to disembark now. Yes, Martha? You think you will stay a while longer although you aren't sure you like the concept. I'm glad you are honest, Martha.

That brings up another point we need to observe—total honesty before God and me. Please not Hannah and Job out your scripture windows, and turn to your tour guide—book for their stories in I Samuel and Job. The both felt that God had forgotten them or was punishing them unfairly, and they told Him so. God wants that honesty. It's the key to unlocking the secret places of the heart, and it allows Him to clean out the dark corners and let His sunshine in.

Rosamond McCarty

Yes, Martha? You want to be honest with me. You have felt unappreciated for all your hard work at holding the family together. You could have married and had children, but you chose to stay at home and take care of your younger siblings. Often you have felt imposed upon and your own needs neglected. You've been jealous of the attention Lazarus has gotten and the ease with which Mary makes friends. Martha, you do feel sorry for yourself, don't you?

While you are open and honest, let me probe a bit deeper. Please look out the window at David pouring out his heart to the Lord in confession. His prayer is also found in your tour—guide book in Psalm 32. Does your stomach often get tied in knots, as his does, and your strength seem to disappear? Do you have tension headaches, arthritis and occasional colitis? Is it possible, Martha, that your feelings of self-pity, jealousy, and bitterness are destroying your spiritually and physically? Yes, Martha, I know. That's an impertinent question, but one you need to answer honestly before you can continue on this trip. You see, Martha, part of my job is to confront you with the truth. You may accept it oar reject it, but if you reject the truth, you will have to leave the tour. Oh, Martha, I'm glad you have chosen to stay on the bus, and that you have confessed your sin of self-righteousness. You have come a long on your journey to spiritual maturity when you do that!

The free, clean feeling that you are experiencing after confession naturally leads to praise and thanksgiving to the Lord. Look through the bus windows and observe Mary, Simeon, and Isaiah as they offer up sincere praise for past, present, and future blessings from the Lord. Their stories are also in your tour guide book. Oh yes, Martha, they, too, had many heartaches in their lives, and I'm sure you can relate to that, but they knew the Lord was faithful and they could hang in there, and praise Him. If you keep your eyes fixed on the Author and finisher of our faith journey, and not on the obstacles along the path, you, too, can always, in every circumstance, praise the Lord, Martha.

Yes, I agree, that's the hard part—keeping your eyes fixed upon Jesus. Look now out your window and observe one of the sons of Korah. Listen to his songs of deliverance. These are found in the center of your tour guide book in Psa. 42 and 43. He remembers the many intimate times of fellowship he has had with the Lord, but now he feels forsaken, and he longs for a return of that closeness. He is also disturbed by the taunts of people around him who are enjoying his distress. Did you ever feel like that, Martha? Of course, you did. When the One you loved and revered failed to come immediately when Lazarus was so sick, you were hurt and confused and frightened. An then your precious brother died, and still no word from his best friend, Jesus. Oh, yes, you knew your so-called friends were talking behind your back and saying it served you right for putting your faith in that charlatan. That hurt, too, almost as much as losing Lazarus. And yet, Martha, there was that little ray of hope still there. Mary knew he would come and everything would be all right. You wanted so much to believe, and then, he did come and restored Lazarus to you! What joy! Then you could advise others, like the psalmist did, to put their hope in God.

But then, this man himself, who told you he was the resurrection and the life, he, too, died, and once again your faith stumbled and your heart failed you. But later, he was also miraculously restored to life, and your joy and faith soared. Martha, you say you are tired of the roller coaster ride of your faith and your emotions. You want to be steadfast and confident in him, and him alone. You don't want the opinions of others to sway you. You want to keep your eyes fixed on him. Look out the window now, Martha, and see Jesus praying in the garden of Gethsemane. Turn to John 17 in your tour guide book and listen to his prayer for unity for all believers in him and for his life to be lived out in them. He is praying for your protection from the evil influences of the world that cause your faith to waver. He is asking the Father for sanctification, joy, and glory for his followers. That's you, Martha, for whom he is praying. Yes, it often causes tears when you realize how much he loves you.

You still have questions, don't you, about how to get to the place of spiritual maturity where Jesus can fully live in and through you. Where you will truly be in unity with him and the Father and experience that joy of intimate fellowship.

Look out your window once again, Martha. Observe King Solomon in all his finery, standing on the bronze platform before the beautiful Temple he had built. Listen as he presents the Temple to the Lord in a prayer of dedication. His prayer is found in second Chronicles in your tour guide book. He asks that God's presence will fill the sanctuary and that the prayers offered there will be heard and answered.

Martha, with Jesus' death, resurrection, and ascension there is not further need for animal sacrifices or Temples. He comes now to dwell inthe heart of every believer. Each Christian is the Temple of his Spirit, and each believer must make a firm, clear dedication of that temple in his heart to the Lord. This must be done daily. Are you listening, Martha? Do you want to stop the roller coaster emotions? Do you want to be rid of the jealousy, bitterness, and resentments you have harbored? Do you really want to be able to praise the Lord with your whole heart and thank Him for all the circumstances of your life? Do you sincerely long to be conformed to the image of Christ and to reach spiritual maturity? If so, make that total dedication of the temple of your heart now, Martha.

The end of our journey is in view. You will soon be disembarking the prayer bus. I am glad so many of you stayed with the tour to reach your destination of Christ—likeness or spiritual maturity.

You will note that on this journey through prayers of the Bible we have seen all the various forms that prayers can take. We have seen praise and thanksgiving, confession, intercession, petition, prayers of dedication and of complaint, and we have heard Jesus pray his high priestly prayer for us. As we have looked at these prayers, you have seen yourself and your circumstances. You have allowed me, your tour guide, the Holy Spirit, to confront you and lead you into a deeper commitment to him who is both the driver of the bus and your destination. At times, that deeper commitment has been painful, but you have also tasted some of the glory that awaits you at the end of our trip, and it has all been worthwhile.

Now, as the bus is preparing to stop, would all the Marthas (and Marvins) join me in the greatest prayer ever prayed:

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen."

Rosamond McCarty is a member of Royal Oak Church in Marion, Va.

1994 Synod of the Mid-Atlantic
Women's Gathering

Christ is All ... For All

June 9-12
St. Andrews Presbyterian College
Laurinburg, N.C.

Bible Study Platform Leader
The Rev. Carol T. "Pinky" Bender
Charlotte, N.C.

Gathering Director
Hilda Williamson, Mt. Holly, N.C.

Contact your moderator for a registration form

Consultation promotes biblical literacy

NASHVILLE, Tenn.—"People in our congregations recognize Lorena Bobbitt but have no idea who Zipporah was."

That was the guest preacher's lament at a National Council of Churches-sponsored consultation here March 11-13 to address the widespread "biblical illiteracy" among North American church members.

"We believe that knowledge of the Bible stories is essential for faith," said the Rev. Wayne Weissenbueller, pastor of Bethany Lutheran Church in Englewood, Colo., preacher at the consultation's closing worship service. "But we live in a time when there's little knowledge about the scriptures."

More than 130 delegates from 17 denominations wrestled with the goal of "encouraging people to read the scriptures with deeper understanding and to live out that word in their lives."

Conferees met together for plenary presentations and a "resource fair" featuring a variety of Bible study aids and methods. Then denominational team members caucused separately to outline proposals for increasing biblical literacy in their churches.

Presbyterian participants included Carolyn Brown and Byron Wade, both from Richmond, Va.

The consultation launched a long-term ecumenical "biblical literacy project" under the auspices of the NCC's Bible Translation and Utilization and Ministries in Christian Education departments.

The Translation and Utilization office oversaw translation of the New Revised Standard Version Bible, which since 1990 has sold 4.1 million copies. Its predecessor, the Revised Standard Version, has sold 58.5 million copies since publication in 1952.

The extent of biblical illiteracy among North American church members and in the general population has been explored in various studies. Gallup, in a 1990 study, concluded that of U.S. adults age 18 and older, only one-half could name any one of the four Gospels. Just 37 percent could name all four. A higher percentage remembered where Jesus was born, but when it came to identifying who preached the Sermon on the Mount, most respondents were stumped.

"Pastors and other congregational leaders report that people no longer read the Bible and very few attend adult study groups, and that people do not relate even the concerns of the church to scripture," said the Rev. Arthur O. Van Eck, director of the Translation and Utilization office. "How can the church know its mission or being without being rooted in scripture?"

Keynoter Renita J. Weems, professor of Old Testament at Vanderbilt Divinity School, said, "The Bible provides us with the story of our faith, the foundations, the ancient memory of our faith. ... There are many devout, genuine, humble believers worldwide who have never read a page from their scriptures."

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Presbyterian journals address Re-imagining issues

With the furor over the Presbyterian Church's participation in the November Re-imagining Conference showing no signs of abating, three denominational publications are including information about the conference and the questions it raised in their current or upcoming issues.

Horizons, the magazine of Presbyterian Women, included in its March/April issue an eight-page "special section" on the conference. The section begins with a brief chronology of the conference and its aftermath. Included is a brief summary of participants' evaluation of the conference, compiled by the denomination's Research Services office.

There follow three essays: a response to charges leveled against the conference by critics, written by the Rev. Ann Young, a Presbyterian minister and pastoral psychotherapist from Little Rock, Ark., who attended the conference; a reflection on the theological issues raised by the conference written by renowned Presbyterian theologian and author, the Rev. Robert McAfee Brown of Palo Alto, Calif.; and a theme by the Rev. Eunice Poethig, director of the Congregational Ministries Division and Re-imagining participant, on the vision of the church and the world the conference attempted to articulate.

Planned last summer, *Church & Society* magazine devotes its entire May/June 1994 issue to Re-imagining. Content editor of the issue is the Rev. Karen Dimon, of DeWitt, N.Y., who was a member of the steering and program committees for the conference.

The heart of the magazine is the texts of the eight major addresses to the conference—by Mary Bednarowski, Barbara Lundblad, Rita Nakashima Brock, Ophelia Ortega, Joan Martin, Lois Wilson, Elizabeth Bettenhausen, and Mercy Oduyoye. Each address is followed by questions for reflection and discussion.

Former General Assembly moderator Thelma Adair has written an article on the context of the conference. Also included are articles on the planning and carrying out of the conference written by three of its organizers–Sally Hill, Pam Joern and Sue Seid-Martin.

The May/June issue of *Church & Society* was scheduled for publication in early May.

In its April issue, also planned well before Re-imagining came to the fore, *Presbyterian Survey* launched a series of essays on primary tenets of Presbyterian/Reformed faith entitled "What Presbyterians Believe."

Isabel Rogers, former General Assembly moderator and professor of applied Christianity at the Presbyterian School of Christian Education, writes about the doctrine of atonement. This doctrine has become a hot issue in the church as the result of a widely quoted address to the Re-imagining conference by Delores Williams.

Articles on the Trinity (another Re-imagining flash point) and eschatology (final events) will follow in the May and June issues.

—Jerry L. Van Marter
PC(USA) News Service

Ecumenical student gathering scheduled in St. Louis

College and university students from all over the United States and around the world will gather in St. Louis in late December for "Celebrate! Gathering at the Crossroads," an ecumenical Christian student gathering sponsored by nine denominations.

Conference organizers are billing the gathering as "an opportunity for college and university students to unite and celebrate a common belief in Jesus Christ and to serve the needs and concerns of the world as people of God."

Keynote speaker at the Dec. 28-Jan. 1 event is Edwina Gately, founder of Genesis House in Chicago, a place of hospitality and nurture where women involved in prostitution have an opportunity to grow in self-respect and make decisions allowing them to change their lifestyle.

The Rev. James Forbes, pastor of Riverside Church in New York City, will preach at the opening worship service. Music will be provided by Bread for the Journey, a group that specializes in global Christian music.

Among activities featured at the conference will be worship, denominational gatherings, seminars, conversations with international students and New Year's festivities.

More information is available from Linda Freeman in the Presbyterian Church's Higher Education and Student Ministries office in Charlotte, N.C. Phone (704) 588-2182.

—*Jerry L. Van Marter*

Many Christians killed in Rwanda

According to a report from the World Council of Churches in Geneva, many Christians have been among those slaughtered in Rwanda. Others being wiped out are people involved with one of the political parties who are against a dictatorship, and some journalists.

Among the church leaders targeted were Tutsi and Hutu moderate priests and nuns. As of mid-April, it was estimated that over 100 priests and nuns had been killed. The Jesuits suffered the greatest because they have sheltered refugees. In one of their centers in Kigali, four priests and 13 others were hacked to death.

A refugee worker known to the ecumenical community and who attended a recent gathering in Ethiopia concerning refugees is Mrs. Esther Mujawayo. She and her baby were killed, according to information from Geneva.

The incident happened when the Rev. Michel Twagirayesu, president of the Presbyterian Church of Rwanda and of the Christian Council there was in the western part of the country attending the national synod of his church. He has been cut off from the city. The general secretary of the Rwanda Presbyterian Church, the Rev. Leonidas Ntibimenyahjas, apparently fled his residence. Attempts to reach him were unsuccessful.

The Presbyterian Church (U.S.A.) works in partnership with the Presbyterian Church of Rwanda, but had received no word by April 11 of events there. No mission workers from the States are there at this time. The Hunger Office has supported a program to distribute food through church schools and that office had not heard from the person in charge of that program.

—*Marj Carpenter, Mission Interpreter*

Church coming alive in Albania

In 1939, as Hitler marched across Europe, the last missionary ejected from Albania was Presbyterian Ed Jacques, now in his 90s and living in Maine.

Jacques never gave up on the dream of the church returning to Albania. When he came back to the United States he passed on his love for Albania and the church there to many others, including the Rev. Arthur Beals, who is pastor of mission and stewardship at University Presbyterian Church in Seattle.

Now, more than 50 years after the Presbyterian Church's departure, University Church has formed a partnership with the Worldwide Ministries Division in Louisville to try and restore the church's missionary presence in Albania.

Six mission workers have gone to Albania. They are serving in cooperation with the Orthodox Church there, which has kept Christianity alive in the country since World War II.

Churches, church-sponsored schools and other projects are bringing the church back to life in Albania at a rapid rate. Jacques has been able to return for several visits in recent years.

The story of a revitalized church in Albania is proof again that once the seeds of Christianity are planted in a place, they are never lost. —*Marj Carpenter, Mission Interpreter*

Housing/homeless network formed

A national network of Presbyterian individuals, congregations and organizations involved in housing ministries and ministries with homeless people has been formed. The network will provide periodic mailings, information about available resources and technical assistance, educational material, ministry models, and advocacy for housing ministries and ministries with homeless people.

The network will be coordinated by the PC(USA) Urban Ministry Office. For more information contact the Rev. Phil Tom, Urban Ministry Office coordinator, 100 Witherspoon St., Louisville, KY 40202-1396 or phone (502) 569-5845.

Camping, conference centers featured

The May issue of *Presbyterian Survey* will feature a favorite summer activity. In *"Is this Heaven?" "No, This is is Presbyterian Camping"* authors Linda and Peter Surgenor reveal why attending a church camp or conference can be a life-changing experience. Linda is president of Presbyterian Church Camp and Conference Associates. Peter is director of Camp Crestfield near Slippery Rock, Pa..

Also, William E. Phipps, a professor of religion and philosophy at Davis & Elkins College, writes on *The Triune God*, the second in a series of articles on "What Presbyterians Believe."

Publishing corporation loss lower

The fledgling Presbyterian Publishing Corporation's (PPC) board of directors learned at its March 7-8 meeting here that the corporation's operating loss for 1993 was less than the $1.2 million projected just two months ago and may end up under $1 million when the year-end figures are complete. Board chair Price Gwynn of Charlotte, N.C., expressed delight at the budget news, "especially considering the net cost of $800,000 for downsizing last year."

Who's receiving this page

Persons in the following presbyteries should be receiving this back page this month: Baltimore, Eastern Virginia, National Capital, New Hope, Peaks, and Salem. Baltimore Presbytery is scheduled to recontinue its back page with the July/August issue. Salem Presbytery readers will have their own news page in the June issue.

New Hope Presbytery News – see page 8

Mid-Atlantic Presbyterian

For address changes send mailing label to address on page 2.
Allow 6-8 weeks for changes to take effect.

June 1994 Vol. LX, Number 5 Richmond, Virginia

Restructuring plan goes to Assembly

The 140 Synod Assembly commissioners who gather June 23-25 at Davidson College will receive a restructuring plan which would redirect the synod's mission emphases.

Commissioners will be divided into eight committees. The Synod Mission Committee, to be chaired by the Rev. Samuel Rutland of Coastal Carolina Presbytery, will review the new mission plan.

Other committees will review the synod's work with institutions, finance, educational ministries, partnerships, racial ethnic/ecumenical/social justice ministries, conferences/camps, and related groups.

New mission plan

Racial ethnic and social justice ministries will be the synod's primary mission programs under the recommended plan. Communication, partnerships with presbyteries, and campus ministries will also remain synod functions.

For campus ministries it is a temporary placement. The long-range goal is to transfer oversight of the synod's 42 campus ministries to presbyteries or coalitions of presbyteries.

Other current synod-based program areas—conference centers, counseling centers, colleges, child and youth care agencies, ecumenical relations, and older adult care agencies—are the subject of consultations which will recommend where they will relate to the church.

Under the proposed design, there will be no Synod Council. All decisions will be made by a 96-member Synod Assembly which will have two sessions each year.

Based on communicant membership, each of the 13 presbyteries will have between six and 12 commissioners, equally divided between ministers and elders. Commissioners will serve three-year terms.

The moderator and vice moderator will be elected from the commissioners.

Each presbytery will also have one youth advisory delegate.

The 96 commissioners will be divided up for service on one of six standing committees. The Racial Ethnic Ministries and Administration & Coordination standing committees will have 22 members each. Partnership, Communication, Campus Ministry, and Justice and Mercy will each have 13 members. (see diagram on page 3.)

A special Transitional Committee of five persons elected by the current council will work to aid the transition process to the new structure.

The restructured synod will have three professional staff members and nine technical/support personnel.

The professional staff includes an executive/stated clerk, an associate executive for finance/treasurer, and an associate executive for racial ethnic/justice ministries.

The technical support staff includes work in partnerships, print media, data base/network, accounting, older adult ministries, and administrative assistant to the executive.

The plan presupposes that many programs now carried out and staffed at the synod level will be supported and staffed at the presbytery level.

Moderator's election

Departing from tradition, the Nominating Committee is recommending that the Synod Assembly re-elect the Rev. Joe Steele and the Rev. Beverly Bullock as moderator and vice moderator, respectively.

The committee stated that Bullock, a minister from Colonial Heights, Va., would be available to be elected moderator of the new Synod Assembly which would first meet in 1995.

All council and committee members will also remain in their positions during 1994.

NATIONAL CONGRESS
ANC

Princeton Theological Seminary students and South African citizens Annari Griesel and Bobby Musengwa talk before going to vote.

Photo by Kryshn Granberg, PTS Photo Services

Seminary students celebrate S. Africa's first open election

PRINCETON, N.J.—Because they are black or colored, Bobby Musengwa, Malcolm Damon and D.J. Matshiga had never voted in a South African election. Recently, however, they joined millions of their fellow countrymen and women an ocean away as they cast ballots in the historic election of Nelson Mandela.

The three South Africans, students at Princeton Theological Seminary, traveled to New York City with two white South African classmates and a professor to vote at the United Nations.

"It was an overwhelming feeling to vote," said Musengwa, a black native of Pretoria who has been in the United States studying since 1987. "As a student at home I had participated in our demands for equality. Some of my friends were killed or arrested in the violence. I held them in my mind as I dropped the ballot in the box."

Damon, classified as colored in his homeland, also had mixed feelings. He was glad for the opportunity to share in his nation's moment on the international stage, but he also remembered those who had given their lives in the struggle.

"It made a difference to me that my classmates and I traveled together to New York to vote. We are a community of all races. We were experiencing the same feelings. We understood each other. I was not lonely even though I was thousands of miles away from my family voting at home," he said.

In an ironic note, Damon explained that when he voted he had to show his identity card. That same card, which he has had for 20 years, is the "dompass" or passport used for years by whites to identify blacks and regulate their movement in South Africa.

Annari Griesel and Marietjie Odendaal, both Ph.D. students at the seminary, voted as well but not for the first time. They are white South

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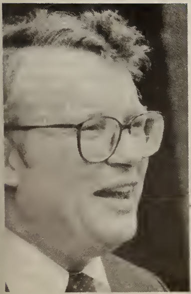

Louis B. Weeks

Weeks called as president of Union Seminary–Va.

RICHMOND, Va.—Louis B. Weeks has been called as the sixth president of Union Theological Seminary in Virginia.

The seminary's board of trustees elected Weeks on May 17. He will succeed T. Hartley Hall IV, who is retiring this July 1 after serving 13 years.

Weeks comes to Union from Louisville Theological Seminary where he was the Paul Tudor Jones Professor of Church History. He served as dean of the seminary from 1982 to 1993.

Weeks is well known as a leading scholar in theology, American church history, and the Presbyterian Church in contemporary America. He served as editor of *The Presbyterian Presence: The Twentieth Century Experience*, a seven-volume work published between 1990 and 1992.

Weeks holds a doctorate in philosophy from Duke University. He graduated from Union in 1967 and also holds a bachelor's degree from Princeton University.

PC(USA) seeks aid for Rwanda

By ALEXA SMITH
PC(USA) News Service

LOUISVILLE, Ky.—Three appeals on behalf of Rwanda have been made in recent weeks by the Presbyterian Church (U.S.A.), according to Jon Chapman, area coordinator for East Africa.

The denomination has:

- provided $5,000 One Great Hour of Sharing money for a World Council of Churches and All Africa Conference of Churches on-the-ground assessment team working now, whose task includes locating church leaders and $25,000 more for crisis relief;
- established a Rwanda Crisis Response (account number #9-2000112) for relief efforts, with a goal of $250,000; and
- sent six recommendations toward re-establishing and maintaining peace to President Bill Clinton and other international officials.

The four-person assessment team is now visiting refugee camps in Burundi, Tanzania, Uganda and Zaire, with the intention of entering Rwanda as soon as possible, according to Susan Ryan, associate for refugee services.

"They are still assessing what are the most helpful things," Chapman said, citing both assistance with refugees and the possibility of church mediation to end the violence.

Currently the whereabouts of the Rev. Michel Twagirayesu, president of the Presbyterian Church in Rwanda and of the Protestant Council of Rwanda, are unknown, Ryan said. Chapman said there is an unconfirmed report that Twagirayesu is still alive.

The Presbyterian and Anglican churches are the largest Protestant denominations in the country.

Long-term effort

"We are in it for the long-term response ... a long-term process of healing trauma, (what is not) on the government or United Nations' plates," Ryan told the Presbyterian News Service in an interview, citing the church presence there as providing trauma counseling for survivors of violence and reintegration counseling for the displaced.

She described that work as "a compassionate, Christ-based response where we are dealing with people's emotional healing and pain."

The letter to government officials—dated May 3—calls for an international response to mounting death in Rwanda, including the establishment of

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Avoid 'small potatoes'

By RICHARD L. MORGAN

As one gets older (and the days do grow short when you reach September), memories from earlier times return with amazing clarity. That is some consolation for the loss of short term memory. Simone deBeauvoir suggests that the old treasure childhood memories because "for a fleeting moment they give us back a boundless future."

One memory that returns from teenage years is the only time I ever worked on a farm. Potatoes were the chief money crop and at harvest time there was always demand for more workers in the field. From the crack of dawn to sundown I followed the assigned rows as the August sun bore unmercifully on my aching back.

Working for a few dollars a day under the broiling sun was a difficult but endurable task. What really made it unbearable was an old man who walked behind us with a cane, poking into the dead weeds and into the sides of the furrow.

Stirring up some obscure little potato he would gleefully exclaim,"Look at the one you missed! You ought to be more careful." He seemed so concerned about those little potatoes that he never saw the row upon row of overflowing sacks of potatoes we had not missed. All he seemed to think about was small potatoes.

All of us have without us the *small potato complex.* We are so prone to look for small potatoes in the other person's row that we fail to see the abundant harvest. We get embroiled in some event and overact with disdain, rather than celebrating the good already harvested.

Richard Morgan

Jesus put it clearly, "We pick out splinters in others eyes when there are logs in our own."

The accusers of Jesus lived in such a small potato patch that they never did comprehend the vastness of His kingdom. "Can anything good come out of Nazareth?" they asked. They were men with such closed minds who only made so much dust while digging out potatoes in other people's rows.

In every age of Christian history we have the small potato experts. They create frustrating havoc over situations that tend to sidetrack the church from Christ's mission. "Go ... make disciples ... baptize ... teach." Those words *remain* the main business of the church.

How often we have heard someone say,"Them's small potatoes." Perhaps. But it is the small potatoes, the little foxes, that spoil the vine. No wonder Paul warned us *not* "to have an unhealthy interest in controversies and arguments that result in envy, quarreling, malicious talk, evil suspicions and constant friction." (I Timothy 6:5,6 NIV). Sounds incredibly familiar!

Isn't it time to cease from poking into dead weeds for small potatoes and to start celebrating the harvest? One blessing of growing older is being less critical and more considerate of those whose views differ from mine. Can we really *reimagine* being the body of Christ, encouraging dimly burning wicks and bruised reeds? Or is that not what Christ intended?

Dr. Richard L. Morgan of Lenoir, N.C., is a retired Presbyterian minister, interim pastor, and author of several books on aging. His next, "Meditations for the Sick and Their Caregivers," will be published by Upper Room Press next fall.

COMMENTARY

Just try to make a joyful sound

By ARTHUR E. SANZERBACH

After 38,160 days on this beautiful planet, I am convinced that there are more good people than evil people in this world. The bad people just get most of the publicity.

As Albert Schweitzer put it, "However concerned I was at the problems of the world I never let myself get lost in brooding over it." I believe that one person can make a difference—as Mother Teresa and Martin Luther King Jr.did—and as you and I can.

As John Quincy Adams said, "I am fine, but the house I live in is becoming a bit dilapidated." To keep young in body, mind, and soul, I do my exercises each morning, take a 2,640-foot walk each day, read the Sunday *New York Times,* the *Roanoke Times And World News,* the *National Geographic, Newsweek,* and many biographies of famous people. I perform such household chores as taking out the garbage, picking up the mail, feeding the birds, vacuuming rugs when unavoidable, wiping the dishes except when I play the piano in exchange for this chore, which I do most days after each meal.

My happiness comes from my loving wife, only 80 years old, my family, friends like you all, and Vitamins B,C, and E, and living in the good old U.S.A. I wouldn't want to live in any other country, even though I am critical of the U.S.A. at times.

At 91, I realize the first 80 years were the hardest, and that now I am slowly but surely reaching maturity. I try not to let the clock and the calendar determine my actual age. As Satchel Paige said, "Don't look back. They might be gaining on you." So I don't let it worry me that they are making the stairways steeper, curbstones higher, and that the pickup trucks ride my car bumper.

Arthur E. Sanzerbach

As the days go by, I find time to think, play, read the Good Book, pray, love, be friendly, and meditate. God gives me 1,440 minutes each day to do as I wish, and I feel I should spend some of it with my Maker and Sustainer.

Some rewarding activities include attending worship and Sunday School at the Blacksburg Presbyterian Church, being a part of its Peace, Justice and Global Mission Committee, and a part of the Coalition for Justice in Central America, The Coalition for Community, and serving on the New River Sentencing, Inc. Board of Directors (*my last of a three-year term*), being Co-chaplain of the AARP, attending plays, concerts and other events on Tech campus and around town. Interspersed among all these pursuits I still find time to continue editing my autobiography entitled *An Ordinary Man*.

I approach the year 2000 A.D. with confidence, hope and love (*after all, my driver's license was just renewed to the year 1995*), and just try to make a joyful sound!

Arthur Ernst Sanzenbach is a member of the Blacksburg (Va.) Church. He wrote this article for a church retreat.

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A Presbyterian Church (U.S.A.) Top Ten List

Editor's Note—This is another in the series of guest columns on "What It Means to Me to be a Presbyterian." Beverly Bullock, synod's vice moderator, has compiled the following list (with apologies to David Letterman).

By BEVERLY BULLOCK

Belonging to a denomination that is reformed and always reforming, here is my "Top Ten List" concerning what it means to me to be a Presbyterian.

10. Because I am an African-American female Minister of the Word and Sacraments, the assumption that I am a graduate of the Interdenominational Theological Center (Johnson C. Smith Seminary).
9. During the Lord's Prayer, saying debts and debtors instead of trespasses and trespassers.
8. Hearing too often, "I don't like women ministers, but I like you."
7. Being ecumenical and interfaith in outreach.
6. When seeking ultimate guidance—to pick up and read the *Holy Bible* instead of the *Book of Order*.
5. Being nobody's "good little African-American" and nobody's "good little girl."
4. Being held suspect by my brothers and sisters in "Black Denominations" for belonging to a predominantly "White" one.
3. Explaining for the zillionth time, "Yes, clergy couples are biblically based."
2. Having a long and personal talk with John Calvin and Martin Luther.

And the number one reason is ...

1. Knowing who I am and whose I am.

Beverly Bullock

A member of the Presbytery of the James, the Rev. Beverly Sherrill Bullock is in "specialized ministries" which include the victims of sexual assault, domestic violence and clergy sexual misconduct. Her past ministries have included parish ministry, campus ministry and volunteer hospital chaplaincy. She is married to the Rev. Sylvester H. Bullock and they are the proud parents of Carrie Louise and Sylvia Sherrill Bullock.

Reader's comment

Change is necessary

I write this letter ... as one who has been a Presbyterian for 54 years and a pastor for 25 of those years. I write as one who is deeply saddened, stricken with sorrow, by the hundreds, perhaps even thousands of my brothers and sisters in Christ, who so easily fall into a frozen conformity and lock step in judging and condemning the staff in our denomination. ...

During my lifetime, practically every major institution in our culture has changed so that today it is hardly recognizable. ... The church ... has been slow in getting the message that a new day demands new and radical adjustments.

Change is natural to all life and to all institutions. Sadly, some in the church are so threatened by change that they become rigid and judgmental of others who are in the least way different. ...

I love the Presbyterian Church for

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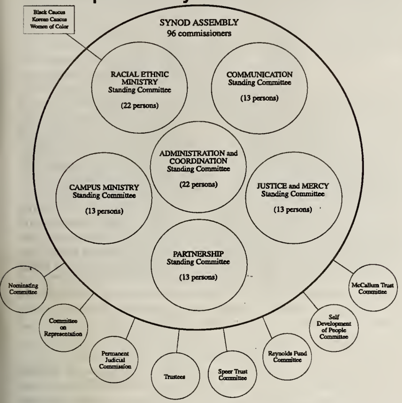
Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Proposed Synod Structure


Black Caucus
Korean Caucus
Women of Color
SYNOD ASSEMBLY
96 commissioners
RACIAL ETHNIC MINISTRY Standing Committee
(22 persons)
COMMUNICATION Standing Committee
(13 persons)
ADMINISTRATION and COORDINATION Standing Committee
(22 persons)
CAMPUS MINISTRY Standing Committee
(13 persons)
JUSTICE and MERCY Standing Committee
(13 persons)
PARTNERSHIP Standing Committee
(13 persons)
Nominating Committee
Committee on Representation
Permanent Judicial Commission
Trustees
Speer Trust Committee
Reynolds Fund Committee
Self Development of People Committee
McCallum Trust Committee

Renewed calls, budget going to Assembly

In addition to the restructuring plan, the 208th Synod Assembly will have numerous other business to consider.

The assembly will receive the Synod Council's recommendation that the calls of Synod Executive Carroll D. Jenkins and Associate Executive for Finance/Treasurer Joseph L. Pickard be renewed for indefinite terms "in view of the ongoing changes in the Synod."

Previously both had been called for six-year terms, which they are completing this year.

The council also is recommending new position descriptions for the these positions, plus one for the new Associate Executive for Racial Ethnic and Justice Ministries. This position will be added if the new synod structure is approved.

Also coming from council will be a proposed 1995 Mission and Program budget of $1,644,757 and a Governance budget of $879,969.

The mission and program budget will be decreased about $13,200 from 1994. Staff expenses will be down $59,000, but almost $46,000 is added for contingency expenses.

The governance budget will be the same overall as in 1994, but there are some internal changes. With the expected savings of having fewer meetings, that portion of the budget has been reduced by $59,400 to $245,000.

Like the mission budget, $48,600 has been alloted for contingencies during the transition to a new structure and staffing. Also, administration costs are up $10,800 from 1994.

The proposed per capita from presbyteries to the Synod for 1995 will remain $2.55.

A major factor in the decision to restructure the Synod is the continuing decline in mission proceeds being forwarded to synod from the presbyteries.

During the May 6-7 Synod Council meeting, Finance Committee Chair Fred Ward said that Mission and Program receipts from the presbyteries were down by 34 percent for the first quarter of 1994.

As a result, the Synod had to use funds from its cash reserve early this year to manage the cash flow.

One possible reason is reaction to the Re-imagining Conference of last November. Council member Patricia Wood said that half of the churches which have officially protested the denomination's involvement in the event are within this Synod.

Massanetta Springs, the synod-owned conference center at Harrisonburg, Va., will again become an independent corporation if a task force's recommendation is approved by the Synod Assembly.

The task force, which has been studying the future of the conference center, recommended–and the council approved–letting Massanetta Springs move toward incorporation by Jan. 1, 1995.

Under the proposal, the Synod would still own the conference center and elect the board of trustees. The conference center's trustees would have control of its funds and assets, but would not be able to buy or sell real estate without Synod approval.

The council approved similar task force plans for Chesapeake Center and the Career and Personal Counseling Centers in Laurinburg and Charlotte, N.C.

Several presbyteries are scheduled to hold a consultation regarding a possible coalition that would support Chesapeake Center, which is located in Port Deposit,Md.

It is recommended that the counseling center's board of trustees be given policy-making powers. Also, it is recommended that a coalition of presbyteries take over financial support and election of trustees by Dec. 31, 1995.

Church is important in South Africa's new future

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Africans.

Odendaal remembered the last time she voted—in the referendum on whether or not to begin negotiations between the government and the ANC for a new South Africa. "At that time I felt it was crazy to be voting on behalf of other people," she said. "It didn't seem right. This time I voted with my countrymen and women and I voted with a prayer and a hope that this will be the beginning of a good thing for my country."

Griesel spoke succinctly of the significance of the historical moment: "Apartheid is dead. Democracy is here. We have a new South Africa."

She, too, recalled voting in 1991 when De Klerk was elected. "So much has changed in only a few years," she said. "When I voted for De Klerk then I hoped and believed he would work toward something new."

All of the students missed being home for the election.

"Part of me was crying," said Griesel. "I wanted to be part of the conversations and the celebrations at home. But on the other hand, I could stand outside a bit and look with a different eye. I could watch television and see the people standing patiently for blocks and blocks to vote and be proud of my country. It was very peaceful. There was no violence. For that I thank God.

The Princeton professor who accompanied the group to the United Nations was J. Wentzel Van Huyssteen, who grew up in a black South African church although he is white.

For him, the journey to New York to vote was especially poignant because every segment of the South African population was represented in the small group. "We were a little microcosm, driving in our two cars, voting together, and then going out for lunch and celebrating together," he said. "I cannot put into words what it was like to share these events at this unique time in our history. It was hard for us to leave each other that day."

The group had no illusions about South Africa's future.

"We have taken the solving of our problems as a nation into our own hands," said Van Huyssteen. "Making this new nation with such a complex history will be hard, ...but I am hopeful that we can do this without violence and be an example for the world."

"The imbalance of power will not be redressed overnight, but the new dispensation has dawned," said Matshiga, who returned to South Africa after graduating on May 27.

A Baptist minister, he believes the Christian churches of South Africa must be part of the building process. "Our churches must help with education, must help assure the freedom of religion that is part of the new construction."

The other students agreed on the importance of the churches' role.

Many South Africans are spiritually inclined ... we are a spiritual nation," said Musengwa, a member of the Presbyterian Church in South Africa. "We South Africans know a lot about hope. We hoped all through the state of emergency, through the violence. We hoped for Mandela's release and it happened. We believed in what we could not see with our eyes. That is essentially the Christian message."

The South African students also had a message for the United States. "In a way, we have reached equality between blacks and whites quicker in South Africa than you have in America," said Matshiga. "Unlike here, blacks are in the majority there. I'm not sure you are as open about your differences as we are."

Damon added a thought for Americans who don't vote.

"You must never take the right to vote for granted," he said. "People die for that right."

Aid going to strife-torn Rwanda

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safe havens for citizens unable to cross a border and peace corridors allowing delivery of humanitarian aid. It also recommends the UN seek contact with the Rwandan government and the Rwandan Patriotic Front leaders to establish order, "with UN forces remaining in place until peace is assured."

Citing recent debate arguing that intervention in Rwanda is not in the strategic interest of the United States, Ryan said, "(That is) strategic interest as defined as business, as a market for arms or as oil. ... It is in our interest to help. The protection of innocent life has to be an interest for us."

Church World Service (CWS) figures indicate that more than 250,000 refugees have fled to Tanzania, with another 50,000 expected to follow. More than 8,000 people have crossed the border from Rwanda into Zaire and approximately 6,000 into Uganda.

Change is necessary

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its clear presentation of the Gospel and its respect for diversity. I believe that different is beautiful, that God is the author of diversity. I applaud those who sought a new and fresh way to image our faith. ...

I hope Presbyterians still believe that "God alone is Lord of the conscience." I would hope that we might put a moratorium on mean-spirited judgment and hatred. It is a time for humility, for tolerance, for loving-kindness. ...

... Faith must be willing to press forward, nakedly trusting the Lord of history. If you make some mistakes, so be it. A mistake is a sign that at least someone tried to do something. Thank you for trying. Thank you for risking.

I, for one, am glad to hear people speaking of their "experience" of God. These people are kin to Albert Schweitzer, who wrote of the Christ, "and in their own experience they shall know who he is."

As we approach the beginning of the third millennium of Christianity, the very message and mission of the Gospel demand reformulation and reenfleshment. Moving into that new day, God needs new men and women with a new vision and a new trust in the Lord of not only yesterday, but of today, tomorrow and forever.

Robert M. Close Jr.
Annandale, Va.

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At Montreat and in Colorado

Summer family conferences scheduled

Montreat Conference Center and the Presbyterian Mariners have announced plans for their 1994 family conferences.

The Family Conference at Montreat (N.C.) Conference Center will explore the topic *Christians Raising Children: Help with the Tough Issues*.

To be held July 5-9, the event is an opportunity for parents to learn how to guide their children to make choices that are consistent with their beliefs and values.

Donna Sinclair and Yvonne Stewart, editors of children's materials for the United Church of Canada and authors of *Christian Parenting: Raising Children in the Real World*, will lead the conference. They will guide the search for practical help with issues such as materialism, competition, sexuality, and self-esteem.

Recreation and family time together are important parts of the conference. Afternoons are unscheduled so families will have time to be together. The Montreat Child Care and Clubs Program are included in the program fee.

Glenn and Evelyn Bannerman will lead an hour of family recreation and worship each evening.

The conference extends a special welcome and support for families who have children with special needs.

The program fee is $181 per family. It does not include housing reservation, however, there are a variety of housing options available in Montreat and the surrounding area.

For more information on housing or registration, contact the conference center at P.O. Box 969, Montreat, NC 28757, (800) 572-2257.

Mariner's conference

The Presbyterian Mariners will hold their Family Conference July 31-Aug. 4 at the University of Northern Colorado in Greeley.

Family: Where the Generations Meet will be the theme.

Dr. Joe Leonard, a staff member of the Commission on Family Ministries and Human Sexuality of the National Council of Churches, will be the principal speaker.

The newly elected moderator of the PC(USA) has also been invited to address the conference.

For more information, write to Presbyterian Mariners, 3704 N. Belt West, Belleville, IL 62223, or phone (618) 234-1662.

Presbyterian Mariners is a family ministry of the PC(USA) based in local congregations. The organization's annual meeting is held concurrently with the Family Conference.

Zuni Center to host two summer events

ZUNI, Va.—Zuni Presbyterian Center has scheduled two public events for the summer.

Zuni's **Fifth Annual Auction** will be held June 11. A large assortment of furniture, gift certificates, accommodations at motels, appliances, and more will be offered for bidding.

The auction starts at 10 a.m.

All items are donated and the proceeds go to help fund the center's operating cost.

Zuni's **20th Annual Day in the Country** will be held July 23.

At 11 a.m., the Zuni guest lodge will be named The Jerry M. Newbold Jr. Guest Lodge in honor of the former executive director of Presbyterian Home and Family Services, Inc., Zuni's parent agency.

Country music performer Bill Wilkerson Jr. will perform later in the day. Last year his recording of "You're My One and Only You" was number one on several polls.

Other entertainment will include the Carolina Girl Fiddlers, clowns, mule wagon rides, hay rides, greasy pig races, fishing, swimming, and bingo. The activities will last until 3 p.m.

Produce, plants and—of course—peanuts will be sold, along with other food.

Zuni Presbyterian Center is a residential employment center for more than 50 young, mentally retarded adults. For information call Robert Bishop, director of the Mental Retardation Division of Presbyterian Home and Family Services, Inc., at (804) 242-6131.

Massanetta Springs
Conference Center for the Synod of the Mid-Atlantic, PC(USA)

71st Annual Bible Conference
and Church Music Workshop
July 31-Aug. 6

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Rosalind Banbury-Hamm
Linda McKinish Bridges
Ernest T. Campbell
Anthony Campolo
Robert L. Hock
James Logan
D. P. "Pat" McGeachy
Douglas Oldenburg

Bible Study Leader
Thomas G. Long
"Living God's New Righteousness: A Study of the Gospel of Matthew"

Church Music Workshop Clinicians

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(703) 434-3829

C. H. Hinnant III, Mrs. Nora Grenfell, and Edwin E. Gatewood Jr. break bround for expansion of the health center at Westminster-Canterbury-Blue Ridge.

W-C Blue Ridge breaks ground for expansion of health center

CHARLOTTESVILLE, Va.—Westminster-Canterbury of the Blue Ridge broke ground recently for a 32-unit expansion of the Health Center, according to C. H. Hinnant III, president and chief executive officer.

The addition includes 12 assisted living/memory impaired units. It has been designed to provide residents needing these services with a homelike environment, Hinnant said.

This is the first facility at a Charlottesville retirement community specifically designed for the needs of those with memory impairment.

Hinnant said Westminster-Canterbury is using a "household design" concept that allows residents to maintain their independence.

"We want our residents to have the privacy of home yet the security of a thoughtfully designed care facility," he said. "This is being achieved through an innovative design that promotes interdependence between staff and the residents. It has been carefully planned to help Westminster-Canterbury staff meet the varying needs of residents in the early states of memory impairment. The design places the resident rooms around and in view of a living and service area thus promoting individual decision making while boosting staff efficiency."

The project is scheduled for completion in February, 1995.

Westminster-Canterbury of the Blue Ridge is a life care retirement community operating under guidelines of the Episcopal and Presbyterian churches of Virginia.

North Carolina Council of Churches calls for defense spending cuts

RALEIGH, N.C.—The House of Delegates of the North Carolina Council of Churches (NCCC) has adopted a policy statement that calls for cutbacks in military spending and increased investment in domestic programs.

The statement said that while there have been some cutbacks in military spending, they have been disappointingly modest. It argues that in 1994 the U.S. will spend more on its military than it did in 1980 at the height of the Cold War.

The consequence, according to the statement, is a continuing scarcity of funds that are urgently needed for health care, job training, job creation, child development and crime prevention.

"Our nation is in danger of missing a propitious opportunity to make a shift in national priorities away from swords and spears to ploughshares and pruning hooks," the statement concluded.

Collins Kilburn, the NCCC's executive director, said "It is really appalling that we are allowing ourselves to be locked into this Cold War level of spending. We need a strong military, but we don't need to act as though we are still in an arms race with a nuclear superpower. And we need revenue. All of the progressive proposals coming from the Clinton Administration are stymied for lack of funds."

The North Carolina Council of Churches is comprised of 25 denominational bodies, including the Synod of the Mid-Atlantic of the Presbyterian Church (U.S.A.), and five individual congregations. The House of Delegates, the NCCC's governing body, is made up of representatives from the member bodies.

Peacemaking worker dies

WILMINGTON, Del.—Betty Buerrmann, who for many years was active in the synod (and the former Piedmont Synod), especially in peacemaking efforts, died May 15.

Memorial services were held May 20 at Westminster Church here, where she was a member.

Employment Opportunities

President/Chief Executive Officer
Barium Springs for Children

Barium Springs Home for Children, located at Barium Springs, N.C., in the Piedmont Section (40 miles north of Charlotte), is a a non-profit family service agency related to the Presbyterian Church (U.S.A.). In existence for 104 years, thehome's ministry includes the providing of specialized residential services for pre-adolescents and adolescents and their families, accompanied by a correlated Preparation-for-Adult Living program. Thehome also operates a full-to-capacity model day care center onsite.

The current President plans to retire in May 1995, following 19 years of caring service at BSHC. The position will begin on June 1, 1995.

The Board of Regents seeks qualified applicants who have a Master's Degree and/or five years of related experience in institutional administration, financial development and child-caring. Salary is negotiable and commensurate with experience.

Send resume and related references by Aug. 15 to: Mr. Randy Shaw, P.O. Box 472023, Charlotte, NC 28247-2023. EOE.

Friendly and family-oriented 700-member congregation in Northern Virginia suburbs seeks applicants for two half-time positions.

Youth Director

Energetic, well-organized individual to coordinate active junior and senior high programs (25-30 youth). Must be knowledgeable in Presbyterian tradition. Degree desired, musical inclination helpful.

DCE

To coordinate ongoing educational programs for infants through adults. Must be knowledgeable in Presbyterian and Reformed Tradition. Degree desired.

Send resume or PIF to Greg Suess (for Youth Director) or Mary Helmantoler (for DCE), Grace Presbyterian Church, 7434 Bath St., Springfield, VA 22150.

CAMPUS NOTES

Colleges, seminaries hold commencement programs

Colleges and seminaries in and around the synod have provided the following information regarding their commencement and baccalaureate services marking the end of the academic year.

Lees-McCrae College: May 14; *Baccalaureate*–W. Ned Hollandsworth, trustee and pastor of First Church, Morristown, Tenn.; *Commencement*–Paul Dietzel, trustee, college coach, educator and inspirational speaker.

Montreat-Anderson College: May 14; *Commencement*–Dr. Anderson Spickard, professor of medicine and national program director of Fighting Back, a community drug prevention program; special music by M-AC alumnus George Darden, assistant conductor and pianist with the Metropolitan Opera.

Princeton Theological Seminary: May 16; *Commencement*–The Rev. Joyce C. Tucker, coordinator of theological education for the PC(USA).

St. Andrews College: May 7; *Baccalaureate*–The Rev. Jerold D. Shetler, trustee and pastor of First Church of Greensboro; *Commencement*–Andrew A. Goodman, graduating English major from Richmond, Va., and Dr. Thomas E. Williams, chair of the history department.

Union Theological Seminary in Virginia: May 29; *Commencement*–The Rev. Agnes Norfleet, pastor of North Decatur Church in Atlanta, Ga. and a 1986 Union Seminary graduate.

'Angus' Brown receives award

RICHMOND—Angus T. ("A.T.") Brown received the 1994 Presbyterian School of Christian Education Trustees' Distinguished Alumni/ae Award during the school's Alumni/ae Weekend luncheon on April 16.

A 1960 alumnus, Brown has served the church as a designer, developer, and leader of church camp and conference ministries. He was the founding director of Camp Glenkirk in Gainesville, Va. (the camp and conference center of the National Capital Presbytery), and Camp Cedarkirk in Lithia, Fla. He retired from Camp Cedarkirk in 1990.

Presbyterian School of Christian Education (PSCE) board member and alumna Dr. Louise H. Farrior said during the award presentation, "A.T. and [his wife] Doris trained their staff to seize every opportunity to show a child the beauty of nature and the beauty of friendship. Many of us came to know more deeply the friendship of Jesus Christ through their witness."

When accepting his award, Brown stressed the importance of camp and conference center ministries to the church. He challenged those present at the luncheon to keep a watchful eye over the Presbyterian Church (U.S.A.), and see that its camp and conference centers are well maintained, staffed and supported.

The PSCE Trustees' Distinguished Alumni/ae Award is presented each year to a graduate of the School in recognition and celebration of a life that has been a testimony to the ministry of Christian education in the world.

Church helped Queen's graduate

Poon Eve, who moved to the United States when she was 11, was one of 247 students who graduated from Queens College in Charlotte in April. This was thanks to about 175 families who attend Sardis Church.

Those families helped sponsor her and her family when she arrived in 1982. She still recalls her first automobile ride. She thought the trees and flowers were moving and that she was sitting still. She graduated later from West Charlotte High School and studied nursing two years at Central Piedmont Community College and did well. But when she wanted to transfer to Queens College, her finances came up short.

That's when families at Sardis Church stepped forward and sent her through college. She is planning to eventually become a nurse- anesthetist. Sardis held a reception so that her friends and supporters could come and visit her.

St. Andrews honors SalmonCampbell

LAURINBURG, Va.—Dr. Joan SalmonCampbell, pastor of St. Mark's Presbyterian Church in Cleveland, Ohio, and a past moderator of the Presbyterian Church (U.S.A.), has been named the 1994 E. Hervey Evans Distinguished Fellow by St. Andrews Presbyterian College. Dr. SalmonCampbell visited the St. Andrews campus on April 9-11, giving two major addresses and speaking at two worship services.

St. Andrews presented an honorary doctor of science degree to **Dr. Struther Arnott**, principal (president) of the University of St. Andrews in Fife, Scotland, during an April 11 convocation. He is "an enthusiastic support of deepening ties" between the two schools, according to spokesperson Elaine Thomas.

Warren Wilson selected for alliance

ASHEVILLE, N.C.—Warren Wilson College has been selected by the Council of Independent Colleges to participate in its new learning and service alliance. A $22,000 grant will be used to explore links between student learning and service and work experiences, according to Nancy Rigby, director of the service-learning center at the college.

Campus ministry corner

They want more than 'Sunday-only' faith

By RICK HILL

Presbyterian Campus Ministry at James Madison University co-sponsored a spring break trip to Florida in March. One hundred students faculty and staff travelled in 10 vans to Homestead, Fla., to work on various housing projects

Fifty folks spent the week helping Habitat for Humanity build 21 homes. The other 50 worked with Tropical Florida Presbytery's Hurricane Relief, adding finishing touches to area homes and churches. Most of the participating students had some church background, but most were not involved in any campus ministry.

Presbyterian Campus Ministry has been working with this type of student for several years. We have discovered that many students are leaving the church because they find it boring and irrelevant or, simply because they are rebelling against their parents.

By offering programs which don't look like the church, or programs that address very specific student concerns, we find that we can take the first steps in helping young adults reconnect with the church.

The process is very slow. It takes time to rebuild the trust which 20 years of neglect has destroyed. Young adults do not want to be treated like numbers. They are leery of simply becoming another "notch" on someone's Bible. They want to know that the church really cares about them; who they are, what their interests are, what their concerns are, the language they speak, and how they perceive the world.

What they want

Young adults want to know that the Church cares about the world. I am always surprised by how many students, even Presbyterians, do not know of the many ways the Presbyterian Church is involved in helping people around the world. They are unaware of the Mission Volunteers programs both in the U.S. and abroad. They are unaware of the many ways local congregations serve their communities. As they find these places, they are eager to join in and help.

Young adults want to know that the church has meaning for them in their lives as students. They want more than a "Sunday-only" faith. So, Presbyterian Campus Ministry is involved in lots of activities on the JMU campus.

We are in the Wellness Center, the Leadership Training program, and Natural Highs (a program which encourages positive lifestyle choices). We sponsor a coffeehouse on campus and participate in events like Earth Week and Holocaust Remembrance Day.

Through fellowship programs and weekly worship, we help students find meaning in what they do every day. All these programs help students relate in positive ways to one another, to professors and staff, to their environment and to God.

In his article "Is There Biblical Warrant for Evangelism," George Huns-berger says that Paul "was willing to give the gospel away to new possessors of it and to lose it to their new styles, responses, and definitions. There he expected it to sparkle, startle, surprise and shine." (*Interpretation*, April 1994, p. 140)

As we bring the gospel to our campus, our expectation is that these new hands into which we have placed the gospel will find the Good News behaving in a similar fashion.

Rick Hill is Presbyterian campus minister at James Madison University, one of 42 campus ministries in the Synod of the Mid-Atlantic.

Five students receive scholarships from PSCE

RICHMOND, Va.—Five students at the Presbyterian School of Christian Education (PSCE) received scholarships during the annual awards dinner on April 16.

Three of the students are from the Synod of the Mid-Atlantic. They are:

Kat DuVal of Midlothian, Va., recipient of the Beryl B. and Charles E. S. Kraemer Scholarship;

Sara Glenn Woodard of Charlotte, N.C., recipient of the Edward Bland and Tommie Pinkney Paisley Scholarship; and

Kimbra Marble of Richmond, recipient of the Wade and Lou Boggs Scholarship.

The other recipients are Mary Cunningham of Arvada, Colo., and Ann Ferguson of Wichita Falls, Texas.

The Kraemer Scholarship was awarded to DuVal on the basis of academic and personal qualifications. She practiced law for 20 years before coming to PSCE to earn a master of arts degree in Christian education. As a participant in the dual degree program, she will also earn a master of divinity degree from Union Theological Seminary.

The Bland-Paisley Scholarship was awarded to Woodard for her qualities of consecration and leadership and her promise of future usefulness in a church vocation. She is a member of Newell Church in Charlotte.

The Boggs Scholarship was awarded to Marble for her demonstrated excellence in the study of Christian theology. A Richmond native, she is a member of New Covenant Church in Chesterfield County.

Marble plans to graduate in May 1995 and go on to a career in Christian education and community outreach.

PSCE is a graduate theological institution of the Presbyterian Church (U.S.A.) and specializes solely in the academic and theolgical discipline of educational ministry.

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Price per person, including airfare, is $2490.

For complete information and an itinerary, please contact trip coordinator Bruce Frye, Travel Time, Inc., Laurinburg, NC, 1-800-672-6696.

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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children

An Agency of the Synod of the Mid-Atlantic

Lisa S. Crater, Editor

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Barium alumnus to study in France

Editor's note—Last month we introduced you to Larry Buie, a former Barium Springs resident and rising junior at UNC-Chapel Hill, who is one of five UNC students selected to study in France next year.

Besides epilepsy, Larry Buie has had one other major hurdle to get over during his life to get to where he is now. That hurdle was his home situation. He came to live at the Preparation for Adult Living (PAL) Program at Barium Springs in 1988.

"I was having some real problems at home, some that I was creating, and some my parents were," said Buie. "Being away from home with other people gave me not only a new perspective on life, but a wider perspective as well. The staff—especially Rochelle Haimes, Donna Forte and Lynn Gambel—made me take a long look at myself and what I wanted out of life. I'd have never had the motivation to accomplish the things I have without them.

"Being away from home also gave my parents an opportunity to work things out between themselves," said Buie. "The staff helped them, too. I always knew that I was very different from my parents, but at PAL I learned that it was okay, and that it didn't mean I didn't love them, I just couldn't live with them. The people there were, and are, the best influence I've ever had."

Buie said he still talks with Johnson and Gambel from time to time, and was in contact frequently with Donna Forte before her untimely death in January.

"It really knocked me for a loop," said Buie. "I couldn't even come to the memorial service they had for her. I guess I just didn't want to believe it was true. I don't think I'll ever forget the shock of realizing that one minute someone can be young and full of life, and gone the next."

Buie has very frequent contact with Rochelle Haimes, vice president of services for the Home. Haimes administers the Higher Education Funds which Buie receives to attend UNC-Chapel Hill.

"It makes me feel somewhat privileged to have someone like Rochelle that I can call when I have a problem and need someone to talk to," said Buie. "She listens, she consoles me, and if she needs to, she tells me to get off my duff and do something about it. She's great."

Buie said that he feels like he knows more about life and about survival in the "real world" than his college friends, and he owes it all to this time at Barium Springs.

"I learned how to live on my own while I was at Barium," said Buie. "I knew that I was responsible for my actions and would suffer any consequences which resulted from them. My friends here had to go through all that after they got here, and as a result, couldn't concentrate on their studies as well as I could.

"The things I learned at the PAL Program made the transition from living at 'home' to living 'on my own' very smooth. I learned not to be afraid to set goals for myself, because even if I set them too high, I can always step back, re-evaluate them, and set more realistic ones.

"Most people never set goals for themselves at all because they are afraid of failure. The things that frighten me are the things I may never get to try, but I might have been good at."

Buie said he realizes that without Barium Springs, he probably wouldn't even be in college. He is thankful that the Home exists, and he is thankful for all of the donors who make it possible. He recently wrote this note to staff and donors:

"My appreciation is immeasurable. Once again, thank you for allowing me to make my contributions to society. Without your help and guidance, it would have all been impossible."

...Or so it seems

Earle Frazier, ACSW
President

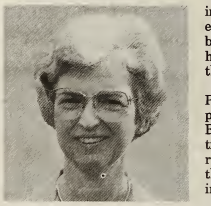
I stopped by to hear a minister friend preach and, as is my custom, timed his sermon which went slightly over 12 minutes. Later, I kidded him about not giving his people their money's worth. He said it probably went back to his undergraduate training in math where, when you arrive at the answer, you stop!

I've thought about that in relation to our work here and it seems that, so often, we really don't know when we have arrived at the answer, but it proves not to be so. Fortunately, there are times when we don't know that we have arrived at the answer, but find later that we did. A parent wrote, "... Your skillful care was an abundant answer to a long-standing prayer for our child."

I'm more and more convinced that our task is to plant and water. We cannot be "Lords of the Harvest."

Earle Frazier

Parker honored for 30 years of service



Linda S. Parker, chief bookkeeper at Barium Springs, was honored in May for 30 years of excellent service to the Home.

On the evening of May 26, Mrs. Parker was surrounded by family and friends at a dinner held at Lineberger's Steak Barn. After dinner, she was presented with a $100 gift certificate to Farm House Gardeners (a favorite store) and an engraved gift commemorating her service to the Home.

On the morning of May 27, Mrs. Parker was honored with a tea. She displayed her gifts and was greeted by many coworkers, business acquaintances and alumni.

Mrs. Parker came to work at the Home on May 27, 1964, the day after graduating from Mitchell College. She worked in a secretarial position and eventually moved into the bookkeeping department. She has had her current duties for the past 15 years.

On April 15, 1986, Mrs. Parker was appointed to the position of treasurer of the Board of Regents. In this position she presents a financial report to the Home at each of the Board's semi-annual meetings.

Mrs. Parker is the daughter of Lilie A. Shoemaker and the late Lathan R. Shoemaker. She and her husband, Jim, and their son, Corey, 14, live on Route 14 in Statesville.

'New' gift wish list

- * 15-passenger Van
- * Automobiles
- * Washing Machine (1)
- * Dryers (2)
- * 2 Vacuum Cleaners
- * 2 Twin Mattresses
- * 2 Twin Box Springs
- * Twin Bed Linens and Bedspreads
- * 2 Couches
- * 2 Night Stands
- * 1 Large Bookcase
- * Toiletries
- * Towels and Wash cloths
- * Sports Equipment (balls, gloves, frisbees, bats; ping-pong paddles, balls & net)
- * New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, Post Office Box 1, Barium Springs, N.C., 28010-0001, phone number 704/872-4157.

Slide show available

Need a 30-minute presentation, including a nine-minute slide program, at your Sunday night suppers, meetings of the Men's and Women's Church Groups, Sunday School classes, etc.? Call Reade Baker, Vice President, Financial Resources, at (704) 872-4157 to schedule a presentation.

Staff members are available to come to your church or organization, free of charge, to discuss the Home's activities and answer any questions. On-campus tours and programs are also encouraged.

You need to see this ministry in action to fully understand how your support changes the lives of children and families.

Special thanks to ...

The children, staff and Board of Regents would like to say a special thanks to:

Dr. David Leininger and the congregation of St. Paul Presbyterian Church in Greensboro for the huge, wonderful Easter baskets filled with candy, toys, books, clothes and other delights for the cottages;

Mr. Steve Scott of Concord for the school bus, motorcycle, bathroom vanity cabinets and other items;

Mr. Wayne B. Roberts of Davidson for the sofa, chair and washing machine;

Mr. and Mrs. George White of High Point for the buffet, dining room table, and six chairs; and

The Presbyterian Women of First Presbyterian Church in Newton Conover for the bags of assorted ball caps for the boys and the wrapped gifts for the girls.

Easter baskets given by St. Paul Presbyterian Church

HOMECOMING 1994

August 6th and 7th

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Presbyterian Women's Bible Study Guide—Lesson 11, July 1994

Matthew 7:7-11

By ROSAMOND McCARTY

During the past year we have been studying prayers of the Bible in our Presbyterian Women's groups, and this month I propose we look at Jesus's directive for us to pray in the Sermon on the Mount.

The verb tense used in this passage means to "keep on asking, keep on seeking, and keep on knocking." Paul in I Thessalonians 5:7 tells us to pray always, and at least two reasons for persistent prayer come to mind: first, the effect continual praying has on us, and, second, the effect it has on the person or situation for which we are praying.

Persistent prayer refines us and our prayers. Prayer brings us into an intimate relationship with God, and that relationship changes us. We begin to see things from His perspective and to want His will done more than our own. As the Holy Spirit shines His discerning light into the deep recesses of our spirit, we are cleansed and enlightened. Our prayers then are subtly changed from selfish concerns to requests in line with His purposes.

Rosamond McCarty

Secondly, we are told to pray persistently because our prayers release the Holy Spirit's power upon the person or situation for which we are praying much like a thrown switch releases the power of a huge generator. Of course, God is always actively working for our good, but because His work is a work of grace, He waits for us to ask before He releases the fullness of His power. If He did not so limit Himself, there would be no such thing as free will, and we would be nothing more than puppets. Someone has said, "Without Him we cannot, without us He will not."

If prayer changes us and changes the world, why then don't we pray?

Perhaps many fail to pray reasoning that there is no need because God already knows the situation. Richard Foster in *Prayer: Finding the Heart's True Home* says that the most straight-forward answer to that excuse is that God likes to be asked. We like our children to ask us for things we already know they need because the very asking enhances and deepens the relationship. He states that Jesus keeps drawing us into the most basic relationship of child and parent, to asking and receiving. (Please note that I have quoted from several books on prayer during this series with the hope the readers will be inspired to read the books. Foster's book is a classic.)

A second reason some people don't pray is that they don't want to bother God unless it is absolutely necessary. They will just muddle through on their own. After all, they reason, God is so busy keeping the planets from colliding, and the Jews and Arabs from annihilating each other, by comparison, their own problems seem petty. But Jesus tells us to ask and to keep on asking. I Peter 5:7 tells us to "cast all our cares upon Him" and Philippians 4:6 says, "in everything" to bring our requests before Him. These passages indicate there is nothing that concerns us that doesn't concern God. Our burdens do not have to measure a certain degree on the seriousness scale to be brought before Him. His ears are ever attentive to the cries of his people.

Closely related to this reason for not praying is the belief that God is disinterested or disengaged from His creation now that He has gotten us off on our own. Jesus corrects that false idea when He calls God "our heavenly Father." God loves each of us as though we were His only child and is never too busy or uninterested to hear and act. Ray Stedman in *Talking to My Father* says, "True prayer is an open channel to the eagerness of God to help us... It is never to be addressed to the Chairman of the Committee for Welfare and Relief or the Chief of the Bureau of Investigation or the Secretary of the Treasury ... but, rather, prayer is to the Father with a father's heart, a father's love, and a father's strength."

Again, perhaps we fail to pray because we are afraid we won't like the answer. We are not sure God really wants us to have things that give us pleasure. We tend to think of His benefits like trips to the dentist or bad-tasting medicine—something good for us in the long run but unpleasant at the time. This passage in Matthew assures us that the Father-heart of God will not pull dirty tricks on us but will give us even better things than those for which we ask.

Simple unbelief in God's ability to grant our requests is another reason we don't pray. Our God is too small. Sure, He can cure pneumonia with the newer medicines, but what about cancer? Aren't some things just too hard for God? Those miracles in the Bible were for primitive times, and we really don't need them now with our advanced scientific knowledge, we reason. Besides, miracles ceased with he apostolic age, right? Some of us would answer with a loud, "Wrong!" We *know* that God is still in the miracle-working business, and that nothing is impossible with Him. (Matthew 19:26) We don't have because we don't ask, James tells us. The problem is with our lack of faith, not God's ability to perform. Jesus tells us to ask, seek, and knock.

The last excuse for our prayerlessness is that we are just too busy to pray. Someone has said that if we are too busy to pray, we are too busy. The last three years of Jesus' life were far fuller than anything any of us have ever experienced. Hundreds of people crowded around Him with their needs. Yet, He always made time for prayer, usually early in the morning. It was the pattern of His life. If Jesus, the Son of God, needed frequent retreat and solitude before beginning His day, how much more do we?

This passage in Matthew and Jesus' example help us set our own priorities. Prayer must come first in our schedules so that our actions will be guided and empowered. Too often in our lives and in our churches we have set our agendas and then belatedly asked the Lord to bless them!

C.H. Spurgeon has said, "Whether we like it or not, asking is the rule of the Kingdom." Jesus tells us to ask. We know that prayer changes us and releases God's power. What further encouragement do we need to get us to pray? Lord forgive us that we do not pray!

Rosamond McCarty is a member of Royal Oak Church in Marion, Va.

1994 Synod of the Mid-Atlantic Presbyterian Women's Gathering

Christ is All ... For All

June 9-12

St. Andrews Presbyterian College • Laurinburg, N.C.

Bible Study Platform Leader

The Rev. Carol T. "Pinky" Bender

Contact your moderator for a registration form

NEW RESOURCES

Book of Common Worship

Prepared by the Theology and Worship Ministry Unit of the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church. Westminster/John Knox Press. May 1993. Hardcover. 1,008 pages. $25.

This ambitious undertaking gathers in one volume all the important elements of the seven Supplemental Liturgical Resources published earlier and now revised following extensive use throughout the church. It is useful to ministers and congregations in planning and leading worship. The book provides orders of worship and liturgical texts for each Sunday, for every festival and season throughout the year, and includes the Lord's Supper, Baptism, daily prayer, marriage, funeral, and pastoral liturgies. The lectionary, a collection of prayers for a variety of uses, and the psalms, are also included. This practical and valuable book will certainly be the church's principal resource for planning and leading worship for decades to come.

God with a Human Face

By John C. Purdy. Westminster\John Knox Press. February 1993. Paper. 128 pages. $9.99.

"In these twelve chapters [John Purdy] discusses the incarnational movement of God's nature and spirit in a series of pivotal episodes in the life and ministry of Jesus."—Donald Macleod, professor emeritus of preaching and worship, Princeton Theological Seminary, Princeton, N.J.

"The face of God" is a potent metaphor, like none other. To see God's face is something more than theoretical, mystical, or conceptional—and to see it, we must look at the face of Jesus. In this innovative book, John Purdy focuses on the face of Jesus and explores twelve Gospel stories beginning with Jesus' birth and moving through his crucifixion and resurrection. Purdy shows us that by looking at Jesus, God's intentions toward us can be discerned.

"Jack Purdy 'unearths layer after layer of familiar biblical episodes, giving us fresh understandings of what they say to us in human situations, here and now ... . This book is not merely quotable. It is thoroughly readable.'" Vic Jameson, editor emeritus, *Presbyterian Survey*.

John C. Purdy is a freelance writer who lives in Ridgewood, N.J. He is author of *Returning God's Call: The Challenge of Christian Living* and *Parables at Work*, and editor of *Always Being Reformed: The Future of Church Education*.

Prayers for Puppies, Aging Autos, and Sleepless Nights

God Listens to it All—Prayers for the Daily Grind

By Robert Jones. Westminster/John Knox Press. March 1993. Paper. 96 pages. $6.99.

Robert Jones "succeeds in presenting prayers which are natural, down-to-earth and even—and this is truly hard to believe—genuinely funny at times." J. Barrie Shepherd, author of books of meditation and pastor, The First Church, New York.

This unique and practical book takes moments from everyday life and turns them into powerful ingredients of unpretentious prayers. Illustrated with Gay Guidotti's sensitive drawings, everything from puppies, divorces, stray cats, short putts, diets, headaches, serious illnesses, and anxiety is mentioned in these prayers that get to the heart of what life is all about.

Robert Jones is an ordained Presbyterian minister and adjunct professor of preaching, Pacific School of Religion, Berkeley, Calif.

When Life Tumbles In

A Handbook for Coping

By C. WeltonGaddy. Westminster/John Knox Press. August 1993. Paper. 128 pp. $9.99.

C. Welton Gaddy uses firsthand knowledge and draws upon the experiences of others who have shared their struggles with him to deal with the feelings and pain that one endures when a major crisis evolves. He takes a holistic approach and writes clearly and realistically to offer advice concerning what one can and cannot do in hard times when the help of other people and God is always needed.

Gaddy provides ten suggestions for coping with a crisis, none based on theory alone. Topics discussed include being honest about the situation, getting plenty or rest, reaching out to friends, fighting cynicism, keeping a sense of humor, praying, channeling anger, renewing dreams, exercising faith, and offering to help someone else.

C. Welton Gaddy has a wide range of pastoral experience. Presently, he works at Northminster Church in Monroe, La.

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Presbytery welcomes new ministers

Historic First Church in New Bern, organized in 1817, acted as host of the 22nd Stated Meeting of the Presbytery of New Hope on April 19. Beverly Guernier, an elder at First Church, welcomed the 258 ministers, elders, and guests.

Highlighting the day's activities was the Committee on Ministry report that included the transfer of four ministers into the Presbytery.

New additions to the New Hope family included the Rev. Eade Anderson, who will become the interim pastor at First Church in New Bern. Anderson, who formerly served as interim pastor of the Government Street Church in Mobile, Ala., was a member of Arkansas Presbytery.

Also received was the Rev. A. M. "Mac" Hart who is coming from Texas. Hart, former executive of Grace Presbytery, will be interim pastor at First Church in Rocky Mount.

Received as Ministers at Large were the Rev. Ann Hoch Cowdery and the Rev. Portia Turner Williamson. Cowdery, who comes from Salem Presbytery, is serving as director of student life and associate director of field education at Duke Divinity School. Williamson transferred from New York Presbytery and serves as assistant professor of New Testament Studies at Shaw Divinity School.

Two churches in the Presbytery will be welcoming new pastors. The Presbytery approved a call by the Triangle Church in Durham to the Rev. David Crow. He will serve as associate pastor. Crow comes to the Triangle Church from Huntingdon Presbytery, where he served as pastor of the Upper Spruce Creek Church in Furnace, Penn.

Also approved was the call to the Rev. George "Spike" Coleman to become the pastor of the Rivermont Church. A graduate of Union Seminary, he was under the care of New Hope Presbytery during his candidacy.

The Rev. Billy Joe Martin, pastor of West New Bern, was honorably retired effective July 1, 1994. Martin, a graduate of Columbia and McCormick seminaries, served pastorates throughout the Southeast.

Upon his ordination in 1971, Martin served his first pastorate at the Etowah Church. He also served as pastor of the First Church of Swannanoa, N.C., and chaplain of the Presbyterian Home for Children in Black Mountain.

The Preparation for Ministry report included approval of the recommendation that Peter Hausmann of White Memorial, Raleigh, enter the candidacy phase of the process. Hausmann is a student at Princeton Seminary.

Council business included the approval of the following recommendation: "That whenever a new congregation is organized by the Presbytery of New Hope, all other congregations of the Presbytery are requested and urged to send to that new congregation one copy of *The Presbyterian Hymnal*, with an appropriate inscription or book-plate naming the congregations to which and from which it is given."

This policy, which will affect the newly organized North Carolina Korean Church in Durham, will be retroactive to include other recently organized congregations—Roanoke Island in Manteo, Wake Forest, and the Korean Church of Goldsboro.

Presbytery also approved the option to purchase 10.25 acres of land on Davis Drive in Cary. The option includes a price range from $33,000 to $37,000 per acre.

Other business included a presentation by Dr. Joseph Small concerning the theological perspectives of the Re-imagining Conference. Small is coordinator for Theology and Worship for the Presbyterian Church (U.S.A.).

The next meeting of Presbytery will be a two-day meeting scheduled for July 18-19 at Peace College in Raleigh.

New Hope Presbytery

Station Square, Suite 136, Rocky Mount, NC 27804
(919) 977-1440

The Bicentennial Fund campaign

To 'proclaim with bold actions'

An excerpt from the Mission Statement of the Bicentennial Fund states,

"Our witness is expressed throughout the whole world as we respond to Jesus' Great Commission with new vigor and proclaim with bold actions and creative strategies that the Good News leads to abundant life in Jesus Christ."

This statement underscores the goals and aspirations lived out in the projects that shape the prospectus of the Presbyterian Church's Bicentennial Fund. It also reflects the commitments of the many congregations in the Presbytery of New Hope that are presently participating in the campaign.

The Presbyterian Church held the first special funding campaign, the "Fund for Pious Uses," in 1717 to bring the Good News to the Pennsylvania frontier. Today's campaign, the Bicentennial Fund, also intends to bring the Good News to others. Projects funded through this campaign comprise four categories that represent the Church's holistic approach to ministry.

Through Developing and Revitalizing Congregations and Evangelizing; Educating God's People for Service; Sharing Compassion, Doing Justice; and Undergirding Global Mission, the campaign shares its vision in projects across the Church and within The Presbytery of New Hope.

Congregations in the Presbytery have currently pledged almost $1.2 million dollars to support 711 churchwide projects and 24 Synod projects as well as projects within The Presbytery of New Hope. The Presbytery's prospectus includes nineteen projects that embrace the mission areas reflected in the campaign.

Developing & Revitalizing Congregations / Evangelism

The Presbytery's prospectus includes:

New Church Development funding will facilitate the purchase of land and the encouragement of new congregations. Six growth areas in the Presbytery have been targeted.

Peace Church, a new church development in Greenville that is literally busting at the seams, will receive funding for a much needed building expansion program.

Duraleigh Church, a Korean Congregation in Raleigh, will receive assistance in meeting debt obligations for much needed physical improvements to their church building.

Faith Church, which was formed by a merger of the Shiloh, Goldsboro and Saint Matthews, Dudley congregations, will receive assistance in securing an existing, more centrally located facility that will allow the congregation to continue their witness in the community.

Roanoke Island Church, a young, developing congregation in Manteo will receive assistance in developing and expanding a compassionate ministry to meet the needs of the community.

Educating God's People for Service

The Presbytery's prospectus includes:

Training Seminars for Rural Ministry will receive funding to continue its training of seminarians from our Presbyterian theological institutions for small town rural ministry in Appalachia and beyond.

Clergy Continuing Education will recognize the importance of continuing education by providing continuing education funds for study at Union Seminary.

The McElmon Lodge at Camp Albemarle serves as an important new addition to the Presbytery's outdoor ministry program. Bicentennial funding will help retire the debt on the newly constructed facility.

Spiritual Life Coordinator for Peace College will provide funding to help strengthen the religious component of the college experience at the two year women's college.

Campus Ministry at East Carolina University will assist in maintaining a Presbyterian Campus Ministry at a university that serves 16,000 students.

After-School Enrichment Program, will assist the St. Paul Presbyterian Church in Louisburg, which has been offering childcare services to the community for fifteen years, to support their mission of social justice and economic equality by providing an enrichment program for children.

Youth Mission Trips help capture the interest and commitment of young people for mission. Bicentennial funding will help facilitate the involvement of young people by subsidizing the cost of five mission trips sponsored for youth throughout the Presbytery.

Sharing Compassion, Doing Justice

The Presbytery's prospectus includes:

Glenaire Retirement Community, a division of Presbyterian Homes, Inc., provides a variety of services for its residents. Bicentennial funding will augment an endowment fund that will insure that older adults with limited means will be eligible to become residents.

The Mobile Soup Kitchen in Henderson, sponsored by Area Christians Together in Service in Vance County, will receive funds enabling it to feed the hungry and homeless in the area.

Roots and Wings is a project of the Faith Presbyterian Church that is helping children to realize their self-worth and full potential by providing a program that addresses such basic needs as better nutrition, tutoring, and counseling.

Step-Up Ministry program in Raleigh provides a comprehensive ministry to homeless families in the area. Funding will assist in providing housing, budget planning, job readiness and personal counseling to program participants.

Religious Community Services of Craven County will help congregations in the New Bern area provide emergency food, clothing and financial assistance to over 5,000 needy families in Craven County.

Undergirding Global Mission

The Presbytery's prospectus includes:

Cormiers Development Project in Faith will provide funding for the development of the watershed and valley of the Cormiers River in Leogane, Haiti. The 4,500 residents of the 12-square-mile area are receiving assistance in health, education, soil conservation, reforestation, agriculture, and micro-enterprise.

Each of these projects meets clearly defined needs within the Presbytery that address ministries of compassion, education of individuals for service, and evangelism and new church development. Commitments made by New Hope Presbyterians through the Bicentennial Campaign will touch many lives and spread the Good News throughout the Presbytery and beyond.

First Roanoke Rapids dedicates building

By EUDEAN GABRIEL

On March 20, First Church in Roanoke Rapids reached another milestone as members, friends and guests gathered to dedicate the newly expanded and renovated Loy Memorial Fellowship Building.

This was the second major endeavor of a long-range plan initiated in 1986, the first being the construction of a new Christian Education Building, dedicated April 21, 1991.

Membership growth—from 279 in 1982 to 420—and increased Sunday School attendance necessitated the expansion.

The new facility features almost 3,000 square feet, an increase of more than a third, and includes a new kitchen, modern kitchen appliances, expanded dining and storage areas, an attractive foyer and furnishings as well as modern lighting, heating and cooling system, with many other added conveniences.

The Loy Building was originally dedicated in March 1958 in memory of Swain and Suzanne Loy, children of Henry and Mary Sue Loy who were victims of a tragic lake drowning in December 1956.

"Together We Can" is the theme for the Capital Funds Campaign which was launched for this building project October 1989. Dr. Frank Covington, minister of the church, responded to the questionability of the church's ability to raise the needed funds by saying, "Yes We Can ... through the sacrificial giving of every church member!

"Unlike some aspects of our church's work that require the direct involvement of only a few people, this project demands that we all rise up together to meet the challenge."

Church members have already contributed $520,000 toward the $620,000 total necessary to fund the two projects.

The renovated Loy Memorial Fellowship Building

New Hope Presbytery News–see page 8

For address changes send mailing label to address on page 2.
Allow 6-8 weeks for changes to take effect.

Mid-Atlantic Presbyterian

July/August 1994 Vol. LX, Number 6 Richmond, Virginia

Mission statement revised, mission 'concept' adopted, but details still to come

DAVIDSON, N.C.—The Mid-Atlantic is still a synod in the process of restructuring.

Commissioners to the 208th Stated Meeting here June 23-25 at Davidson College approved a rewritten mission statement and a revised basic mission concept.

With time running short, however, they voted to recess until January 1995, when they will attempt to complete the mission structure and decide related staffing issues. Toward that end, the mission committee will continue its work until January.

From the start of the three-day June session, commissioners expressed dissatisfaction with the mission statement and structure proposed by the Synod Council.

During the mission committee's preliminary report Friday morning, several commissioners stated that the proposed mission statement and mission structure did not relate well to each other. Other commissioners expressed concerns about mission areas not included or not emphasized in the proposed structure.

The mission committee, chaired by the Rev. Sam Rutland of Whiteville, N.C., worked past midnight Friday to come up with a proposal. Commissioners received the report Saturday at breakfast and started work on it first thing that morning.

Rutland prefaced his report with an anecdote about a new dog food company which had spent thousands of dollars on packaging, marketing and advertising. Sales were bad, however, so the company president called in his sales staff to find out why.

"'Sir, the dogs don't like the food,' one finally said.

"When we were here yesterday we perceived something ... it was obvious yesterday that the dogs didn't like it,'" Rutland told the commissioners, a few of whom responded with barks.

The committee first presented a rewritten mission statement (see box below for complete text). After a few comments, it was quickly adopted as presented.

The rest of the committee's report faced much tougher scrutiny.

The mission concept proposed by the committee (see page 3 for chart) divided the functions of synod into three categories: administration, finance and mission.

Under mission the committee added evangelism/new church development/church redevelopment as a priority area of its own. In the council plan, this area was listed under partnerships.

Racial ethnic ministries remained a mission emphasis, along with campus ministries, justice/mercy issues and partnership ministries. The committee did not prioritize the mission categories, preferring to list them in alphabetical order on the chart.

The committee added the following areas under partnership ministries: child care agencies, Christian nurture, global/ecumenical missions,

continued on page 2

Mission Statement

The Synod of the Mid-Atlantic is an intermediate governing body of the Presbyterian Church (U.S.A.). It affirms that Christ is Head of the Church and that all power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead, who comes to dwell in believers through the Holy Spirit, and sends God's people into the world to carry out God's mission. This mission is clearly stated in the "Great Ends of the Church"—to proclaim the gospel for the salvation of humankind; to shelter, nurture, and give spiritual fellowship to the children of God; to maintain divine worship; to preserve truth; to promote social righteousness; and to exhibit the Kingdom of Heaven to the world.

The Synod is responsible for ministry and mission within the region encompassing Delaware, the District of Columbia, Maryland, North Carolina, Virginia, and a section of West Virginia. We are of different racial ethnic groups, ages, sexes, and vocations who have various abilities, different theological positions consistent with the Reformed tradition, and different marital conditions (single, married, widowed and divorced). In this diversity, we seek wholeness to achieve the "Great Ends of the Church."

Through this diversity, the Holy Spirit enables the Synod of the Mid-Atlantic to perform its mission and ministry in partnership with the General Assembly and the member presbyteries of the Synod.

(Adopted by the 208th Synod Assembly, June 25, 1994)

Listening and speaking

At left, Lisbon Berry, an elder commissioner from Wilmington, N.C., listens as, at right, the Rev. Samuel F. Rutland III, chair of the mission committee, explains his committee's report to the 208th Synod Assembly. Unable to complete work on the synod mission, the meeting recessed until January. (see story at left)

Presbyterian college trying to recover from crises

Offering to be taken for Barber-Scotia

DAVIDSON, N.C.—After hearing a straightforward, first-hand description of the situation at Barber-Scotia College, commissioners to the 208th Synod Assembly approved a special synod-wide emergency offering for the school.

At presstime, plans were still being made for the offering, which will probably be in September, according to Synod Executive and Stated Clerk Carroll Jenkins.

The college, located in Concord, N.C., is one of two historically black higher education institutions owned by the Presbyterian Church (U.S.A.). The other is Mary Holmes College in West Point, Miss.

Barber-Scotia has been in turmoil since March, when then-president Joel Nwagbaraocha resigned amid reports of financial mismanagement and debts of about $1.3 million. This spring, many of the school's 700-plus students left after college officials told them to pay their overdue bills if they wanted to stay.

Also, the Southern Association of Colleges and Schools has asked for updated information on the school's financial situation. A former college vice president has said the school fudged its records to get reaccredited last fall.

Dr. Mable Parker McLean, senior vice president and a former president of Barber-Scotia, told synod commissioners that more than 90 percent of the students at the 127-year-old college receive some financial aid and that many were the first members of their families to attend college.

Serving so many students who come from low-income backgrounds has left the college "financially fragile," she said.

The school has taken steps to insure that its educational program is "student-driven," said McLean. "Excessive" course offerings and staff are being reduced. "We're putting the focus on the reason for being, which is always the students."

Dr. McLean

"The record of Barber-Scotia is one that requires no apologies. It has done well with its resources," McLean said. She listed some of the school's well-known alumni, including Thelma Davidson Adair (moderator of the United Presbyterian Church in 1976), Sara B. Cordery (current church-wide moderator for Presbyterian Women) and Katie Cannon (the first African-American woman ordained as a minister by the UPC).

McLean told commissioners that Barber-Scotia is working for a $300,000 matching grant from the Cannon Foundation. To receive the grant the school has to raise $800,000 in cash by Aug. 1.

After McLean's presentation, James Logan, a clergy commissioner from Charlotte Presbytery, moved that the synod take up an emergency offering to help the college. The motion was quickly approved.

Barber-Scotia is already receiving assistance from several other sources.

The National Association for the Advancement of Colored People (NAACP) announced May 31 that it would join forces with (National Basketball Association) Charlotte Hornets owner George Shinn to try and save the college.

Benjamin Chavis, the NAACP's national executive director, said that the local and state branches would work with Shinn, chairman of the college's board of trustees, to help the school out of its large debt.

"At a time when education is so vital ... we need to strengthen institutions, not begin to dismantle the institutions that we have," said Chavis, who was in Charlotte (May 31) as part of a three-day state tour to boost NAACP membership.

A goal of $2 million has been set to help the college give its employees back pay and retire some debts, said Shinn, who met with Chavis before the announcement.

Barber-Scotia is closed for the summer, but Shinn said at least some of the laid-off faculty members will be rehired when school starts in the fall. Since April, the college has laid off 102 of its 159 employees—a layoff that includes the school's entire faculty—to cut costs.

GA report inside

In the middle of this issue of the *Mid-Atlantic Presbyterian* is a special 16-page report of the 206th General Assembly prepared by the *The News of the PC(USA)*, the denomination's newspaper.

COMMENTARY

Spiritual message should be core of the churches' work in the world

From the Wichita (Kansas) Eagle of June 15, 1994

In the grand scheme of human existence, it matters little whether Christian churches ordain homosexuals, whether God is seen in a masculine or feminine image or whether the annual parish budget is adequate to support the Sunday school and pay the congregation's electric bill.

In the grand scheme of human existence, what is important is whether the Christian churches help people cope with an increasingly fragmented world and gain the spiritual enlightenment that offers a sense of meaning and purpose to existence.

Yet, as evidenced by the 206th General Assembly of the Presbyterian Church (U.S.A.) meeting in Wichita this week, some church members are more concerned about organizational politics and personal agendas than in offering divine guidance to a spirit-starved society.

The Presbyterians are not alone. Much of institutional Christianity is so absorbed in internal problems or trying to use religion to transform politics that it is failing to minister to a world desperately in need of the Christian message of love and hope.

The great challenge for Christians is to proclaim the Gospel to a postmodern world—to a society that has lost its moorings in a time of rapid historical change. Indeed, the late 20th century is marked by a radical breakdown of traditional sources of authority, especially religious authority. Part of the reason for that breakdown is that many churches have not responded well to the feelings of isolation and vulnerability that seem endemic to today's society.

Ironically, while millions of people are disenchanted with mainline churches, there is a deep interest in spiritual matters. Some people have turned to dogmatic, fundamentalist churches that preach a clear, uncompromising message. Others have created their own belief systems, drawing from a variety of religious sources.

The novelist Saul Bellow wrote that, "The dream of man's heart, however much he may distrust and resent it, is that life may complete itself in significant pattern. Some incomprehensible way."

We live in an age of anxiety, a time when many people struggle for self-awareness in a world that seems to sap the vitality of the self and alienate people from one another.

Here is where the Christian Gospel is so powerful. It teaches compassion toward others. It speaks of God's love for his creatures. It shows that there is an ultimate purpose in life.

That is what people want to hear from the Presbyterians and all religious groups—a sense of human dignity and divine acceptance of our inevitable failures.

Letters to the Editor

Several letters were received after the publication of the last issue. Due to a shortage of space, however, they will be held until the September issue of the *Mid-Atlantic Presbyterian*.

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Bowen Award to late Elizabeth McWhorter

DAVIDSON, N.C.—St. Andrews Presbyterian College awarded its annual Margaret Bowen Award posthumously to the late Elizabeth Lee McWhorter.

St. Andrews chaplain David Thornton announced the award here June 24 during the 208th Synod Assembly.

McWhorter, a graduate of the Presbyterian School of Christian Education, served as director of Christian education at churches in Wilmington, N.C., Houston, Knoxville, and Richmond. She also worked in curriculum development for the General Assembly Mission Board for five years until her retirement in 1977.

Position Available

**President/Chief Executive Officer
Barium Springs for Children**

Barium Springs Home for Children, located at Barium Springs, N.C., in the Piedmont Section (40 miles north of Charlotte), is a non-profit family service agency related to the Presbyterian Church (U.S.A.). In existence for 104 years, the home's ministry includes the providing of specialized residential services for pre-adolescents and adolescents and their families, accompanied by a correlated Preparation-for-Adult Living program. The home also operates a full-to-capacity model day care center on site.

The current President plans to retire in May 1995, following 19 years of caring service at BSHC. The position will begin on June 1, 1995.

The Board of Regents seeks qualified applicants who have a Master's Degree and/or five years of related experience in institutional administration, financial development and child-caring. Salary is negotiable and commensurate with experience.

Send resume and related references by Aug. 15 to: Mr. Randy Shaw, P.O. Box 472023, Charlotte, NC 28247-2023. EOE.

Commissioners add to mission structure, delay staffing decisions

continued from page 1

health issues, older adults, Presbyterian Men, Presbyterian Women, and youth.

What these additional partnership titles will mean in the future structure remains to be determined. Under current guidelines, new partnerships can only be formed when the presbyteries call a consultation, which determines that a need exists for partnership in a given area of ministry.

The committee also created an oversight committee which would function like the current Synod Council during the transition. All three sections of the synod organization would report through the oversight committee to the Synod Assembly.

The committee's mission concept was adopted, but only after all references to staffing were deleted. The committee's concept chart had included three executive-level positions: executive and stated clerk, associate for mission partnership, and associate for finance.

First, a motion to remove the positions of executive and associate for finance was easily defeated after a lengthy debate with ominous overtones.

"I feel that the budget is out of balance," said Elizabeth Talbot, a clergy commissioner from Onancock, Va. Speaking in favor of the motion, she added, "We are spending almost $1 million on administration versus $1.4 million on mission. I do not feel that the people in the pews are putting their money in the pot to pay for administration.

"I would hope that in saving money from administration, we could move to two synod associates, one for mission partnerships and one for racial ethnic ministries."

Asked about his committee's discussion of staffing, Rutland said it decided "the associate executive for finance is important because money is a very spiritual issue. If you don't believe it, see what happens Sunday if nobody gives anything."

Other commissioners saw the motion as a personal attack on the men who currently hold the positions, Executive and Stated Clerk Carroll Jenkins and Associate Executive for Finance/Treasurer Joe Pickard.

Bernice Warren, a clergy commissioner from Wilmington, Del., and a member of mission committee, was one of numerous speakers against the motion.

"I feel like it's a personal attack on the synod executive and his work. I think there's an underlying reason why these positions are being broken down. You need to know ... that they're trying to break it down and make it look like something else, but it is an attack, a personal attack against our synod executive and his partners who work with him."

Noting "distinct differences in ethnicity between pros and cons," clergy commissioner James Logan from Charlotte, N.C., issued a warning.

"What I've discovered is that perceptions often times matter most. Perception among racial ethnics is that regardless of what anyone says, this is a personal attack. There's not going to be any way ... to change our minds about that.

"We're already polarized ... if we are really interested in coming together instead of pulling apart, we need to stop playing games and be serious about what we're doing. If we have problems with individuals, we need to be clear about that. Until we're honest with each other that's not going to happen.

"I'm deathly afraid that all we are doing is pulling ourselves further and further apart. We're not able to communicate; and where there's no communication there's no cooperation," concluded Logan.

Although the positions survived this vote, they soon fell to another motion which removed all staffing from the concept chart.

Robert Curry, a committee member and clergy commissioner from Washington, D.C., made the motion, stating that "we are not prepared to act on staffing patterns."

The motion passed easily.

While the 208th Synod Meeting did not decide any future staffing patterns, it did overturn the Synod Council's action dissolving the position of associate executive for synod ministries. The position, now held by Rosalind Banbury-Hamm, was to have ended as of Dec. 31, 1994.

Another executive-level position, transitional associate executive for partnership ministries, is being filled by contract with Warren Lesane through the end of 1994.

Financial concerns

Commissioners were warned several times that the changes they were proposing would have financial implications. Fred Ward, chair of the synod's finance committee, said that reconvening the synod meeting would cost $50,000 to $90,000.

"We do not have the money...in contingency or anywhere else," he said. "If you pass this motion (to recess), you are passing us into an unbalanced budget."

The motion to recess was approved without further discussion of the financial implications.

Ward said there was money available for meetings of the mission standing committee since funds had been budgeted for a transitional committee which would not be meeting.

Executive staffers, moderator, vice moderator re-elected

Synod Executive and Stated Clerk Jenkins and Associate Executive for Finance/Treasurer Pickard were re-elected by a vote which was delayed from Thursday afternoon until Saturday morning.

The terms for the executive and the associate for finance are "indefinite" in light of the transitional nature of the synod. A three-year term was set for the stated clerk, as that position requires a set limit.

Those who supported moving the election said it needed to follow action on the mission structure. Both re-elections were unopposed.

Joseph Steele, a minister from Kinston, N.C., and Beverly Bullock, a minister from Colonial Heights, Va., were re-elected as moderator and vice moderator, respectively.

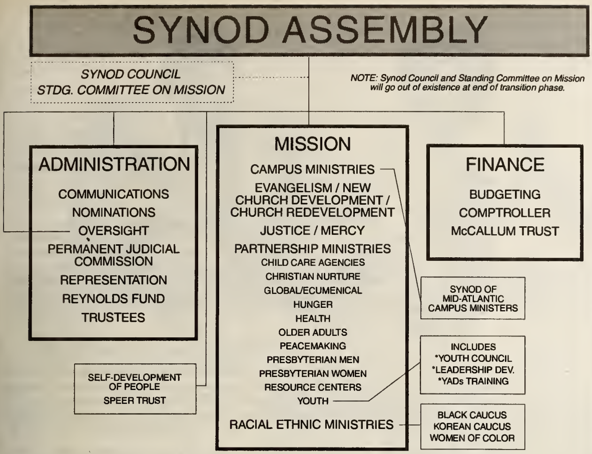
The nominating committee recommended the re-elections so that Steele could continue as moderator during the restructuring process.

Mission Committee members

In addition to Rutland, members of the standing committee on mission are Vice Chair Betty McGinnis of Arnold, Md.; Recorder Jean N. Bane of Bristol, Va.; the Rev. Beverly S. Bullock of Colonial Heights, Va.; Jennifer Bunch of Newport News, Va.; and the Rev. Nancy Clark of Germantown, Md.;

Also, the Rev. Robert C. Curry of Springfield, Va.; the Rev. C. William Cox of Monterey, Va.; the Rev. Susan D. Fricks of Durham, N.C.; the Rev. Edward Y. Hopkins of Madison Heights, Va.; Ginger Hudson of Richmond, Va.; and the Rev. Tully J. Hunter of Raeford, N.C.

Also, M. Lauchlin MacDonald of Raeford, N.C.; Catherine Reed of Clemmons, N.C.; Elinor Ritchings of Petersburg, Va.; Joel Stegall of Charlotte, N.C.; the Rev. Bernice Warren of Claymont, Del.; and John Winings of Wake Forest, N.C.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SYNOD COUNCIL
STDG. COMMITTEE ON MISSION
NOTE: Synod Council and Standing Committee on Mission will go out of existence at end of transition phase.
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COMMUNICATIONS
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MISSION
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Organizational Mission Concept

This chart is the "organizational concept" for synod's structure adopted by the 208th Synod Assembly on June 25 at Davidson College. All references to staff were removed from the chart before its adoption. The 208th Synod Assembly will reconvene in January to complete work on the structure and consider staffing.

Synod first in PC(USA) Foundation receipts

Personal gifts, investment accounts, bequests and additions to existing accounts from throughout the Synod of the Mid-Atlantic through the PC(USA) Foundation exceeded $10.7 million in 1993, the greatest amount for any synod within the denomination.

Nationally, the foundation reported new deposits of $85.2 million, bringing total assets under management to more than $1 billion, according to John Pilutti, regional development officer.

All funds administered by the foundation are restricted either by the wishes of the donors or the instructions of the clients. In 1993, distributions from investments totaled $61.3 million.

"The positive impact of these distributions touched the mission and program of our church in thousands of meaningful ways," said Pilutti.

Pilutti and the foundation's other three regional development officers who serve the synod made hundreds of visits and presentations to individuals, churches, governing bodies and other church-related entities during 1993.

During these presentations they interpreted the foundation's four services: wills emphasis, life income gift plans, endowment developments, and investment management services.

A breakdown of funds received through the foundation from within the synod includes $2,527,862 in personal gifts; $127,614 in bequests; and $8,052,149 in investment accounts.

For more information, contact one of the regional development officers below:

Doug Aitken, (919) 672-6042, Charlotte, Salem and Western North Carolina; **Riley McDonald**, (410) 381-0689, New Castle, Baltimore and National Capital; **John Pilutti**, (919) 231-9524, New Hope, Coastal Carolina and Eastern Virginia; and **Jan Schneider**, (703) 949-5590, Abingdon, the James, the Peaks and Shenandoah.

Christian Vocation Sunday is Sept. 4

The Synod of the Mid-Atlantic will mark the concept of Christian vocation by observing Christian vocation Sunday on Sept. 4.

The synod's Career and Personal Counseling Service (CPCS) has prepared a packet of suggestions on how churches can observe the day. The service is sending the packets to each church in the synod.

"Each year a number of congregations use this Sunday to emphasize the connection between work, life and faith," said Dr. Elbert Patton, the counseling center director.

Synod's counseling service operates on a basic premise that each individual is called to serve God through every area of life. The purpose of observing Christian Vocation Sunday is to help people:

- Understand that concept of Christian Vocation as the call to serve God and humanity through every area of life;
- Interpret the place of work within the vocation of a Christian;
- Understand how Christians' work and working relationships witness to their faith;
- Deal creatively with career change or retirement within the concept of Christian vocation; and
- Be aware of services offered by synod's counseling centers in Laurinburg and Charlotte, N.C.

The Career and Personal Counseling Service offers a comprehensive, three-day program that focuses on all aspects of one's life in determining the vocational call. An alternate two-day program focuses more strictly on career planning. These programs are for adults.

For more information, contact Dr. Patton or Glenda Phillips at the center in Laurinburg (phone 910 276-3162) or Sue Setzer at the center in Charlotte (704 523-7751).

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Whether your charitable gift is designated for your church, a retirement home, a college or other worthy recipient, your gift can work wonders. Ask your pastor for information about charitable gifts. Or, call the Presbyterian Church (U.S.A.) Foundation. We've been helping Presbyterians with charitable gift plans since 1799. So, from endowments to charitable annuities to bequests, we can help you select the option which may be best for you.

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MAP794

Dr. Canon served four Presbyterian colleges

MONTREAT, N.C.—The career of the late Dr. Alfred O. Canon spanned 40 years of college administration throughout the South, including service to four Presbyterian-related institutions.

Canon died Jan. 25 at his home here after a year-long battle with cancer. He was 71.

He was named president of Warren Wilson College in 1988 and held that position until the summer of 1991, when he became director of church relations for the college.

Dr. Canon

During his three years as president, the college received more than $6 million in gifts. He instituted the Cornerstone Campaign, a capital fund effort which brought in nearly $2 million.

"Warren Wilson College and the Asheville and Montreat communities have been especially blessed with Alf Canon's wonderful spirit, vision and leadership," said Warren Wilson President Douglas Orr Jr. "I could not have had a more gracious and supportive predecessor and will miss this good and gentle man."

Canon was a ruling elder and clerk of session at Black Mountain Church, where he also chaired the building committee.

He also served in a variety of capacities at the presbytery, synod and General Assembly levels. He was a former GA representative on the board of the Presbyterian Church (U.S.A.) Foundation.

Canon held a master's and doctoral degrees in political science from Duke University.

He was also a graduate of Southwestern College at Memphis (now Rhodes College) and served that Presbyterian-related school from 1956 to 1968.

At Queens College in Charlotte he served as vice president for academic affairs (1970-74), president (1974-77) and chancellor (1977-78). He was vice president for development at Peace College in Raleigh from 1978 to 1980.

Canon helped develop $2 million in foundation support for the Appalachian College Association. Since 1991 he had served as executive director of the organization dedicated to the support of 29 colleges in five states.

He is survived by his wife, Betty Ruth Brown Canon; three daughters, Susan Lothner of Atlanta, Carolyn Dolen of Augusta, Ga., and Ethel Allison of Charlotte; a son, Bates Canon of Dalton, Ga.; and seven grandchildren.

Funeral services were held Jan. 29 at Warren Wilson Church. A reception followed in the Canon Lounge of the Gladfelter Student Center at Warren Wilson College.

The family requested that memorial donations be made to the Alf Canon Scholarship Fund at Warren Wilson College, to Black Mountain Church, or to the Mountain Area Hospice of Asheville.

Coordinator for Mission

The Coalition for Appalachian Ministry (CAM), the Presbyterian and Reformed witness in Appalachia, seeks a Coordinator for Mission. The Coordinator provides staff leadership to the Board of CAM. This half-time position will begin August 1995. Interested persons may contact Paul Alderink, 601 Maple Creek Dr., Holland, MI 49423; phone (616) 396-0382. Applications must be received by Nov. 1, 1994.

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ST. ANDREWS
ACADEMY

Synod Moderator Joseph I. Steele (right) presents a Moseley Scholarship certificate to Pinkie Machelle Jenkins of Brookneal, Va. Inset are other recipients Kham Pakone Chanthyasak of Madison, Va., and Jochelle Young of Richmond. Not present for the ceremony were Tasha Monette Thomas of Newport News and Sherry Lynn Williams of Cullen, Va.

Five Moseley scholarships presented

DAVIDSON, N.C.—Five Annie B. and L. Essex Moseley Scholarships were presented June 24 during the 208th Synod Meeting at Davidson College.

The scholarships, awarded to college-bound racial ethnic students, come from a fund established in 1988 through the Presbyterian Church (U.S.A.) Foundation by Mr. Moseley, a long-time public school educator from Charlotte Court House, Va.

Mr. Moseley received his first education through a mission school operated by the Refuge Presbyterian Church (now dissolved) in Charlotte Court House. He furthered his education at Mary Potter Memorial High School, another Presbyterian-sponsored mission school in Oxford, N.C.

After graduation from Virginia State University and following 32 months of military service in the South Pacific during World War II, he taught and served in public schools in Charlotte County for more than 27 years.

Mr. Moseley, an elder in the Gethsemane Church in Drakes Branch, Va., is also active in several capacities with the Presbytery of the Peaks.

"With a little boost, students with ability and desire who want to go to college can become outstanding and productive," Moseley once said. "I believe that helping people is what the church is all about."

The five 1994 recipients, who each received one-time scholarships of $1,200, are:

Jochelle Young, a member of First United Presbyterian Church of Richmond, who will be entering the University of Virginia in the fall and will major in psychology;

Pinkie Machelle Jenkins, a member of New Shiloh Baptist Church in Brookneal, Va., who will be entering Virginia State University as a premedical student;

Kham Pakone Chanthyasak, a Laotian refugee, whose family came to this country with the assistance of the Madison (Va.) Presbyterian Church and two other churches in 1980. She will be entering Virginia Commonwealth University in the fall to study communication art and design;

Tasha Monette Thomas, a member of Carver Memorial Church in Newport News, Va., who will enter Hampton University as a student of mass media arts; and

Sherry Lynn Williams, a member of St. Andrews Baptist Church of Cullen, Va., who will attend Hampton University and major in political science with the intent of going to law school.

Recipients are nominated by the local church and church participation is one of the key criteria in determining who will receive the scholarships.

Other criteria used in determining the Moseley Scholarship recipients include demonstrated academic and scholastic achievement, graduation from a public secondary school, demonstrated financial need, and acceptance or enrollment at an accredited college or university.

Also, the recipients must live within the former Southern Virginia Presbytery, the area which now includes the presbyteries of The Peaks, The James and Eastern Virginia.

The scholarship program is administered by the Racial Ethnic Ministries Committee of the Synod of the Mid-Atlantic. For more information contact Warren Lesane in the synod office.

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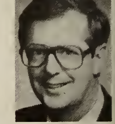
White Memorial calls new pastor

RALEIGH, N.C.—Dr. Arthur (Art) Ross III has accepted a call from White Memorial Church here effective in mid August. Since 1984, he has served as senior pastor at the 1,300-member First Church of St. Petersburg, Fla.


Dr. Art Ross

Ross grew up in Asheboro, N.C., and is a 1965 graduate of Davidson College. He holds a master's degree and a doctor of divinity degree from Union Theological Seminary in Virginia.

He will succeed the Rev. Dr. H. Edwin Pickard, who retired in April 1993 after more than 26 years as pastor of White Memorial, which has more than 4,200 members and is the largest church in the Synod of the Mid-Atlantic.

Dr. Little receives service medal

Dr. Sara P. Little, visiting professor of Christian education at the Presbyterian School of Christian Education (PSCE), received the 1994 Distinguished Service Medal of the Association of Theological Schools in the U.S. and Canada.

The award was conferred during the association's biennial meeting in Atlanta on June 13. Little taught Christian education at PSCE from 1951 to 1989.

CAM mission coordinator to retire

Frank Hare, coordinator for mission for the Coalition for Appalachian Ministry (CAM), has announced his intention to retire in August 1995. Hare, a Presbyterian minister from Amesville, Ohio, has served the coalition for 10 years. CAM is in the process of searching for a replacement.

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GENERAL ASSEMBLY WRAP-UP
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OF THE PRESBYTERIAN CHURCH (U.S.A.)

GA asks: 'Allow healing to happen'

HUGS, HYMNS, AND TEARS of joy abound as commissioners celebrate the end of their long, intense work on the PC(USA) Re-Imagining controversy. When the report was adopted, commissioners spontaneously sang.

Re-Imagining response wins by huge margin

by Ann Anderson

"We bring a plea for reconciliation, and acknowledgment that some experienced pain because of the conference...and we encourage all who have hurt others to apologize. We ask critics of the church's leadership, and critics of the critics, in the name of God, to cease and desist, to allow healing to happen and trust to be rebuilt."

The Rev. John Buchanan, pastor of Fourth Presbyterian Church, Chicago, and moderator of the Presbyterian General Assembly's committee on General Assembly Council Review, spoke these words as he introduced to the Assembly a resolution that had been passed unanimously by that committee on the "Re-Imagining. . .God, the Community, the Church. . ." conference.

Less than one hour after Buchanan introduced the 10-page resolution, it was approved without change by the Assembly with 98.9 percent of the vote–an unprecedented margin on major issues. The vote was followed by a standing, cheering ovation and a long period of singing hymns, weeping and hugging among commissioners.

Buchanan, in explaining the committee process of listening to and learning from others and from each other, said, "We listened to the church. We met with the overture advocates, heard substantive presentations, and engaged in conversation with the advocates. Sunday afternoon and evening 102 persons spoke to the committee in an open

See Re-Imagining, page 2

Bohl elected moderator

by Ann Anderson

The Rev. Robert Wayne Bohl, pastor of First Presbyterian Church, Fort Worth, Texas, was overwhelmingly elected moderator of the 206th General Assembly (1994) of the Presbyterian Church (U.S.A.) on the first afternoon of the June 10-17 meeting.

Bohl was elected on the first ballot, receiving 410 of a possible 555 votes. Jean Kennedy, elder in East Liberty Presbyterian Church, Pittsburgh, Pennsylvania, received 118 votes, and Bruce Spence, elder in Mountain View Presbyterian Church, Loveland, Colorado, got 27 votes.

Bohl was nominated by the Rev. J. Jerome Cooper, pastor of Berean Presbyterian Church, Philadelphia, Pennsylvania, whom he has known for 30 years. Following his installation as moderator, Bohl announced Cooper's appointment as his vice-moderator.

In his opening statement before voting, Bohl said the whole church is "watching and waiting to see what we are going to do at this Assembly," noting that churches and presbyteries have taken actions to withhold funds. This is an Assembly, he said, that will not handle business as usual. "We will seek again the biblical vision of the church, seek to recapture our heritage as a church, and take a look at our confessional standards."

"We must not be a passive Assembly," said Bohl. "We must not let one group or one issue set the agenda for the whole church. We must listen to the Holy Spirit." If the Presbyterian Church is going to change, he added, "today is the day we must begin that change. We must be able to say that we are a Christ-centered church, a Christ-committed church, a Christ-led church."

In a question and answer period preceding the voting, candidates were asked whether they support involvement in The Consultation on Church Union (COCU). Bohl pointed to the long history and many revisions in COCU, stating that COCU is another step in the direction to find ways Presbyterians can do mission with others who are not a part of the Reformed heritage. "We need to let the world know we are part of the family of Christ."

Asked about the need for youth ministry in the church, Bohl responded, "We have a tendency in many churches to say that the youth are the future of the church. They are not the future," he said, "they are the church."

In response to a question about polarity in the church, Bohl said, "The thing I fear most in the church is single issue-oriented people."

See **Bohl,** page 8

Pull out of COCU? Assembly says no

by Pamela Crouch

The 206th General Assembly defeated an effort June 14 to remove the Presbyterian Church (U.S.A.) from the Consultation on Church Union, more commonly known as COCU, during the report of the Assembly Committee on Catholicity and Ecumenical Partnership.

See COCU, on page 16

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Shared mission arrangement wins Assembly approval

by Marj Carpenter

A new approach to sharing recruiting and funding of global mission personnel was approved by the Assembly in the report of the Global Witness and Mission Personnel Committee report late Wednesday.

The expected result is the increased involvement of presbyteries and congregations in the selecting and deploying of PC(USA) missionaries.

The new shared mission plan is seen as an improved method of placing mission personnel in the many countries of the world crying for help.

The 204th General Assembly (1992) approved the appointing of a Task Force by the then-Global Mission Unit to work with the Stewardship Unit and initiate this process. Wednesday's report is the outcome of that work.

Presbyteries represented on the task force included San Gabriel, from which the original overture came on the subject, along with Los Ranchos, Hanmi, North Puget Sound, Northern Kansas, The Peaks, and Western New York. An ecumenical partner on the task force was from the United Church of Jamaica and Grand Cayman. Claudette Zodel from the former Global Mission Unit was chair.

The report lists the new plan as part of "days of exhilarating change, both in the world and the church. For more than 150 years Presbyterians in the USA have given of

See Global Witness, page 12

Re-Imagining

(continued from page 1)

hearing, almost evenly balanced between those who were critical of the church's involvement in the conference and those who were supportive of it.

"We heard pain," Buchanan continued, "pain from those who felt their own faith had been maligned by the conference, and the pain of those who attended the conference, found it to be a wonderfully enriching and spiritually deepening and profoundly Christian experience, and who could not comprehend the reaction of others."

The committee members, Buchanan continued, had come to Wichita not quite with their minds made up, but on the basis of "our mostly second-hand information, having read the harshly critical reports and listened to tapes and staked out something of a position. But after listening intently, and beginning to talk with one another about their own faith, something important began to happen. Our early positions began to soften a bit, and many began to move, and we discovered something a family has to discover, namely, that if you want to stay together, you can't always get exactly what you want. It was, of course, the Holy Spirit in our midst."

What the committee proposed in its resolution, Buchanan said, is that "we, the church, this part of the body of Jesus Christ, find some common ground to stand on, some place to listen to and talk with each other, some way to live out our Lord's command to love one another so that the world will know about him."

BACKGROUND ON CONFERENCE

The Re-Imagining conference had been planned to respond to the World Council of Churches "Ecumenical Decade: Churches in Solidarity with Women," which had been attended by more than 2,000 persons from 32 denominations, 49 states, and 27 countries. Among those attending were 409 Presbyterians, women and men. The conference, the resolution adopted by the Assembly states, was identified by its planners as an opportunity to enable dialogue and discussion around the theme of "re-imagining," not on developing confessional statements; "to facilitate theological discussion, not to write new creeds for the Presbyterian Church (U.S.A.)."

The controversy surrounding the Re-Imagining conference, the introduction to the resolution says, is "primarily a theological crisis." It notes that since November 1993, when the conference was held, the Office of the General Assembly has received 50 overtures and thousands of letters from concerned Presbyterians. In addition, congregations and presbyteries have cut or curtailed mission support and per capita payments.

TWO KEY members of the Committee on General Assembly Council Review vote. The Rev. John Buchanan, pastor of the Fourth Presbyterian Church in Chicago, was moderator, and the Rev. CatherineUlrich, pastor of First Presbyterian Church, Arkadelphia, Arkansas, was vice moderator.

ECUMENICAL COMMITMENTS

The resolution affirms the historic ecumenical commitments of the denomination. "We value ecumenical, cross-cultural, and interfaith conversations and the right of all persons to attend." It goes on to say that participants in such conversations "anticipate that their own theologies will be challenged and stretched, and that their sacramental liturgies may not be appropriate for sisters and brothers from other communions." All of this, the resolution states, was true at the Re-Imagining conference.

Some of the theological content of the Re-Imagining conference presentations and worship rituals not only extended beyond the boundaries of the Reformed theological tradition, the resolution says, "but also beyond that tradition's understanding of what makes faith Christian," even though the conference had not been planned to discuss, defend, or teach the tenets of the Reformed faith as contained in the creeds and confessions of the denomination.

The resolution points out that conference presentations and rituals "used language, including the term 'sophia,' in ways that imply worship of a divine manifestation distinctly different from 'the one triune God. . . whom

See **Re-Imagining**, page 3

Analysis

What will result from the Re-Imagining decision?

by Barbara Anderson

As Presbyterians converged on Wichita, anxiety, tension, anger and pain were palpable at every turn. Although many people in the pew may not have heard about the Re-Imagining conference, commissioners believed that the future of the Presbyterian Church (U.S.A.) depended upon the decisions made, and the processes used by the Assembly to respond to the conference and its aftermath. Fear and trepidation filled many hearts. Yet they also knew that thousands of Presbyterians were holding them in prayer. They hoped God would somehow answer the prayers of the church in ways that would strengthen our identity, reaffirm the ties that bind the church in love, and lead us from the wilderness of enmity and distrust.

Out of the whirlwind of anger and pain, accusation and distrust, God spoke and was heard in Wichita. God's voice was heard in the testimony of those who spoke to the G.A.C. Review Committee, in the sensitive listening of the committee, and in the honest, carefully chosen words of their report. God's voice was heard in the moving comments of conservatives, moderates and liberals who asked for unanimous approval of the report. The Spirit was evident as evangelicals and "re-imaginers" wept tears of joy on each other's shoulders after the vote. As so often happens, when Presbyterians sat down together in a covenant of honesty, respect, and love that acknowledged one another as disciples of the Risen Christ, God's wisdom and grace transformed them. One commissioner said, "I was told to bring boxing gloves to the Assembly; they didn't tell me to bring kleenex." Former Moderator Thelma Adair said that in forty-four years of attending Assemblies, she had never experienced anything one like this. Commissioners who had arrived burdened with fear and trepidation, angry and distrustful, confused and saddened, have gone home with a message of reconciliation, a renewed hope for the church, and a unity of spirit in the midst of diversity within the body of Christ.

The question now before members of the Presbyterian Church (U.S.A.) and the lower governing bodies is whether they too will open themselves to the same Spirit of love, understanding, respect, forgiveness and forbearance that eventually brought healing to the 206th General Assembly.

In **A Different Drum**, M. Scott Peck writes that true communities, in the deepest Christian sense, are formed only after groups have moved successfully through the chaos of encountering their differences. This process depends upon all parties treating each other with respect, persevering in love and commitment to one another in the midst of strongly divergent perspectives, and being humble enough to trust the Spirit of God at work between and within them.

The Presbyterian Church (U.S.A.) has been in a state of chaos in recent years, and heightened chaos since November, 1993. This chaos can be either a centrifugal force that continues to throw us farther apart, or the labor pains that birth a new, strengthened community of faith.

The honesty, mutual respect and forbearance exhibited by those at the 206 General Assembly gives hope that the latter might be the case. Because commissioners trusted the G.A.C. Review Committee to work fairly for the good of the church, the Re-Imagining controversy did not consume the Assembly as had been feared by many. Conversations dominated by the controversy at the beginning of the Assembly became refocused on other aspects of the church: mission, evangelism, powerful worship experiences, stewardship strategies and life-back-home in local churches. As people at the 206th Assembly prayed and worked diligently to respect and listen to one another as members of the one body of Christ, so now, as they return to the churches from which they came, they ask the rest of the Presbyterian Church (U.S.A.) to do the same. The Assembly invites the church to read the report, to trust the process and experience of those who participated in the decisions made in Wichita, to study the theological issues raised by these controversies, to continue to be in dialogue with one another without personal accusation or inflammatory accusation, and to get on with the mission of our church.

Some who were not at the Assembly will feel the report does not go far enough and is not strong enough. Questions of how to live within the boundaries of the Reformed tradition while continuing to be open to God's Spirit of continuing reformation remain. The centrifugal force of our time will continue to pull against a unifying center. The temptation to respond to each other in untrustworthy ways will still exist, for we are not yet living in the full reign of God.

There will be other moments of intense chaos, dissension and division in the church in the future. In fact, the chaos of which Peck speaks still remains. Yet this is an opportunity for the church, guided by the Spirit, humbled by its own complicity and instructed by all attainable knowledge, . . . to discern the will of God and learn how to obey in these concrete situations. (Book of Confessions, The Confession of 1967, 9.43].

In the words of Russell Lee, minister commissioner and overture advocate from Peaks Presbytery, the report gives us "a response based on scripture and our confessions that we can take home to our people, that in reading and sharing honestly we can be glad we are a part of God's family. It will let our people know that our church has heard every voice and that in Christ we can all be one. God has done a great miracle. The committee has done well. Our overture called for strong and decisive action. No one got everything they wanted. But in God's way they offer what we need. . . . As members of the 206th General Assembly in Wichita, Kansas, we can thank God that once again
out of the confusion has come clarity,
out of the hurt has come healing,
out of the darkness has come light,
through our Lord Jesus Christ."

Barbara Anderson is a minister commissioner, Albany Presbytery ;moderator of Churchwide Services and Programs

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Re-Imagining

(Continued from page 2)

alone we worship and serve *(Book of Confessions,* A Brief Statement of Faith, lines 5-6). Yet, some found the use of 'sophia' as name for God to be liberating."

The adopted resolution "acknowledges and regrets that many in the Presbyterian family were offended, dismayed, hurt, and angered when they read what happened at the conference." In addition to hearing the responses of many of its members, the resolution recommends that the General Assembly Council "ponder the depth of feeling engendered by this theological crisis." Members of the denomination, it says, were "offended, dismayed, hurt, and angered because they believe that the (denomination) either no longer adheres to its traditional theological moorings or is afraid to say that it does."

"Our response to those Presbyterians," the resolution states, is "to affirm joyfully and gratefully our Presbyterian confessional standards, particularly those standards that were criticized and ridiculed at the conference." It affirms "the one triune God," the "uniqueness of God's incarnation in Jesus Christ," the "death and resurrection of Jesus Christ for our salvation," the "authority of Scriptures," and the faith "once delivered historically expressed in the Nicene and Apostles' Creeds and the other historic confessions of our church."

THEOLOGY MATTERS

"Let there be no doubt that theology matters," the resolution continues,"that our Reformed tradition is precious to us, and that we intend to hand it down to the next generation: our children and our grandchildren."

In adopting the resolution, the Assembly acknowledged "the use of imagination as part of our theological task." It says: "We affirm that the task of the church is to express the truth of Jesus Christ in every age, effectively, clearly, imaginatively. . . We affirm that our task as a church is to confront and converse with our culture from the perspective of our theological tradition. This task requires the use of imagination."

CONVOCATIONS PROPOSED

The resolution recommends that the denomination continue the churchwide theological conversation that has begun as a result of the (Re-Imagining) conference in many new ways. It asks the Moderator of the 206th General Assembly to appoint a panel of Reformed theologians representing the diversity of perspectives within the Church's tradition to plan theological convocations. These convocations would focus on the issues raised by the current controversy "in light of our historic confessions, for example, atonement, incarnation, language about God." It is proposed that these convocations be held several days prior to future general assemblies, and that they be replicated throughout the denomination.

The resolution encourages and supports the commitment of the General Assembly Council to conduct a more careful scrutiny of future allocations and disbursements of Bicentennial Fund monies. There had been some negative reaction to a $66,000 allocation from that fund toward the Re-Imagining conference. A request from a former Women's Ministry unit had requested funding for heightening global awareness through the Bicentennial Fund through a women's theological colloquium in order to "broaden the perspective of Presbyterian female theologians through greater dialogue and interchange with their counterparts overseas."

G A C RESPONSE

One of the problems raised by the Re-Imagining conference, the resolution states, came from "incomplete and late statements generated by the General Assembly Council." It points out that although there are extenuating circumstances that explain this in part, "the fact remains that the lack of immediate, sensitive, and complete response further aggravated a climate of distrust and anger within the denomination." It points to the fact that the past year has been a transitional one for the council and its staff, with a new council and the first year of three new ministry divisions, their staffing, and interim leadership.

The council's latest statement, the resolution says, "accepts responsibility and acknowledges the primary causes for the lack of trust," including the use of undesignated Bicentennial Fund monies for a "controversial and potentially divisive conference," participation of staff members without adequate guidelines for their participation in what were then current personnel policies, and the raising of theological issues and worship practices at the Re-Imagining conference that have been troubling to many persons in the church.

The combination of these issues, the resolution goes on, "created more distrust, anger, hurt, and frustration," adding that the volume of letters received by the General Assembly Office and the General Assembly Council demonstrate the extent of strong feeling. "While we do not condone the withholding of funds and urge congregations to resume mission support and per capita payments, we understand the feelings that prompted such action," it states. It affirms the General Assembly Council's latest statement, and trusts the denomination will join the Assembly in "seeking wholeness and reconciliation for the future of the mission and ministry of the Presbyterian Church (U.S.A.)" The resolution presents additional statements in this section:

"ALL WITHIN THE FAMILY'

1. Christians of diverse theological positions all belong within the Presbyterian family and break bread together at the Lord's Table. We recognize both God's gift of freedom of conscience and the necessity of exercising that freedom within certain boundaries...

2. Theological dialogue is an essential part of our education and reflection as Christians in the Reformed tradition...

3. Revision of the Bicentennial Fund allocation process will provide fuller accountability in the future...

4. Personnel policies of the council are being revised.

(The General Assembly Council, the resolution notes, already has acted to revise its policies related to employee public witness and policies for staff working in areas of possible controversy.) The revision adds that "employees who are ordained as officers or ministers of the Word and Sacrament are additionally guided by their ordination vows, as outlined in the *Book of Order,* and are responsible to the appropriate governing bodies for the upholding of these vows."

5. "We celebrate the growth that can occur in the church when Presbyterians engage one another and other Christians in serious theological reflection, acknowledging the history and commitments of our Reformed tradition."The resolution adds that the General Assembly Council plans to develop a process for dialogue across the denomination during the coming year to engage Presbyterians in conversations around a variety of issues. "We hope that many Presbyterians will seriously engage in conversation with each other in presbyteries and congregations, as well as with the General Assembly Council," it says about the "deep-seated issue of distrust, theological differences, and shared commitment to the mission and ministry of the Presbyterian Church (U.S.A.)."

MINISTRY OF RECONCILIATION

The personal tragedy of the Re-Imagining conference, the resolution says, is "the pain experienced by many Presbyterians and our apparent reluctance or hesitancy to respond to it." It points out that laity and clergy have been hurt "by the denial of essential tenets of Reformed faith by conference presenters" and by what seems like the "trivializing of some of those beliefs." General Assembly staff have been hurt, it goes on, by criticisms of their integrity and intentions and by attacks that diminish the fact that they "have been called by God, confirmed by the church, and seek to serve the church with energy, intelligence, imagination, and love."

In a pointed reference to highly critical attacks on individuals, the resolution specifies that some of those who attended the Re-Imagining conference have been hurt by criticisms of the conference. They are further hurt by "personal attacks and attacks on their friends and the conference in print publications and other media within the Presbyterian family." Presbyterian women who are ministers and elders, it says, " have been hurt by the assumption that they are not capable of critical theological judgment."

The resolution repeatedly affirms that "Scripture and Reformed speech about God include feminine and masculine images." It says, "in the strongest possible terms" that "the body of Christ is made up of women and men," and that any attempt "to silence or marginalize any voices of women is not worthy of Christ's body." It reaffirms the church's commitment to solidarity with women, "especially in the important task of thinking theologically." It encourages Presbyterians who have hurt other Presbyterians to apologize and discover God's "sweet gift of reconciliation." It encourages the Assembly "to apologize to all who are hurt and to seek God's forgiveness for us all."

CONCLUSION

"This General Assembly hopes that the conflict surrounding the Re-Imagining Conference will be put to rest," this section begins. It calls on all Presbyterians to "accept apologies offered and to practice forgiveness, acceptance, understanding, and forbearance. "It is time for healing and for getting on with the mission of our church," it says.

The resolution concludes by asking all Presbyterians to assume responsibility "for extending trust, for caring about our church, for generously supporting its mission." It calls on "critics of the church's leadership" and "critics of the critics" to cease and desist and to allow healing to happen and trust to be rebuilt.

It calls on the women of the denomination to "hear the depth of our hope and strength of our commitment that this will not be the last opportunity for ecumenical, cross-cultural, and interfaith conversation. We affirm the importance of women's voices and work in the church and the important task of developing and articulating our theology." Finally, it calls on the whole denomination "to affirm the centrality of theology in the service of our Lord Jesus Christ who is '...the way, and the truth, and the life' (John 14:6 NRSV)."

By action of the Assembly following adoptions of the report, the resolution will be sent to all congregations and presbyteries of the denomination.

Lundy departure stirs questions at the Assembly

by Vic Jameson

Overtures and reporters' questions at the Assembly raised the issue of Mary Ann Lundy and her job status. Lundy, associate director for planning in the General Assembly Council, will leave that job July 1.

Lundy was a central target of criticism in the Re-Imagination fray that got attention in the Assembly.

Announcement of her departure was made in a joint statement by Lundy and the Rev. James D. Brown, executive director of the GAC. The statement made no mention of the mode of her departure and Brown, quizzed by national staff members at that time and by reporters at the Assembly, would not elaborate. A part of the arrangements for her departure was confidential, he said, adding that he was honor-bound not to disclose further details.

Both Brown and the Rev. Neil Weatherhogg, outgoing chairperson of the GAC, declined to comment on the subject at the end of the Assembly.

Weatherhogg, in a report to the Assembly earlier, affirmed the leadership of both Brown and Lundy, along with ministry divisions and the General Assembly staff. "It is my experience that they are not 'heretics,'" he said; "they love the church, and continue to serve at great sacrifice. Th ey have taken abuse that none of us can understand unless we walk a mile in their shoes."

Lundy spoke at a meeting of the Presbyterian Health, Education, and Welfare Association held in connection with the Assembly, in which she said, "Check the assumption that I resigned."

She announced that she has accepted a post as a scholar-in-residence at Hartford Theological Seminary, a United Church of Christ institution. She could not be reached for comment shortly after the Assembly adjourned.

General Assembly Stated Clerk James E. Andrews, questioned on Assembly action regarding Lundy, said several overtures had been submitted about her and other staff members.

"The General Assembly answered those overtures by adopting the resolution proposed by the Committee on General Assembly Council Review," he said.

"The processes regarding the (Re-Imagining) conference, including funds, staffing, and participation, all were reviewed by the General Assembly Council and the Assembly made no changes," he said.

Of Lundy's terms of departure, he said, "A paper was distributed at the Presbyterian Center announcing her departure from the staff. It did not use such terms as 'resigned,' 'fired,' or 'terminated.' I understand Ms. Lundy and Dr. Brown have agreed not to use those terms in describing the agreement by which she left."

Assembly's Wichita hosts roll out the welcome mat

WORSHIPPERS share bread and cup in opening communion service in Wichita.

More than 5,000 attend opening worship service

by Marj Carpenter

"God chose you before you chose God. The trouble of it is that many of us want to answer God with 'Lord, not me—not me.'"

Moderator David Dobler, preaching to more than 5,000 Presbyterians at the opening worship service for the 206th General Assembly, pointed out, "We think we have burdens too heavy to bear, but those burdens did not come from God. Let go of those things that bring you down. Quit worrying about what the world tells you to do, until you feel all used up. Set down those agendas and go with God—who sets people free."

With a strong message of service and "taking the gospel into all the world preaching Christ Jesus," Dobler called on the congregation to "remember when you realized that God cared for you or yours. Remember the first time you said publicly that Jesus is Lord."

Then with a touch of humor he reminded listeners that sometimes people are prone to think 'Surely God didn't call those other people.' And surely God did."

He reminded Presbyterians, "There is no other Lord than Christ Jesus. Go therefore and make disciples of all nations. That's a lot of folks, and Jesus meant it. Let us first and last be called to be ambassadors of Christ called to make the gospel winsome and holy. Let us share that truth once more. I know there is a God who loves me and the same God loves you. Lift up the cross of Christ Jesus."

The service was opened with bagpipes and drums processing in while the crowd sang "Amazing Grace." The call to confession and pardon was led by Sahara Chea, a student at San Francisco Theological Seminary. Marian Liggins, recently retired manager of moderatorial services in the Office of the General Assembly, read the Old Testament text from Isaiah, and the Epistle reading from II Corinthians.

In a highly traditional Presbyterian service, the Gospel reading included the Great Commission. The affirmation of faith came from the Brief Statement of Faith, which had been made an official Presbyterian creed four years ago.

The Rev. Margaret Barnes Peery, vice-moderator of the 205th General Assembly, conducted the Eucharist and prayed to "deliver (us) from contempt, bitterness and fear;" calling for "truth in love." A cantor, the Rev. David Perkins, Manhattan, Kansas, led the psalm.

About 600 choir members provided special music, including one anthem emphasizing the church's "Year of Africa" program. Choral director was Cheryl Smith, First Church, Wichita, and the organist from the same church was Wallace Dunn.

Ministers who died during the past year were honored in the prayer and listed in the program. The service concluded with the Bicentennial hymn, "Come sing, O Church in Joy."

The offering will go to flood and earthquake victims. A later offering at the Assembly will go to Rwanda victims.

Sing a new song . . .

by Linda Laird

The Committee on Local Arrangements (COLA) gave the 206th General Assembly of the Presbyterian Church (U.S.A) a new hymn as part of its presentation Saturday.

The hymn composed by Jeffrey R. Jolly with words by Jeffrey R. and Russ Jolly goes as follows:

"Timeless as the rolling hills, ageless as the prairies, Life awakens new each day—since the dawn of time.

"Author of Creation, waken, in our hearts today, the age old cycle born anew—at the break of day.

"Generations long ago crossed the trackless prairies, Pilgrims in the wilderness—facing the unknown.

"Grant us courage for our quest, as you gave our parents, for the test of our own worthiness—on frontiers of faith.

"Prayers that from the prairies come, carried on the rivers, Shouts of joy, our Lord is here at prairie, pond, and stream.

"Faithful then and faithful now, hear your church at worship, here and there and now and then our prayer—on frontiers of faith.

"Each new season needs new faith, every voice a new song. Generations yet to come will face the ancient wrongs.

"Wilderness will find new guise; still the old, old sun will rise on those who cross the new frontiers, trusting in the Lord!"

Kansas Presbyterians arrange tours to show successes at two sites

Worship services for persons who went on the two mission tours were hosted by the congregations of the First Presbyterian churches of Fredonia and Neodesha. It is traditional for area churches to invite Assembly-goers to attend and to preach in their services on the Sunday during Assembly. Twenty Wichita churches and 48 churches in other Kansas communities provided transportation and welcomed their fellow Presbyterians.

by Linda Laird

Like many a good Presbyterian, Kyle likes to sing. He sings with enthusiasm though he's somewhat out of tune.

His amens may be his favorites and members of Northminster Presbyterian Church are aware of Kyle's regular attendance when they hear his enormous AMEN!

Kyle is one of five to 15 residents of Hutchinson Heights who regularly attend Northminster each Sunday.

Northminster is a congregation of about 180 on the northwest side of this Kansas community. Sitting at the end of an elementary school yard, Northminster also has a latch key program called the "Kids Club."

Kyle and his friends were among Presbyterians at that church who welcomed visitors participating in the Sunday mission tour.

Tour participants attended worship services at two other churches in Hutchinson—First and Forest Park—before touring Kyle's home. Kyle and his friends from Hutchinson Heights roll into worship and sit alongside fellow worshippers who assist them with music and the Sunday bulletin, which has been printed larger than normal just for them. Smiles abound, not just from worshippers on wheels, but also from the congregation that has accepted and adapted to their special mission.

Hutchinson Heights began in 1986 through efforts of Kyle's mother, Virginia Hulet, and other parents of nearly-adult young people with cerebral palsy, spina bifida or closed head injury.

Through a variety of financial support , including from Synod of Mid-America, Hutchinson Heights is a model as a residence for people with special needs. It serves not only as a residence, but also as a builder of independence for people like Kyle.

The Heights allows Kyle and others opportunity to achieve their own level of independence in a Christian setting. The tour was arranged by the Assembly's Committee on Local Arrangements.

by John Sniffen

About 60 General Assembly commissioners and guests got a breath of fresh air Sunday as they trekked eastward to visit Westminster Woods, a camp owned and operated by the Presbytery of Southern Kansas.

Westminster Woods is about 80 miles from Wichita in the green rolling hills and trees of southeast Kansas.

The 400-acre facility was started in 1962 as a joint operation of the former presbyteries of Wichita and Neosho. During the summer the presbytery offers six weeks of camping programs which serve about 350 campers, according to Camp Director Carla Bouren.

During the rest of the year the camp is open to church groups and serves up to 1,000 persons annually.

Tour-goers worshiped at First Presbyterian Church in nearby Fredonia. The Rev. David L. Dobler, moderator of the 205th General Assembly, delivered a sermon entitled "The Response of God's People," based on Mark 4:26-34.

Moderator Bohl lists his goals for coming year

by Pamela Crouch

"The church is not dead; it's far from being dead," according to the Rev. Robert W. Bohl, and he plans to spend the next year telling the world just that.

The newly-elected moderator of the 206th General Assembly plans to emphasize mission, evangelism, and stewardship. Bohl said in a press conference following his election that the church is primarily a "missionary society" and he plans to push mission everywhere he travels. "You cannot separate mission and evangelism; they go together," Bohl said.

One of the essential needs in the denomination, he said, is the development of a "stewardship process" where people "love the church enough to contribute funds to keep the church doing what we're trying to do." Bohl said the strongest thing the church can do is return to talking about tithing.

Bohl has a historical interest in stewardship. It has been a major emphasis at First Presbyterian Church in Fort Worth, Texas, where he has been pastor for 14 years. From 1988-1993, Bohl served as chair of the Bicentennial Fund, a major churchwide campaign that has received $107.9 million from gifts, pledges, and goals of congregations.

Money matters: overall receipts up; new budgets established

1994 spending plan approved

by Peggy Rounseville

Despite everything commissioners have heard to the contrary, overall receipts by the Presbyterian Church (U.S.A.) "are actually up, not down," Michael O'Brien told the 206th General Assembly Thursday.

The El Cajon, California, minister told commissioners that while unified giving was down some 16 percent, funds received in "selected" and "supplemental" (designated) giving went up "more than enough to compensate." In 1993 the denomination's actual receipts were $104,157,996, he announced. O'Brien was reporting for the Committee on Mission Directions and Budgets.

The Assembly approved without objection a 1994 Mission program and budget of $105,770,146. The approved budget is an increase of approximately $1.5 million over 1993 receipts. Most of the new receipts are projected to come in selected and supplemental giving. Receipts from congregations for the unified budget are estimated to go down by $1.2 million in 1994.

For the first time, the denomination's 1995 budget is broken down by mission priorities. The Assembly adopted a 1995 mission budget of $105,026,894. Use of the funds is based upon four "priority goals:" evangelism, justice, spiritual formation, and partnership. By priorities, this breaks out as:

Evangelism	$25,883,258
Justice	$22,718,000
Spiritual Formation	$26,437,082
Partnership	$29,988,554

Congregational giving to the 1995 unified budget is estimated to decline another $1.3 million. The total mission budget is $75,000 less than the 1994 budget.

The Assembly also adopted a 1996 mission budget of $104,068,069. This is just over $1 million less than the approved 1995 budget, and contains an estimated $1.2 million drop in congregational giving to the unified mission budget.

While the mission budgets generated little debate, Bruce Tammi, Milwaukee Presbytery, raised a series of questions about the church's Bicentennial Fund. He asked if fund expenditures have exceeded receipts, if it had borrowed money to pay for programs it is currently funding, and if money was borrowed, how it would be repaid? He was told expenditures had not exceeded receipts, and that funds had been borrowed to pay administrative but not program costs. There would be enough income to repay the loan "if the congregations and presbyteries are faithful in fulfilling their obligations."

The Assembly approved a number of guidelines designed to tighten oversight of how Bicentennial Funds are spent. This is partially in response to the furor raised over the "Re-Imagining. . . God, Community, the Church. . ." conference held in Minneapolis last November. Some $66,000 in Bicentennial Fund receipts were used to help plan the conference. The guidelines include:

*Evaluating all ecumenical programs and projects to make sure they "serve the mission of the Presbyterian Church" and "recognize the integrity" of the Reformed tradition;

*Ensuring that cost projections when a program is actually funded are "reasonable" compared to those anticipated when the project was originally approved;

*Making sure each project's objectives are "consistent with the theology and purpose" of the program outlined when the money was raised; and

*Proposing guidelines for the use of gifts "when previously approved programs or projects no longer serve the mission and theology" of the church.

Stuart Wattles, Clay, New York, persuaded the Assembly to instruct next year's budget committee to use the "large screen projection system and appropriate graphics" to present the mission budget. "Some people respond very well to numbers on the page and others better to graphics," he said.

Per capita rises after three years

by Peggy Rounseville

Presbyterians will pay seven cents more per member in 1995 to fund essential operating expenses of the General Assembly. The per capita apportionment will go up from $4.38 in 1994 to $4.45 in 1995. This is the first increase in the per capita assessment in three years.

The increase became necessary after the 206th General Assembly approved actions which added $153,200 to the operating budget funded through per capita. Barbara Murphy, moderator of the Assembly Committee on General Assembly Procedures, told commissioners that the budget could not absorb that amount. The Office of the General Assembly already must cut $818,500 from its 1995 expenditures to balance the budget, she noted.

William Lockhart, Bridgeport, Ohio, asked why expenses for the World Council of Churches and the National Council of Churches of Christ were included in the per capita budget. "Many people in my presbytery [Upper Ohio Valley]," he said, think these expenses belong in the mission budget." Scott Schaefer, associate stated clerk of the Assembly, explained that WCC and NCCC expenses included in the per capita budget represent the denomination's "membership fees" to belong to these ecumenical bodies. "These funds pay for the same kind of expenses General Assembly per capita pays for," he noted. "They do not pay for the programs of these ecumenical bodies." Program monies are included in the denomination's mission budget.

Shutdown of military training school urged

by John Sniffen

The 206th General Assembly of the Presbyterian Church (U.S.A.) voted by a 3-1 margin Thursday to ask the U.S. government to close a training school program for Latin American military officers.

By a vote of 373 to 132, commissioners approved an overture from the Presbytery of Cayuga-Syracuse seeking to close the School of the Americas at Fort Benning, Georgia

Proponents of the overture claimed that the school, operated by the Department of Defense, has trained officers who have committed numerous atrocities on civilians in Latin America.

Those who spoke in defense of the school said it was a way to promote democracy in Latin America and that only a very small percentage of its graduates had been implicated in atrocities.

The vote came during the report of the Christian Education, Peacemaking and Stewardship Committee.

During the report the General Assembly also approved the inclusion of additional materials encouraging chastity before marriage in the denomination's human sexuality curriculum.

The committee's resolution was approved by a 373-146 margin after a statement was added stating that the material would not involve the signing of contracts or other documents similar to those featured in the Southern Baptist's "True Love Waits" program.

The resolution was in response to an overture from the Presbytery of Central Florida, which called for sending information similar to the Baptist program to the congregations.

Honors and awards bestowed at Assembly

by Ann Anderson

Mary Ann Lundy and Sally Hill were honored at the Women's Breakfast. Women of Faith Awards went to Bettie J. Durrah, Atlanta, Georgia; Freda A. Gardner, Princeton, New Jersey; and Shin-Hyung Kim, Los Angeles.

Honored by the Peacemaking Program as presbyteries where at least 50 percent of the congregations have adopted the "Commitment to Peacemaking" were: Box Butte, Los Ranchos, Maumee Valley, North Puget Sound, Newton, Northern New England, Southern Kansas and Western New York; also the Synod of the Covenant.

The Rev. Fred B. Rogers, host of the TV show "Mister Rogers' Neighborhood," received the Presbyterian Peace Fellowship's annual Peaceseeker Award.

Elena Mackay Reisner, Longtime missionary to Mexico and mission worker with Hispanics in Texas churches and at Pan American School, received the Bell-Mackay Prize for service to mission of the PC(USA).

The Rev. Harry Edmund Smith of Sherman, Texas, received the 1994 Award for Outstanding Service to Higher Education.

Marj Carpenter, former director of news services for the denomination, and now mission interpreter, was honored by the Assembly.

William P. Thompson, former stated clerk of the General Assembly, received the Witherspoon Society's Andrew E. Murray Award.

Retiring presidents of theological institutions honored by the Assembly were the Rev. J. Randolph Taylor, San Francisco Theological Seminary; Howard Dooley, Omaha Seminary Foundation; and the Rev. T. Hartley Hall IV, Union Theological Seminary in Virginia.

Recipients of the Vision Awards presented annually by the Presbyterian School of Christian Education as congregations with creative programs in Christian education, outreach and youth ministry were: Berkeley-Hillside Presbyterian Church, Hillside, Illinois; Gibson Heights Presbyterian Church, St. Louis, Missouri; and University Presbyterian Church, Baton Rouge, Louisiana.

C. Norris Houghton, author, professor and Broadway theatre director, received the 1994 Presbyterian Writer Guild's Distinguished Writers Award. Winner of the guild's first Jim Angell Award is the Rev. Angus M. Watkins of Ashville, New York.

Ecumenical service awards went to Bethany Presbyterian Church, Lancaster, Pennsylvania; Spring Valley Presbyterian Church, Columbia, South Carolina; and the Synod of the Mid-Atlantic.

Deborah Haffner, director of the Elizabeth Fry Center, an alternative sentencing program for women prisoners in San Francisco, received the Assembly's 1994 Restorative Justice Award.

Ecumenical Decade: Churches in Solidarity with Women Tributes" were awarded to: Detroit Presbytery and its Presbyterian Women; the Denver Interfaith Planning Committee; and Pittsburgh Presbytery.

Report: Giving is up, members are down

by Peggy Rounseville

Total Presbyterian giving was up while membership continued to decline, according to statistics released here today.

Contributions in 1993 totaled $1,450,109,142, an increase of $24,395,147 over 1992. This was a smaller increase than in 1992, when total congregational receipts went up more than $36 million.

Per member giving also increased in 1993, from $512 in 1992 to $529 in 1993.

Giving to General Assembly mission, however, went down more than $1.5 million: $1,507,873. At the same time, giving to local program, mission, and capital expenses went up by $17,231,831.

The number of active members continued to decline, from 2,780,406 to 2,742,192. This is a loss of 38,214 members. The number lost is slightly higher than from 1991 to 1992. In that year the number of Presbyterians declined by 34,639.

For the first time in several years, the number of adult baptisms and the number enrolled in church school also declined. There were 504 fewer adult baptisms in 1993 than in 1992: 13,995 compared to 14,499. Church school enrollment went down by 39,459, from 1,156,381 to 1,116,992.

At the same time that membership continued to decrease, the number of Presbyterian ministers increased slightly: from 20,527 to 20,585. There were 50 more candidates for the ministry than in 1992: 1,126 compared to 1,076.

Ecumenical guests from around the world say 'thank you'

by Marj Carpenter

"Thank the Presbyterian Church"

This message rang out over and over at the annual mission dinner when ecumenical delegates were briefly introduced to the Worldwide Ministry Division members and staff.

The delegates were from all around the world and the thanks were for many different things:

"Thank you for standing with us as we finally obtained a free democratic election," a woman from Malawi said.

"Thank you for the many years of support and concern and celebration for the miracle that has occurred in South Africa," a man from Southern Africa said.

"Thank you for the missionaries that you sent to us with Allen and Underwood the first ones 110 years ago. And thank you for praying with us for reunification of Korea," delegates from that country added.

"Thank you for being concerned about our treatment as a racial ethnic group in Japan," the spokesperson for the Korean Church of Japan said.

"Thank you for helping us understand both Christianity and social action and thank you for your missionaries," a delegate from Japan added.

"Thank you for caring about what is happening in Uruguay and please keep us in your prayers."

"Thank you for helping us with refugees in Kenya that come from Ethiopia and the Sudan."

"Thank you for helping us in Mozambique."

"Thank you for helping us learn English in the Hungarian Reformed seminaries."

"Thank you for caring about us so many years in Thailand," the delegate said with the traditional bow.

"Thank you for trying to help us survive in Sudan."

"Thank you for standing with us in Costa Rica."

"Thank you for making the church more ecumenical in Finland."

"Thank you for helping the Swedenborgian Church. . .for the Presbyterian Church in Ghana. . .for the church in Uruguay."

"Thank you for assisting the church in Jerusalem." and "thank you for standing with Christians in Pakistan as we were being shot and killed in recent months."

The crowd was quiet and the Rev. Clifton Kirkpatrick, director of Worldwide Ministries, acknowledged his introduction from the Rev. John R. Hendrick, chair of the unit, who presided.

Kirkpatrick in turn thanked the delegates "For your expressions of gratitude and love which means so much to us, as we take the gospel into the world."

Andrews: Reconciliation is the remedy

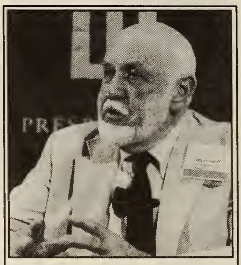
by Pamela Crouch

Reconciliation is the remedy for the "virus" of "ideological exclusiveness" the Presbyterian Church (U.S.A.) is suffering from, according to the Rev. James E. Andrews, Stated Clerk of the General Assembly.

Andrews told the 206th General Assembly that racism, often expressed in terms of excluding racial ethnic persons from full participation, is still part of our life. Also, he said,women have not been fully included in the life of the denomination. In addition, he said, the church "has moved on to the less visible practice of the exclusion of the loser-–the exclusion of persons holding minority or unpopular views or opinions."

This "systematic exclusion" of those whose opinions differ "erodes our sense of community, damages the unity of the church, and slows our progress toward the treasured goals of inclusiveness and diversity," he said.

These practices are used by all groups with "equal zeal," he added, and that "diminishes everyone, hurts everyone, and its worst feature is that the victims of it become its vengeful practitioners when they become the majority."


The Rev. James E. Andrews

Andrews suggested that the usual "therapy" of structural reorganization is not constructive because "persons who feel excluded do not trust those who have ignored them, nor do congregations trust systems that seem unresponsive to their needs."

Prayer is the only point at which to begin a recovery of trust which has eroded within the denomination in recent years, said Andrews. He called on the General Assembly to nurture trust by exhibiting acceptance and trust of others at the Assembly, and demonstrating reconciliation.

"There has been much discussion in recent months of the doctrine of atonement," the stated clerk said. "Let us recognize that the doctrine of atonement makes us at one with God and with each other in Jesus Christ. Let us recognize that the only way to deny the atonement is to refuse the reconciliation to which we are called by the fact that Christ died for our sins."

The theology of the doctrine of atonement is one of many issues that has been raised within the church as the result of Re-Imagining, a controversial ecumenical conference held last November in Minneapolis as part of the "Ecumenical Decade: Churches in Solidarity with Women."

The 206th General Assembly has the responsibility of dealing with the fallout over Re-Imagining, including numerous overtures calling for various forms of response.

Andrews said that Re-Imagining is the "most visible conflict at this time," but that the conference itself "is not the reason for the current crisis."

"The unity of the Presbyterian church has been stretched thin for many years and for many reasons. The controversy over the Minneapolis event is a symptom of our illness, not the disease itself," he said.

The stated clerk suggested that the PC(USA) might follow some examples set by the witness of the African Christians who openly share faith stories at denominational and ecumenical meetings. He also challenged the Presbyterian Church to "make reconciliation a visible part of its life" as Nelson Mandela did in the midst of a political process in South Africa, even though Mandela does not claim to be a Christian.

"A new day must come," Andrews said. For the PC(USA) that means that "we must seek out those who dissent and make them a part of the process, and that we must stop making attacks on the character and motives of others; that organized efforts to violate the Constitution must stop; that efforts to explain away blunders must cease; that McCarthy tactics of establishing guilt by association or membership in organizations must be eliminated."

He called for prayer and song, and sharing of faith stories that can lead to "statements of what the people at the table have in common.

"For an initial period the topic of Presbyterian discussion must be the unity, health, and mission of the Presbyterian church; not control of its funds nor its program," Andrews said. "What can we all do together to make visible the unity God has given us?"

The stated clerk received a standing ovation at the conclusion of his address.

Dobler: Mission is as close as parking lot

By Peggy Rounseville

"The mission field has come as close as our parking lot," Moderator David Dobler told commissioners at the 206th General Assembly in his moderatorial report.

Presbyterians used to think of mission as "over there," something to which churches sent people and money, Dobler reflected. Now mission opportunities are right here, close to home. The church is caught up in changes "we didn't expect and didn't ask for," he continued. "There is no common understanding of what it means to be a denomination. There is no common understanding of what we expect from presbyteries or the General Assembly. We are in the process of reinventing the Presbyterian church and that is not something we will get over in a short time."

The changes that the church faces are unsettling, Dobler said. "All the old certainties are becoming undone. . . We are called not to remake the church as we would like to but to find the church that Jesus Christ wants us to become."

Dobler warned Presbyterians to make sure that their administrative structure reflects their mission. "Our hope comes from Christ Jesus and the mission he calls us to. If we will devote ourselves to that mission, we will discover what patterns will work for us in this day. It won't work the other way. If we serve the mission, the structure will emerge."

Thirty or forty years ago Presbyterians had a common vision of who they were, Dobler commented. Each congregation had its own building "on which it was paying or had paid for," and each had its own pastor. "More and more that pattern, that model, lies broken all around us," he noted. This "is not all bad news," he continued, calling attention to Hispanic new church developments in storefronts in Los Angeles, California.

The role of the commissioned lay preacher, he said, "is being elevated as never before." Commissioned lay preachers are women and men who are not ministers and have been approved to act as pastors for churches that are unable to call pastors. "In presbyteries being served mostly by commissioned lay preachers in storefronts, decisions will be made differently," he predicted.

Dobler encouraged Presbyterians to learn from the church in Africa. Churches there are "filled with new believers, not ours," he said. "It is the church in Africa that is growing, not ours." He observed that in one area of Sudan there were 10,000 new believers and only three ministers, so they are looking at new ways of training people. He also called attention to the church in South Africa which, he said, "is becoming new, too." South African Christians "have every reason to fly apart from one another, or to fly at one another," he noted, yet "they are hanging on to one another. It is the love of Christ Jesus that binds them together and the mission of Christ Jesus that leads them." The challenge facing South African Christians is the same one facing Presbyterians, he said. "With their [African Christians] help and the help of the Holy Spirit, I do not despair of us."

Dobler served as Moderator of the 205th General Assembly in Orlando, Florida. He is pastor of the Jewel Lake Parish, Anchorage, Alaska.

WCC leader speaks at ecumenical service

by Peggy Rounseville

The "rich legacy" of American Presybyterianism to the ecumenical movement "is a constant reminder that as Christian communities we never live just for ourselves but in order to glorify God," the Rev. Dr. Konrad Raiser told the 206th General Assembly Wednesday.

Raiser, the general secretary of the World Council of Churches, was the preacher at the Assembly's annual ecumenical worship service. He reminded commissioners of the long line of Presbyterians, from William Adams Brown and Samuel McCrae Cavert to John Foster Dulles to Eugene Carson Blake, who have been key leaders in ecumenism.

Using the Apostle Paul's metaphor of the church as the body of Christ, Raiser asked, "What does it mean, under present circumstances, to be a living part of the body of Christ?" Paul, Raiser said, "transcends our customary approach to the tension between unity and diversity in the church. He does this by making a fundamental affirmation about Christ: 'For just as the body is one and has many members...so it is with Christ'. Paul does not say: The Christian community can be compared with the body; that would have been the custom. Instead, he says: the living presence of the risen Christ has the qualities of a body. This is a surprising affirmation. Jesus Christ is not to be thought of as a historical person of the past, but therisen Christ has become something of a 'corporate personality.'"

KONRAD RAISER, general secretary of the World Council of Churches, preached at Wednesday's ecumenical service.

Seeing Christ in this way, Raiser continued, has far-reaching consequences. "It bars the way to all attempts to spiritualize or individualize our relationship with Christ. We cannot have Christ apart from living in community."

Raiser insisted that "unity and diversity are both constitutive for the body of Christ." But, he continued, like any living body, "the body of Christ remains alive only in the interaction of its different members."

Commissioners responded with knowing laughter to Raiser's comment that "out of anxiety many churches today respond to the manifestations of conflict by curing the symptoms, for instance through organizational readjustments, rather than searching for the causes." Raiser said he is convinced that most of the conflicts facing Presbyterians and other mainline denominations "are manifestations of what I have called a crisis of growth and transformation, rather than of an internal disturbance or an infection." The appropriate response, he continued, is not to attack the symptoms but to provide "space and support for the body to reintegrate and reestablish its wholeness."

"It is the trust in the continuing presence of the living Christ though the Spirit which keeps the body alive and maintains its wholeness," Raiser declared. "This trust in the active presence of the Holy Spirit as the origin of our unity as well as of the diversity of our interdependent gifts is the most effective remedy against anxiety and fear...Love indeed is the secret of the wholeness of the body of Christ."

Raiser designated that the offering received at the service would go to two projects. The first is Church World Action for Rwanda; the second is the Ecumenical Program for Peacemaking and Conflict Resolution in Africa, with special emphasis on southern Africa.

Other participants in the service included the Rev. Dr. Eugene Turner, Louisville, Kentucky, director of the Department of Governing Body, Ecumenical and Agency Relationships of the Presbyterian Church (U.S.A.); Ms. Elizabeth Delgado, San Jose, Costa Rica, representing the Fraternity of Evangelical Churches of Costa Rica; the Rev. Clifton Kirkpatrick, Louisville, Kentucky, director of the Worldwide Ministries Division of the Presbyterian Church (U.S.A.); Mrs. Margaret Kraus, Pretty Prairie, Kansas, representing the Swedenborgian Church.

Also, Ms. Kathryn Williams, Wichita, Kansas, representing the Christian Church (Disciples of Christ); the Very Rev. Leonid Kishkovsky, Syosett, New York, Orthodox Church in America; Fujiwara Takanori, Tokyo, Japan, general secretary of the United Church of Christ in Japan; Amosse Baltazara Zita, the Presbyterian Church in Mozambique; the Rev. Peter Shidemantle, DeWitt, New York, pastor of Pebble Hill Presbyterian Church; Mrs. Margy Wentz, Newton, Kansas; the Rev. Dr. James E. Andrews, stated clerk, Presbyterian Church (U.S.A.); and the Rev. Robert W. Bohl, Fort Worth, Texas, Moderator of the 206th General Assembly.

Music was led by a choir of, as Andrews described it, "commissioners and staff, spouses, observers, trailers, and hangers-on." It was, the stated clerk said, the first time in his memory that the music program had been "made up by and for the Assembly." KevinKouba, a member of the staff of the Presbyterian Church (U.S.A.) in Louisville, directed the choir. Mrs. Julie Warkentin, Wichita, Kansas, First Mennonite Brethren Church, played the organ and piano. Ms. Elizabeth Gill, Louisville, Kentucky, accompanied the anthem on the trombone.

Twenty-eight new churches recognized by Assembly

by Jerry L. Van Marter

Twenty-eight new churches that have been chartered since the last General Assembly were recognized by the 206th General Assembly today.

"This is the fourth year that the Assembly has taken time to celebrate these proofs that evangelism is working in the Presbyterian Church," said the Rev. H. Stanley Wood, associate for new church development in the National Ministries Division in Louisville.

Representatives from the new churches accepted certificates from the Rev. Frank Beattie, associate director for evangelism. The new churches (and their presbyteries) are: Korean Presbyterian Bremerton Washington Church (Seattle); University Presbyterian Church, Akron, Ohio (Eastminster); Korean Presbyterian Church, Columbus, Ohio (Scioto Valley); Lincoln Good Shepherd Presbyterian Church, Lincoln, Nebraska (Homestead).

Also, Hamlet-Perryton Presbyterian Church, Reynolds, Illinois (Great Rivers); Radcliffe (Kentucky) Presbyterian Church (Louisville); Montgomery (Alabama) Korean Presbyterian Church (Sheppards & Lapsley); Clanton Presbyterian Church, Charlotte, North Carolina (Charlotte); Argentine Presbyterian Church, Kansas City, Kansas (Heartland); Korean Presbyterian Church of Goldsboro, North Carolina (New Hope); Roanoke Island Presbyterian Church, Manteo, North Carolina (New Hope).

Further, Primera Iglesia Presbiteriana Hispana Principe de Paz, Asbury Park, New Jersey (Monmouth); United Korean Presbyterian Church of Long Island, Huntington Station, New York (Long Island); United Presbyterian Church of Ridgewood, Queens, New York (New York City); Immanuel Korean Presbyterian Church, Rome, New York (Utica); Foothill Community Presbyterian Church, Strathmore, California (San Joaquin); Covenant Presbyterian Church, Vacaville, California (Sacramento); Valley Community Presbyterian Church, Manteca, California (Stockton).

Also, Alturas Presbyterian Church, Mayaguez, Puerto Rico (Suroeste); First African Presbyterian Church, Lithonia, Georgia (Peace River); North Lakeland (Florida) Presbyterian Church (Tampa Bay); Ascension Peace Presbyterian Church, Lauderhill, Florida (Tropical Florida); Holy Faith Korean Presbyterian Church, Artesia, California (Hanmi); St. Peter's By-The-Sea Presbyterian Church, Huntington Beach, California (Los Ranchos); Arroyo Grande (California) First Presbyterian Church (Santa Barbara); Highland United Presbyterian Church, Newport, Pennsylvania (Carlisle); and Delaware Valley Chinese Presbyterian Church, Ambler, Pennsylvania (Philadelphia).

Presbyteries, synod get peace awards

by Jerry L. Van Marter

Stained glass doves were presented to nine presbyteries and one synod today, signifying participation by 50 percent of their congregations in the Presbyterian Church's commitment to peacemaking.

The Rev. Ray Morgan of North Central Iowa Presbytery, vice moderator of the Assembly Committee on Christian Education, Peacemaking and Stewardship, welcomed representatives of the governing bodies to the platform of the 206th General Assembly to accept their awards.

The new additions bring to 61 the number of presbyteries now having more than half their congregations' sessions formally committed to peacemaking. The addition of the Synod of the Covenant brings to six the number of synods that have reached the 50 percent mark of committed congregations.

In all more than 4,300 of the denomination's 11,500 congregations have now adopted the commitment.

The newly recognized presbyteries are Box Butte, Los Ranchos, Maumee Valley, Newton, North Alabama, North Puget Sound, Northern New England, Southern Kansas and Western New York.

Pre-Assembly prayer sets tone for GA

by Marj Carpenter

"Pray for the great ends of church to which God has called us," said Robert Weingartner of the Worldwide Ministry Unit in a pre-Assembly service as he officially opened the call to United Prayer for the Presbyterian Church (U.S.A.).

Presbyterian congregations across the land and sister communions across the world also were asked to pray for the PC(USA) as it enters the 206th General Assembly. "In Alaska we have a saying," said the Rev. David Dobler, moderator of the 205th General Assembly. "He or she who learns to pray—let them go to sea. Well, I've been at sea this year. I learned a deep lesson as I traveled around a troubled church. . .I learned I needed the strength and prayers of many of you and the strength of the Lord. I had to count on God and my sisters and brothers in the church."

Banners with messages such as "In My Father's House" and "Remember Me" decorated the meeting room in the Ramada Broadview Hotel. A flutist and pianist softly played hymns as the people gathered.

Those who gathered included members of national prayer groups, national, presbytery and synod staff,members of the General Assembly Council, and pew-sitting Presbyterians, many not commissioners, concerned andpraying for the Presbyterian Church.

The committee organizing the effort, which was suggested by the Rev. Clifton Kirkpatrick, director of Worldwide Ministries and the Rev. Jeff Ritchie, associate for international evangelism, included Loyda Aja, Frank Beattie, and Rita Dixon from the GAC staff; Walter Ungerer, Lydia Sarandan-Grade, Jonathan Wilson and Weingartner, members of the GAC; and pastors and seminary students including Carter Blaisdell, Ilona Buzick, Toby Gillespie-Mobley, Eunice McGarrahan, Brad Long, Byron Wade, Douglas McMurry, and Bob Nordling.

On Thursday evening, Long, who is director of Praise Ministries, led a special segment of the service in which the group prayed for General Assembly commissioners and staff, and for the workers in the city of Wichita who have to deal with in influx of visitors. Another segment was led by McMurry. Prayers were spoken for Korea, for the hope for reunification there, and for the Korean Presbyterians in America.

Ecumenical guests bring greetings from places near and far

by Theo Gill

Nearly fifty ecumenical delegates, representatives, and visitors brought greetings and insights from partner churches as far away as Thailand and as near as Pretty Prairie, Kansas. As guests of the Office of the General Assembly, these officially designated participants in the annual Presbyterian confabulation come to observe the meeting, strengthen bonds of friendship and common mission, and assist American members of the Assembly in seeing themselves as others see them.

Ecumenical advisory delegates are selected by their churches to act as representatives to the General Assembly, casting non-binding advisory votes but with full speaking privileges in plenary sessions. Advisory delegates both speak and vote in the assembly committees to which they are assigned. Specific denominations are invited by rotation to send delegates in a given year.

Ecumenical representatives and visitors do not have the same duties as delegates, but are compensated with greater freedom to roam and explore the periphery and environs of the Assembly. Some come from their home countries specifically for this meeting, while others are international students or participants in the "Mission to the USA"program of the Worldwide Ministries Division.

In 1994, guests from partner churches bring with them a wide range of experience and a diversity of ways in which they live, work, and proclaim the Christian faith. Some have travelled from contexts of peaceful national reform and transformation, from Namibia, South Africa, and Malawi. Others worry over tensions at home, in Lebanon and Pakistan. Two ecumenical advisory delegates have come from regions torn by civil war, Sudan and Yugoslavia.

By their participation and presence in the Wichita Assembly, these ecumenical partners serve as living reminders to commissioners that there is more to Christianity than the Presbyterian Church, and more to God's world than the U.S.A.

Ministers not permitted to bless same-sex union

by John Sniffen

The 206th General Assembly today approved an overture which states that ministers are "not permitted" to bless "any same-sex unions."

The vote to approve was 249 to 207. It came after a lengthy-yet-low-key debate of the issue.

As originally written by the Presbytery of Southern New England, the overture said it was "inappropriate" for ministers to bless same-sex unions. The Rev. Earl B. Stewart from New Covenant Presbytery in Southeast Texas moved that "not permitted" be substituted for "inappropriate," and the amendment passed by a 248 to 222 margin.

Sixteen commissioners spoke during the debate. The Rev. J. Frederick Fife from Eastern Tennessee Presbytery set the tone for those speaking against the measure. A member of the Theological Issues and Institutions Committee, which narrowly approved and forwarded the overture, Fife said it was not necessary since existing language in the Directory for Worship already forbid ministers from performing marriage ceremonies for same-sex couples.

Fife also said the overture would separate out a group—homosexuals—and was counter to the spirit of reconciliation.

While the final count was close, more commissioners apparently agreed with youth advisory delegate Julaine Adair who stated that "homosexuality does not reflect God's plan..."

There was some applause for early speakers, but after a gentle reminder from Moderator Robert W. Bohl, the commissioners and observers withheld further response to the discussion.

The remainder of the committee's report to the General Assembly was approved without debate, except for an overture calling for "an inquiry into the theological significance of contemporary science for the reformed doctrines of humanity and sin."

After several commissioners said they opposed the overture because they feared it endangered the church's confessional nature, the committee chair, the Rev. Aurelio Garcia Archilla of the Presbytery of San Juan, defended it. He said there is a need to address pressing issues of science, like euthanasia, and that approval of the overture from Pittsburgh Presbytery was not denying the confessional nature of the church.

The overture was approved by a hand vote.

In other action out of the committee's report, the General Assembly:

* approved an overture from the Presbytery of Detroit on developing liturgies for use in ministries with victims and those who victimize;

* approved an overture from the Presbytery of New Harmony onbeginning the process of creating a brief catechism which may become a part of the church's constitution;

* approved with amendments an overture from the Presbytery of Inland Northwest on declaring 1995 a year to emphasize repentance and prayer within the denomination; and

* disapproved an overture from the Presbytery of Shenango on directing those who plan Presbyterian Women's gatherings to adhere to Biblical principles in preparing and planning future meetings.

* approved three new chief executives for Presbyterian seminaries—Donald W. McCullough at San Francisco Theological Seminary, David Lawrence Wallace Sr. at Johnson S. Smith Theological Seminary, and Louis B. Weeks at Union Theological Seminary in Virginia.

Assembly supports implementation of sexuality education

by Pamela Crouch

The 206th General Assembly approved a resolution June 14 to support the U.S. Department of Health and Human Services' implementation of comprehensive sexuality education in public schools.

As part of the report of the Assembly Committee on Social Justice Issues, the Assembly approved amendments to Commissioner's Resolution 94-5. The amendments state that support for public education "should not absolve the church of its responsibility" and encouraged congregations to be engaged in providing additional sexuality education which reflects values of Reformed tradition.

In other action, the Assembly defeated the committee's recommendation to refer Overture 94-11 to the General Assembly Council. The overture called for stabilizing the U.S. population through maintenance of fertility rates and control of immigration.

Several speakers, advocated disapproving the overture altogether, saying the intent of the overture was "to keep out `foreigners'" and was an "attack on racial ethnic people."

The motion to refer was defeated, and the overture was disapproved by a voice vote.

The Assembly also:

— approved a resolution reaffirming opposition to legalized gambling and encouraging synods, presbyteries, sessions, ministers, and church members to become educated on the issue.

— approved a resolution encouraging congregations and governing bodies to continue to advocate for universal access to health care during this "crucial time" of health care reform.

— approved a resolution calling for federal and PC(USA) response to hate crimes against Asian-Pacific Americans.

MODERATOR ROBERT W. BOHL and his wife, Judith Ann Bohl, shortly after his election. Bohl was elected on the first ballot, receiving 410 of a possible 555 votes.

Bohl (Continued from page 1)

"It is not right for this church to be torn apart by ordained people who align themselves with single issues unless that issue is Jesus Christ. That's what we are about."

On the subject of rebuilding trust in the denomination, Bohl said that if healing is to take place on this church, "it is only after we begin to tell the truth to each other."

"What is your reaction to churches threatening to withhold funds?" one commissioner asked. Bohl responded: "I believe that is an ecclesiastical sin."

The 57-year old new moderator has served the Presbyterian Church in the Fort Worth church since 1980. A graduate of the University of the Ozarks and Princeton Theological Seminary, he received his M.A. and Ph.D. from the University of Pennsylvania. He served as national chairperson of the denomination's Bicentennial Fund from 1988 to 1993. He was moderator of Grace Presbytery in 1994. He has also been on various synod and presbytery councils.

Bohl is married to Judith Ann Capshaw. They have two daughters, Angela Suzanne and Beverly Ann.

THE REV. J. JEROME COOPER, pastor of Berean Presbyterian Church, Philadelphia, who nominated Robert Bohl as moderator, was named vice-moderator of the 206th Assembly.

WORSHIP LEADER the Rev. Cynthia Campbell, pastor of the First Presbyterian Church of Salina, Kansas, and chairperson of the Congregational Ministries Committee, was a preacher in the daily services for commissioners.

Rules for overture advocates unchanged

by Peggy Rounseville

Rules governing how Assembly committees deal with overture advocates remain unchanged despite extensive discussion. The 206th General Assembly of the Presbyterian Church (U.S.A.) voted 338 to 212 to leave the rules alone.

The Rev. Jeffrey Bridgeman, Solvang, California, argued that overture advocates are treated differently in different Assembly committees. Current rules allow advocates to speak about the background and intent of the requests for action when the committee is dealing with it or with any other proposal which might affect it. They are to be available at the committee's convenience.

Bridgeman said that, in his experience, overture advocates have less opportunity than anyone else to speak before Assembly committees. He said that they should have "the same right to speak as any staff person who has expertise" because "they are the voice of those thousands back home."

The Rev. Drew Nagle, Rock Island, Illinois, argued that current rules are sufficient. "Not all moderators, not all overture advocates are equal," Nagle said. "Presbyteries who desire equal access should not appoint a commissioner to be their overture advocate." The Rev. Patricia Pabst, Del Norte, Colorado, countered that the standing rules are often unclear and that some advocates were given "unclear or even misinformation about when their overture would be dealt with." Pabstargued that it would be helpful to clarify the procedure so everyone would be treated the same.

The request for clarification came from the Presbytery of Savannah. The Rev. Donnie Woods, Savannah, Georgia, argued that his presbytery's overture would guarantee "equal opportunity" for advocates to speak to Assembly committees.

After about 20 minutes of debate, the Assembly voted as its Committee on General Assembly Procedures recommended, and defeated the overture.

GeneralAssembly Fun

The Moderator, airplanes and food were in competition at the Monday Assembly meeting.

Food won.

An explanation for the benefit of readers who were not in the plenary hall as Stated Clerk James Andrews led commissioners through voting procedures. Several questions were posed, to test how the electronic voting mechanisms were functioning. One asked voters to say what they liked best about the Monday night outing, when their Wichita hosts gave a dinner and reception for the Moderator at the Kansas Aviation Museum, with lots of historic things to see.

One asked voters to say what they liked best about the Monday night outing: meeting Moderator Robert Bohl, seeing an aircraft display, or eating the dinner served at the event.

But then, they'd already voted for the Moderator.

misc

There was a Presbyterian banner hanging on the outside of the Century II Convention Center in Wichita.

It's a handsome banner. However, it doesn't hang straight up and down.

It slants a little to the right or the left, depending on the observer's viewpoint.

Coming Assemblies

The 207th General Assembly (1995) is scheduled in Cincinnati, Ohio, July 15-21.

In 1996, The Assembly is to meet in Albuquerque, New Mexico, June 29-July 5.

The 1997 meeting is set for Louisville, Kentucky, July 12-18.

Great Commission is theme of daily worship services

by Alexa Smith

The power of God, the grace found in forgiveness and the meaning of baptism were themes emerging from the week's worship at the 206th General Assembly.

The entire worship week — including the Assembly's opening and closing services — wove together verses from the Great Commission in the closing chapter of the Gospel of Matthew.

"The might, the authority and the power do not belong to you or me. It is the Christ who holds them for you and me," the Rev. Rafael Aragon, executive of the Synod of Southern California and Hawaii, told worshippers early in the week, as they prepared for business.

Aragon punctuated his remarks with a faith statement attesting to God's omnipotence.

Using the text, "Go therefore and make disciples of all nations ...," the Rev. Robert Burkins of East Orange, N.J., pushed the denomination to reclaim personal witness, instead of developing more strategies for evangelism for the church as a whole. "We must take the initiative as Jesus commanded ... Go to the people," he said. " ... It's not a model or a method, but telling the story of Jesus and his love."

In a service of reaffirmation of baptism, the Rev. Cynthia Campbell of Salina, Kan., called Presbyterians to "remember what it means that we have been baptized," and to reconsider what that commitment means for community life: cooperation above violence, unity above purity and more outward focus than inward.

The Rev. Floyd Hart, associate executive for Indian Ministries of the Synod of the Southwest, spoke from the text, " ... teaching them to obey everything that I have commanded you."

Hart told commissioners, "May the spirit of Jesus and Jesus' love and forgiveness prevail in all we teach and learn from this Assembly."

"Living in God's Abiding Presence" was the sermon title of the Rev. Janice Stamper of Savoonga, Alaska, who encouraged worshippers to put down their own agendas and let the power of God be at work.

Congregations to get help in making concerns known

by Peggy Rounseville

The 206th General Assembly of the Presbyterian Church (U.S.A.) voted today to tell congregations how to lobby commissioners to future Assemblies.

By a vote of 262 to 213 (with 10 abstentions), commissioners requested the stated clerk to provide sessions and individuals a written explanation of "how they may make their concerns known" by obtaining the commissioners and advisory delegate mailing list. Carl Allen of the Presbytery of Elizabeth, moderator of the Assembly Committee on Mission Directions and Budgets, explained that the committee recommended the action as a way of addressing a concern that sessions had no official way of communicating with the Assembly. The issue had been raised by the Presbytery of Central Florida. The Assembly amended the committee's recommendation, adopting a motion offered by Gretchen Denton, a minister from Orchard Lake, Michigan. The amendment specifies that the clerk's letter must include a statement on the role of commissioners, who attend the Assembly "not as representatives but as persons who gather to seek God's will guided by their individual consciences."

The Assembly also expressed its "deep gratitude" to the Presbyterian Church of Korea and the National Korean Council for their generous gifts towards the completion of the chapel in the Presbyteria Center in Louisville. The Moderator of the Presbyterian Church of Korea Tuesday presented a check for $50,000 for this project to Moderator Robert W. Bohl.

The Assembly turned back an effort to produce a "national every member monthly newsletter" beginning in October. 1994. William Goettler, a minister from Wilmington, Delaware, argued that a newsletter was needed to interpret the church's mission to every member. Because the church "has not communicated what we are doing in ministry on our own," he said, non-church publications have filled the gap. The Assembly voted instead to refer the matter to the General Assembly Council for further referral to the Advisory Council on The News, so that it could be studied in the context of an overall look at distribution of church news.

KOREAN PRESBYTERIAN Moderator Chang In Kim presents a $50,000 check for the Presbyterian Center Chapel to Moderator Robert Bohl. In his address, Kim pled for peace

Vocation paper sent back to committee; support, but no UN seat, voted for Taiwan

by Jerry L. Van Marter

Without ever considering it, the 206th General Assembly today referred the Advisory Committee on Social Witness Policy's major policy paper on the theology of vocation and issues of work in the United States back to the advisory committee for more work.

The motion to refer and the debate that followed were dominated by members of the Assembly Committee on Social Witness Issues and Policy (SWIP), the committee that had spent some eight hours going over the paper earlier in the week.

The Rev. Charles Osburn, a committee member from San Fernando Presbytery, made the motion to refer, which prevailed 304-212. The motion to refer also included a provision that the moderator appoint two additional members to the task force working on the paper to give it more balance of opinion on the issues.

Osburn also argued that more time is needed by next year's Assembly to review the paper when it comes back. "This paper deserves better," he said.

Other commissioners, also SWIP members, agreed. "The paper is flawed and incomplete," said Solomon Cardenas of Peace River Presbytery, who served as SWIP's vice moderator. Another SWIP member, Moon Won Suh of Salem Presbytery, argued that since the task force began work in 1988, "circumstances have changed dramatically in the U.S. workplace and economy and, given the significance of this policy paper, it needs to go back."

Yet another SWIP member, the Rev. Russell Feroe of Hudson River Presbytery, said the four-year development of the policy "has included input from across the church and to refer it now would undercut the integrity of that process."

The Rev. Wilbur Cox of Western Colorado Presbytery said the committee worked more than eight hours reviewing the document and said he considered it "offensive to refer it before even considering it."

The commissioners referred the report with a recommendation that more time be given for review of the paper by next year's social witness issues and policy committee by having members of that committee come to Cincinnati (site of next year's Assembly) a day early to work on it.

Support, but no U.N. seat, voted for Taiwan

The Assembly approved a resolution expressing "support of Taiwan and its national integrity and selfhood..." but stopped short of going on record supporting a seat at the United Nations for the Taipei government.

At issue was what effect such a recommendation would have on the Chinese Christian community, which has a fragile relationship with the Beijing government. An amendment to include advocacy of United Nations membership for Taiwan was defeated 309-203.

"We have stood strong with Taiwan and they know that," said the Rev. Clifton Kirkpatrick, director of the Worldwide Ministries Division in Louisville, in opposition to the amendment. "Now we have to stand strong with our Christian brothers and sisters in China."

The Rev. Barbara Bundick of Chicago Presbytery said that the words United Nations membership for Taiwan are a red flag in the face of the Chinese bull. (But) 'Selfhood' says United Nations membership without using the words."

The Rev. Charles Stewart of San Francisco Presbytery took issue with that. "The Chinese government doesn't care one whit what the Presbyterian Church says—let's tell the truth."

The resolution expresses the Presbyterian Church (U.S.A.)'s solidarity with the Presbyterian Church in Taiwan; supports developing relations between the PC(USA) and Christians in China; and calls for the PC(USA) to work for justice and reconciliation between the people and churches of China and Taiwan.

THESE ARE AMONG the mission workers charged to "hold on to your faith and spread it gently" at the commissioning of missionaries by the 206th General Assembly.

More than 400 commissioned in closing communion service

by Alexa Smith

Over 400 mission workers were commissioned by the 206th General Assembly in a closing communion service where Presbyterians were charged to stand against suffering, poverty and death.

"Hold onto your faith in Jesus Christ and spread it gently," the Rev. Alice Kyei-Anti of the Presbyterian Church of Ghana told worshippers, stressing the urgency of that task in a world dominated by unfair economics and unjust politics.

Kyei-Anti is currently serving as a missionary to Malawi.

The Assembly's theme was "Into All the World - Frontiers of Faith." At its close, the Presbyterian Church (U.S.A.) commissioned what Worldwide Ministries Division Director Clifton Kirkpatrick called its "largest group of mission personnel in over a decade."

In her sermon, Kyei-Anti told Christians here "it is not easy" to speak of God's love to people living where children are killed and dead bodies float in the drinking water.

"It is in such a world we are to make our presence felt as God's people ... a world where human suffering, human killing, has become the order of the day," Kyei-Anti charged, telling the scriptural story of God's continued presence as Moses struggled to define a strategy to lead the Hebrews safely into a new land.

In the context of these realities, she said, "we are invited as disciples of Jesus Christ to go and make disciples for him." Kyei-Anti told worshippers to rededicate their lives "anew" as they continue to pray and identify themselves with those who suffer.

Associate for International Volunteers Steve Earl told the Assembly it was commissioning over 170 volunteers for both international and national service, including 93 in young adult programs. Associate for Mission Personnel Marcia Borgeson cited 66 long-term personnel, serving in such locations as the People's Republic of China, Egypt, Chile, Zaire and Slovakia.

Commissioners from presbyteries related to mission personnel were asked to stand as part of the commissioning service. Several mission workers were recognized.

More than 400 workers were cited in total.

The Rev. John R. Hendrick of the Worldwide Ministries Division Committee and Moderator Robert W. Bohol recognized 30 retiring mission personnel and 49 who were completing service.

Kirkpatrick cited 57 global partners in mission work in the United States.

The Rev. David Glenn Walker of First Presbyterian Church in Wichita was a liturgist; and the Rev. David Perkins of Trinity Presbyterian Church in Manhatten, Kan., served as cantor.

"God's Spirit has blown through this hall like the Kansas wind ... and we who are here have been part of that transformation," the Rev. Paula Vander Hoven, liturgist, told worshippers at the closing, inviting commissioners, staff and guests to continue in that call. Vander Hoven is pastor of the Riley County Larger Parish in Riley County, Kan.

Wallace Dunn of the First Presbyterian Church in Wichita, was organist; and Robert Crim was trumpeter.

Proposed changes in lay preacher roles referred for further study by Church Orders and Vocations

by Alexa Smith

Proposed changes to the role of commissioned lay preachers were deferred Wednesday for more study.

A 274-260 vote referred the lay preachers overture (93-88 from the Presbytery of Sacramento) to the National Ministries Division for further study. A report on the theology of ordination is already under way.

Moderator Robert W. Bohl commented, "It is referred ... barely."

"We've been told we face a crisis, but it's an old crisis," said one commissioner in the midst of debate. "We survived the prior crises and we can survive the present one."

As brought to the floor seeking approval by the Committee on Church Orders and Vocations (CCOV), the overture recommended that commissioned lay preachers be allowed to baptize, when an ordained minister is not readily available who speaks the language of the worshipping community, and to moderate a session, with supervision. It did not propose a vote for commissioned lay preachers in presbyteries.

Supporters of the overture said the role of the commissioned lay preacher is becoming more crucial, particularly in congregations unable to afford a full-time pastor and in churches where English is not the primary language.

Debate about whether denominational administrators need to return to congregations for at least one year after serving five years in any General Assembly agency or unit was curtailed by a 481-65 vote not to set term-limits.

The Assembly also voted not to set term-limits on General Assembly executives, managers, directors and administrators.

The overture came from the Presbytery of Upper Ohio Valley — and CCOV recommended it be rejected.

Commissioner Charlotte Easton of Peace River Presbytery proposed 10 year limits, saying, "Congregations and churches back home feel very distant from General Assembly people. They need to come back to our local churches."

Questions about whether the restriction applied to non-clergy and about the ambiguity of job titles listed in the overture were raised from the floor.

CCOV vice moderator Carolyn Wilkerson said staff undergo comprehensive reviews currently. She added, "God has given us many different gifts ... and an administrator or a program planner ... are not necessarily the people we want in our pulpits. That's not a putdown. Simply, the gifts are different."

Commissioner William Brown of Upper Ohio Valley Presbytery said the overture's intent was not to penalize staff, but to begin a process where program leaders "see the effect of what happens, what has taken place" in offices of the General Assembly.

Pension bonus approved; medical proposal loses narrowly

by Marj Carpenter

Nobody objected to having an eight percent "good experience" apportionment for members of the Presbyterian pension plan.

But commissioners did find other things to object about in the report of Committee on Pensions and Benefits to the 206th General Assembly. The committee was called unexpectedly on Wednesday night while commissioners awaited receiving printed copies of the General Assembly Council Review Committee.

Commissioners rapidly approved amendments to a memorandum of understanding between the General Assembly Council and the Board of Pensions.

But not all Pension actions were easily approved. Possibly the closest vote in the entire General Assembly was the 226-224 count on disapproving a commissioner's resolution calling for steps to continue to provide free medical insurance for those now covered, and moving toward the same for all Presbyterian Church (U.S.A.) ministers.

An overture requesting that clergy couples major medical insurance fee be single billing was referred to the Board of Pensions for additional study after the committee had requested that it be answered in the negative.

In answering an overture on directing the Board of Pensions to make immediate provisions for long-term care in the benefits plans ofthe church, the Assembly voted to disapprove, with a comment that "We share the concerns. We affirm the Board's willingness to study optional benefits that are employee-paid and encourage them to report back to the 207th General Assembly."

Another overture sent back to the Board of Pensions called for restoring the coordination of benefits or providing options for individual coverage for plan members whose spouse and families are covered outside the plan.

The most discussion, as anticipated, centered around a "relief of conscience clause" in connection with funding abortions. Current provisions allow a congregation that objects to abortion medical fees being paid by the church to receive the approval of its presbytery and go through a process by which it does not participate in abortion.

A minority report requested a new task force to study the issue. After lengthy debate this was denied and the recommendation of the committee to leave the present method intact was approved.

Assembly puts its money where its thoughts are

$30,000 budgeted toward reconciliation

by Alexa Smith

A $30,000 budget to fund a special committee on reconciliation with the Presbyterian Lay Committee was authorized late Tuesday afternoon by the 206th General Assembly.

The action came out of a recommendation by the Committee on Churchwide Services and Programs—and the brief floor debate focused on what entity should finance the committee's work and who should appoint the committee itself.

Commissioners authorized exploring "the possibility of obtaining funding" for the committee's work through the Presbyterian Peacemaking Offering, and voted that moderator Robert W. Bohl appoint the committee, rather than the General Assembly Council, as originally recommended.

Per capita dollars will fund the special committee, associate stated clerk the Rev. Scott Schaefer told Presbyterian News Service after the meeting, since the Peacemaking Offering is already designated. He said the financial implications team met after the plenary.

In other action, the Assembly:

* endorsed two reports on Presbyterian commitment to higher education;

* endorsed an ecumenical and inter-faith document calling for compassionate ministry in dealing with HIV/AIDS;

* instructed the three programmatic divisions to report their plans regarding AIDS-related ministries to the Assembly over the next three years.

The Rev. Barbara A. Anderson of Albany Presbytery, committee moderator, told commissioners the $30,000 is for expenses of five committee members to be appointed by the General Assembly and that the Lay Committee agreed to fund its own representatives.

The special committee is charged to work with the Lay Committee to:

* determine appropriate boundaries for the Lay Committee's work;

* encourage the Lay Committee's "faithful commitment to the peace, unity and purity of the church";

* work collaboratively on this task with all middle governing bodies.

"Since 1992 there has been no progress in the process of reconciliation with the Lay Committee ... and a report of no progress is unacceptable," committee vice moderator Judith B. Ferguson of Mission Presbytery told the Assembly.

Annual reports from special organizations wishing to submit them are now received by the Christian Faith and Life Program Area of the Congregational Ministries Division, though consultations are set for 1994, according to a report from that division.

The former Theology and Worship Ministry Unit was instructed in 1991 to initiate and maintain dialogue with special interest groups, conducted by elected members, of the unit committee. Restructuring, loss of elected members, and diminished budget "necessitate occasional consultations with some special organizations to be conducted by staff," the report says.

Anderson told Presbyterian News Service the committee felt a "more representative" group was needed given "the state of the church and the state of the relationship between the denomination as a body and the Lay Committee."

HIGHER EDUCATION REPORT

"On Being Faithful: The Continuing Mission of the Presbyterian Church (U.S.A.) in Higher Education" was approved with one amendment to its proposals for mission into the next century.

Commissioners voted that staff report back to the 207th General Assembly regarding the feasibility of a new General Assembly relationship with church-related colleges, after consultation with middle governing bodies and higher education constituencies.

"On Being Faithful" urges congregations and governing bodies to exercise appropriate responsibility for higher education ministry in their committee structure. It designates 1998 as the"Year of Emphasis on Education," focusing on the church as an educating institution and on the church's mission through education.

The paper, "What Is a Christian College?" was also approved.

HIV/AIDS MINISTRY

After debate, commissioners voted to approve a resolution affirming a statement in response to the AIDS epidemic to be issued by an inter-faith AIDS network for presentation at the United Nations on World AIDS Day, December 1.

An overture asking that ministry divisions and lower governing bodies "lift up" models for ministry, support groups and education programs "on behalf of persons and their families living with HIV/AIDS was also approved.

Program directors installed

by Jerry L. Van Marter

Six months after they began work, the three directors of the General Assembly's program divisions were confirmed Tuesday by the 206th General Assembly.

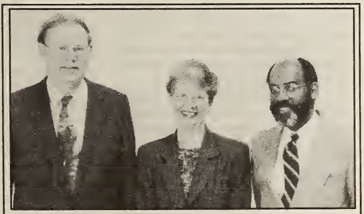
The Revs. Eunice Poethig, Curtis A. Kearns, Jr., and Clifton Kirkpatrick were installed to the offices of director of Congregational Ministries, National Ministries and Worldwide Ministries, respectively.

Poethig outlined "three arenas of special calling about which I am very excited":

* theological reflection—"to come together around whom and what we believe"

* spiritual formation—"the need to practice the presence of God in our lives"

* worship—"the center of our gathered life...and a symbol of the unity of the whole people of God everywhere in the world."



NEW PROGRAM DIRECTORS Kirkpatrick, Poethig, and Kearns were installed at the 206th Assembly.

Kearns articulated a vision that his division "will use the power, wisdom and righteousness of God to raise our ministry to new levels of perfection." He confessed to a fear of the Lord, "not fear in the sense of anxiousness, but in the sense of awesome respect — a fear that is a challenge to rise to a level of love and justice that I fear I cannot attain but for God's grace."

Kirkpatrick acknowledged that "this is not an easy time," but said he is also convinced that "there was never a time when God's spirit was more alive, more vital and more dynamic." Kirkpatrick said the church "by its very nature is a missionary society. . . committed to the great commission."

The Rev. James D. Brown, executive director of the General Assembly Council, charged the new directors to, in the words of Romans 12, "present yourselves as a living sacrifice...transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

Three retiring presidents are honored

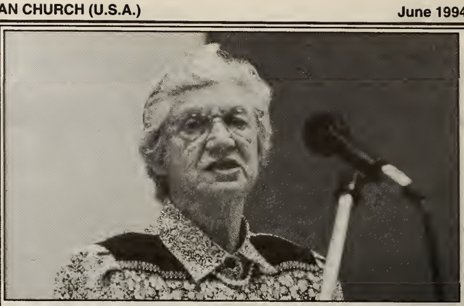
by Jerry L. Van Marter

Three retiring theological institution presidents were honored by the 206th General Assembly tuesday.

The Rev. Aurelio Garcia Archilla of San Juan Presbytery, moderator of the Assembly Committee on Theological Institutions and Issues, Faith and Worship, introduced the Rev. J. Randolph Taylor, former Assembly moderator and for the last nine years president of San Francisco Theological Seminary.

Also introduced was Howard Dooley, for the past 20 years president of the Omaha Seminary Foundation. Honored but not present was the Rev. T. Hartley Hall IV, who is retiring after 13 years as president of Union Theological Seminary in Virginia.

Garcia Archilla also introduced the Rev. Joyce Tucker, who after serving as director of the Committee on Theological Education of the General Assembly for six years has taken a position as a dean of Princeton Theological Seminary.



ELENA MACKAY REISNER, longtime missionary to Mexico, received the Bell-Mackay Award presented at the Presbyterians for Renewal Meeting.

Global Mission

(Continued from page 1)

their best and brightest to fulfill Christ's call to 'Go into all the world and proclaim the good news'" according to the Committee Report.

A generation ago, the denomination began to work in close consultation with overseas partners. The current plan is thought of as a similar landmark and will work with congregation and presbyteries. The world is growing smaller and Presbyterians travel more extensively and come into more contact with churches outside their own borders, broadening their interest and involvement in worldwide mission.

At this crossroad, the agreement acts upon the need for a common set of understandings about the recruitment and funding of mission personnel, and the establishment of partnerships among presbyteries, congregations, General Assembly agencies, and churches in other countries.

Rules are set up for funding positions after they go through a validation process. A limited number of newly validated positions will be given priority status each year to receive full funding through General Assembly Unified Funds.

The Assembly Committee approved an amendment specifying that when a position has been validated and a candidate for the position approved, the appropriate General Assembly division may authorize the candidate to secure up to 80 percent of the total supportrequired for a full term of an appointment. Assurance is provided that the appointment will be made unless changing circumstances make it impossible. These funds are expected to represent new dollars rather than monies shifted from other presbyteries causes.

Joint appointment with other agencies or denominations may be made through negotiations to share the cost.

Some schools, hospitals and USA mission sites will share in the cost of housing, salary or local stipends. Short term volunteer positions will be funded from personal monies, gifts and/or scholarships from congregations and presybteries.

With any combination of funding, recruitment, and placement options, the coordination of mission strategies for the PC(USA) remains the responsibility of the General Assembly Ministry Divisions.

Moments before approving the new plan for recruiting and funding mission personnel, the Assembly also approved a comment stating: "In light of changes in the 1994 funding of global mission and to ensure future funding of global mission personnel, we request that the Global Mission personnel budget not descend below 1993 Global Mission personnel levels. In the event that budgetary cuts need to be made in the unified budget, the committee requests that the Global Mission personnel budget have priority and be the last downsized.

Prior to the Global Mission report, the Rev. Syngman Rhee, Associate for Ecumenical Mission, prayed for reunification andpeace in Korea in the month which notes the 40th anniversary of the war there.

In other action proposed by the Global Witness and Mission Personnel Committee, the Assembly approved participating with the Korean Churches with the 1995 Jubilee Year for Peace and Reunification; approved churches and governing bodies taking part in activities related to the year of Africa; commended for study and implementation the principles for Mission and Unity in the Nations of the former Soviet Union; approved a resolution expressing profound sorrow at the situation in Rwanda and set a day of prayer and fasting for July 10; approved support of universal and voluntary family planning at an international conference on population to be held in Egypt in September; and expressed concern for the persecuted people in Chiapas, Mexico.

Analysis Goals, effects, and possible problems for new mission plan

by Benjamin Weir

Why is it necessary at this time to take a fresh look at the recruitment and funding of mission personnel? Over the past eight years general assemblies have affirmed the goal of appointing scores of new missionaries, but at the same time a steady decline in giving to the General Assembly Unified Budget has made that goal impossible. In fact, the missionary force is today less than one-third of the number in 1958.

That issue was addressed by an overture from San Gabriel Presbytery in 1992, asking for "a diversified method of funding missionaries that would allow for a more direct and personal link between the missionary and a local base support."

In response, a task force has been at work for our developing such a plan, and consulting with presbyteries, synods and congregations to get their ideas and responses. The task force presented its proposal to the Assembly Committee on Global Witness and Mission Personnel. After prolonged discussion the committee voted to support and present the proposed plan to the General Assembly for approval.

The main goals of the new design are:

1. To recognize the importance of participation by presbyteries and congregations in the process of recruiting and supporting persons for mission service. In effect, it will broaden and decentralize the process of recruiting, appointing and supporting personnel.

2. To retain with the Worldwide and National Ministries responsibility for validating projects, certifying persons for service, and approving plans for financial support of individual missionary co-workers.

3. To assure that relationships with partner churches and institutions abroad will be respected and preserved, but also be responsive to new opportunities and relationships developed by presbyteries and congregations.

4. To provide opportunity for presbyteries and congregations that raise funds for mission efforts over and above their present support of the denomination's General Assembly Unified Funds, to direct those funds for support of Presbyterian mission personnel rather than to non-denominational causes.

5. To develop a system that is both flexible and responsive to needs and opportunities as they emerge. Thus in 1996 the General Assembly is to review the new design in the light of two years of experience. Meanwhile it is recognized that the current pattern of missionary recruitment funding and appointment will continue, but in an expanded form.

What may be the effect of these changes?

1. Presbyterian mission will continue to be implemented within an ecumenical context and in faithfulness to our partnership relations with churches and institutions.

2. The current pattern of Presbyterian mission as directed by the Worldwide and National Ministries will continue and, it is hoped, be expanded and undergirded.

3. Local engagement in the process can stimulate greater prayer support and interest in the work of missionaries.

4. Funds now flowing from Presbyterian sources to non-Presbyterian projects may be redirected to support new denominational efforts.

5. Greater participation can be stimulated and more enthusiastic support given to Presbyterian mission at the local level.

6. The new pattern will allow identification and support of new mission efforts as they come to the attention of congregations and presbyteries.

7. The plan recognizes the locus of policy decision-making, stating: "With any combination of funding, recruitment, and placement options, the coordination of mission strategies for the Presbyterian Church (U.S.A.) remains the responsibility of the General Assembly Ministry Divisions."

What may emerge as problems in the new pattern?

1. If there should develop a lack of trust between entities or insufficient coordination of responsibility, the plan will not work successfully. Therefore a common commitment to open communication and prompt response to requests is essential.

2. If individuals who want to be recognized as missionaries proceed to raise funds on their own before a project is validated or their appointment is certified, such action will be contrary to the intention of the proposal and can spoil an otherwise hopeful relationship.

3. The temptation to short-circuit the process can lead to frustration and disappointment. Only faithful commitment to the relationships and financial support as outlined in the plan can make it work. Oversight is lodged with the Worldwide and National Ministries. They are to confirm in each case the work assignment (validation of the project), the suitability of a particular individual for the assignment (certification), and commitment of funds to support the co-worker for the entire period of service.

The task force that formed the plan, and the Assembly committee that gave serious attention and strong support to the proposal are optimistic that it will provide a way to respond more fully to many mission opportunities that lie before us.

Benjamin M. Weir is Professor of Mission and Evangelism, San Francisco Theological Seminary

Assembly confirms new head of PPC

by Linda Laird

C. Davis Perkins was confirmed as president and publisher of Presbyterian Publishing Corporation in the Tuesday morning plenary of the 206th General Assembly of the Presbyterian Church.

In response to his appointment, Perkins said his intentions are to develop the Presbyterian Publishing Corporation as a healthy publishing operation with three goals. They are:

* to make sure churches have curriculum materials that teachers can easily understand and use;
* to have books and supplies that can be easily and quickly ordered and received;
* and to publish books of distinction, both in the mainstream as well as those pushing the boundaries of thought.

As the chief officer of the Presbyterian Publishing Corporation, Perkins will coordinate the functions of Westminster/John Knox Press.

In early decision, Assembly votes to rule on sexuality issues

by Jerry L.Van Marter

Early in its deliberations, the 206th General Assembly (1994)voted 292-216 to consider 18 overtures relating to human sexual behavior this year. The decision overturns a recommendation to defer action on human sexuality matters for three years while churchwide dialogue and study takes place.

The Committee on the Office of the General Assembly and a supporting overture from San Gabriel Presbytery had urged the Assembly to defer action, based on a 1993 call for a three-year study throughout the church. The Assembly's committee on Bills and Overtures spent half a day Friday hearing from dozens of Presbyterians on the proposal to defer.

In the end, the committee, chaired by the Rev. Morton McMillan of South Alabama Presbytery, voted 18-11 to recommend to the Assembly that the overtures be considered this year.

"Despite the concerns of those who support deferring these matters, the majority of the [Bills and Overtures] committee believes it is necessary and urgent for them to be considered this year," McMillan told the Assembly. "We need to say to thosechurches and presbyteries that have addressed the Assembly on these issues, 'You have addressed the General Assembly rightly and properly on these issues...and so it is right and proper for this Assembly to consider them'."

The Rev. Steven Shoemaker of Southeastern Illinois Presbytery argued that deferring the overtures "will give commissioners time to consider the other weighty matters before us."

But the Rev. William Neely of Charleston-Atlantic Presbytery said the overtures must be considered this year "because we cannot lay off what is our responsibility."

The Rev. Sandra Winter of Redwoods Presbytery, who chairs the sexuality dialogue committee of her presbytery, pleaded that "the church needs a more loving and understanding attitude as we discuss these issues" and expressed concern that to address human sexuality issues now "will invalidate our carefully laid covenants to dialogue."

"These issues are regarded with such passion that they cannot be ignored," said the Rev. Patricia Pabst of Pueblo Presbytery. Pabst, who is vice-moderator of the Bills and Overtures committee, said, "Delay would only exacerbate and deepen the divisions in our church — silence is not helpful."

Gay, Lesbian overtures answered by '93 action

The 206th General Assembly answered a cluster of 1993 overtures June 15 addressing the ordination of gay and lesbian people with the action of last year's General Assembly.

In 1993, the General Assembly answered dozens of overtures addressing the ordination issue by calling upon the Presbyterian Church (U.S.A.) to engage in study and dialogue. The Assembly also adopted as "authoritative interpretation" that "self-affirming, practicing homosexual persons may not be ordained as ministers of the Word and Sacrament, elders, or deacons."

Six overtures (93-111, 112, 114, 116, 117, 125) did not make the deadline for the 1993 General Assembly. The Committee on the Office of the General Assembly and an overture from San Gabriel Presbytery had recommended that the overtures be deferred to the 208th (1996) General Assembly. The 206th General Assembly did not agree, upon recommendation of its Assembly Committee on Bills and Overtures, and they were referred to the Assembly Committee on Church Polity.

A request was made to separate Overture 93-114 from the bundle of overtures and approve it. The overture requested that the 1993General Assembly dismiss the Permanent Judicial Commission's decision in the case that "set aside" the Rev. Jane Spahr's call to Downtown United Presbyterian Church in Rochester, New York.

Earlier in the Church Polity report, the Assembly had defeated an overture requesting that the Book of Order be amended to give the General Assembly the responsibility of confirming decisions of its judicial commission which caused confusion on the floor. After some clarification, the General Assembly denied the request by approving its committee's recommendation 481-65.

In other action, the Assembly approved an overture from the Synod of the Pacific requesting the formation of a Korean-American presbytery within its bounds.

Several commissioners spoke against the overture, characterizing non-geographic presbyteries as "divisive" and "separative." John Kelso, an overture advocate from the synod, said that these presbyteries are "not exclusive," but a "paradigm for including disenfranchised communities" facing language and cultural barriers in the church. The overture was approved by a vote of 331-112.

Overture 94-12 requesting that the COCU (Consultation on Church Union) documents be submitted to the presbyteries for a vote was referred to the 207th (1995) General Assembly. The referral included a comment directing the stated clerk to prepare for the next General Assembly a "complete delineation of all changes to the Book of Order that COCU would necessitate." The Special Committee on Consultation on Church Union plans to report to the Assembly next year.

A commissioner's resolution was approved that recommends presbyteries establish youth advisory delegate programs to "effectively hear the voice of youth membership representing each of the congregations."

More specific language on officers' sexual behavior rejected

by Alexa Smith

An attempt to define more precisely what is acceptable sexual conduct for clergy and other church officers was rejected after sustained debate Wednesday afternoon.

Instead, the Assembly voted to amend the language of its constitution to say the lives of deacons, elders and ministers of the Word and Sacrament should demonstrate Christian faith and life "as defined by Scripture and the Confessions."

The vote was 357-176, with three abstentions, to adopt a minority report from the Committee on Church Orders and Vocation (CCOV)—an action the Rev. Caroline Price-Gibson, a commissioner from Pittsburgh Presbytery, described on the Assembly floor as "the middle ground."

"Fidelity within the covenant of marriage or celibacy" was the phrase disputed on the Assembly floor and in committee hearings prior to the plenary. The phrase appeared in a series of overtures, the most publicized being one from Savannah Presbytery.

CCOV brought Overture 94-25 from the Presbytery of Charleston-Atlantic to the Assembly floor because it considered the overall language of the overture "more pastoral," accordingto the Rev. Edward B. Newberry of Charlotte Presbytery, CCOV moderator.

The minority report opposed the Charleston-Atlantic overture — which came out of committee on a 31-26 vote — on several grounds.

Youth Delegate Laurie Fields of Whitewater Valley Presbytery told the Assembly that drafters of the minority report rejected the original overture because it elevated "one particular moral issue" above others and because it omitted references to other abuses of power by ordained officers.

"We want to keep alive the dialogue on human sexual behavior and ordination as recommended," said the Rev. Robert L. Garrard of the Presbytery of South Dakota, who also presented the minority report, adding that sexual misconduct policies are also in place.

During debate, a commissioner from Charleston-Atlantic Presbytery said it was not the intention of the overture to "single out any group ... Nor was it the intention to start an inquisition. Our concern was that so many ministers of the Word and Sacrament are not keeping their vows ..." He said the presbytery wanted to spell out guidelines.

In hearings earlier this week, some argued the overture was a tactic to prohibit constitutionally the ordination of gays and lesbians.

All constitutional amendments require a majority vote of presbyteries.

Three amendments to the overture were defeated on the floor, including one which sought to develop examination guidelines for church officers and another specifying tithes and spiritual disciplines for ordained people.

On recommendation of the CCOV, the Assembly refused to adopt two overtures addressing ordination of gay and lesbian people. Another overture on "the need for a holy and pure life" was declared out-of-order after action Tuesday which said ministers are not permitted to bless same-sex unions.

After sustained debate, the Assembly referred an overture on changing the functions of commissioned lay preachers to the National Ministries Division for further study by a 274-260 vote. Moderator Robert W. Bohl said, "It is referred ... barely."

Commissioners referred another overture asking for constitutional change to allow temporary pastoral relationships to become permanent to the General Assembly Council, as well as an overture on calling tentmakers.

In other business, the Assembly rejected an overture that would set five-year term limits for directors, managers, administrators and executives of General Assembly offices, agencies and units.

ECUMENICAL AWARDS–The Rev. Carroll D. Jenkins, left, executive of the Synod of the Mid-Atlantic, was presented an award by Moderator Robert Bohls. Looking on are the Rev. Syngman Rhee, of the Worldwide Ministries Division, and J. Jerome Cooper, vice-moderator of the General Assembly.

OVERTURES TO THE 206th GENERAL ASSEMBLY

1993 Late Overtures

Overture 93-88 On Amending G14.0516 b,c, and Regarding the Status and Rights of Commissioned Lay Preachers—From the Presbytery of Sacramento.—**APPROVED W/AMENDMENT AND COMMENT**

Overture 93-89 On Amending G-18.0000 To Define "Overture," and to Give Specific Details Describing Process of Proposals on Common Concerns to the Mission of the Church—From the Presbytery of Beaver Butler. —**DISAPPROVED**

Overture 93-90 On Amending G-14.0307 Regarding an Inquirer or Candidate Who Has Been Previously Ordained as an Elder—From the Presbytery of the Cascades —**ANSWERED BY ALTERNATE RESOLUTION**

Overture 93-91 On Numbering the Pages of the Book of Confessions, and Footnoting Each Page with Scriptural References Pertaining to Statements on that Page—From the Presbytery of Northeast Georgia.—**APPROVED W/AMENDMENT**

Overture 93-92 On Amending G-9.0105, G-10.0301, G-11.0302, G-12.0301, G-13.0108, G-13.0201-.0202, and G-14.0201-.0202 to Insert the Word "Minority" after the Term "Racial Ethnic"—From the Presbytery of Grace—**DISAPPROVED**

Overture 93-93 On Clarification of the Word "Guidance" as Used in G-11.0103f—From the Presbytery of Baltimore—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 93-94 On Amending G-5.0204, Affiliate Member, to Include Ordained Ministers of the PC(USA) Who are Members of a Local Congregation—From the Presbytery of San Joaquin.—**DISAPPROVED**

Overture 93-95 On Resolving the Conflict of Authority Between the Book of Order and the Annotated Book of Order—From the Presbytery of San Fernando.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 93-96 On Support for Family Planning Education, Outreach, and Services—From the Presbytery of Winnebago.—**ANSWERED BY ACTION TAKEN ON COMMISSIONERS' RESOLUTION 93-1**

Overture 93-97 On Designating that the Christmas Joy Offering go to the Board of Pensions for Retired Church Workers, and On an Annual Offering for Minority Educational Institutions—From the Presbytery of Northeast Georgia.—**REFERRED TO THE GENERAL ASSEMBLY COUNCIL W/COMMENT**

Overture 93-98 On Postponing the Vote Upon Becoming One of the Churches in Covenant Communion—From the Presbytery of Eastminster.—**DISAPPROVED**

Overture 93-99 On Amending W-4.9001 Regarding Same Sex Unions—From the Presbytery of Southern New England.—**APPROVED W/AMENDMENT**

Overtures Rescinded by the Representative Committee On Bills and Overtures and Referred to the 206th General Assembly (1994)

Overture 93-111 On Clarifying the Nature of the "Definitive Guidance" Regarding Ordination—From the Presbytery of Heartland.—**ANSWERED BY ACTION TAKEN BY THE 205TH GENERAL ASSEMBLY (1993)**

Overture 93-112 On Affirming That the Book of Order Alone Governs the Standards for Election, Ordination, and Installation to the Offices of the PC(USA)—From the Presbytery of Cascades.—**ANSWERED BY ACTION TAKEN ON OVERTURE 93-111**

Overture 93-114 On Amending the General Assembly PJC Decision in Remedial Case 205-5—From the Presbytery of Baltimore.—**ANSWERED BY ACTION TAKEN ON OVERTURE 93-111**

Overture 93-116 On Recasting the "Definitive Guidance" of 1978 as Guidance for the Church and Not as Church Law—From the Presbytery of Giddings-Lovejoy.—**ANSWERED BY ACTION TAKEN ON OVERTURE 93-111**

Overture 93-117 On Holding in Abeyance the 1978 Policy Statement Providing "Definitive Guidance," and Provide and Promote Resources to Dispel Homophobia—From the Presbytery of Giddings-Lovejoy.—**ANSWERED BY ACTION TAKEN ON OVERTURE 93-111**

Overture 93-120 On Declaring the Need for a Holy and Pure Life—From the Presbytery of San Joaquin. **Concurrence: Presbytery of Alaska, Concurrence: Presbytery of Mississippi, Concurrence: Presbytery of East Iowa —ANSWERED BY ACTION TAKEN ON OVERTURE 94-25**

Overture 93-125 On Correcting an Erroneous Action by the General Assembly's Permanent Judicial Commission—From the Presbytery of Cayuga-Syracuse.—**ANSWERED BY ACTION TAKEN ON OVERTURE 93-111**

Overture 93-126 On Bringing to the 206th General Assembly (1994) Proposed Constitutional Amendments Regarding the Eligibility for Ordination of Homosexuals—From the Presbytery of Mississippi. **WITHDRAWN**

Overture 93-127 On Bringing to the 206th General Assembly (1994) Proposed Constitutional Amendments Stating that Holy Living is an Indispensable Requirement for the Church's Officers—From the Presbytery of South Louisiana.—**DISAPPROVED**

Overture 93-128 On Reaffirming the Historic Principles of Connectionalism—From the Presbytery of South Louisiana.—**DISAPPROVED W/COMMENT**

Overture 93-129 On Reaffirming the Official Standards for Ordination, and Bringing to the 206th GA (1994) Book of Order Amendments Making Binding the Language of "Definitive Guidance"—From the Presbytery of Shenandoah. **WITHDRAWN**

Overture 93-130 On Continuing to Define and Maintain the Official Standards for the Ordination—From the Presbytery of Riverside. **WITHDRAWN**

Overture 93-131 On Continuing to Define and Maintain the Official Standards for Ordination—From the Presbytery of Prospect Hill. **WITHDRAWN**

Overture 93-132 On Rejecting the Overture from the Presbytery of New Brunswick and all of its Sibling Overtures—From the Presbytery of Homestead. **WITHDRAWN**

Overture 93-133 On Bringing to the 206th General Assembly (1994) Proposed Constitutional Amendments to G-1.0106-.0108—From the Presbytery of Pueblo. **WITHDRAWN**

Overture 93-134 On Endorsing Conclusions, Recommendations, and Definitive Guidance of the 190th General Assembly on the Issue of Ordination of Self-Affirmed Practicing Homosexuals—From the Presbytery of Los Ranchos. **WITHDRAWN**

1994 Overtures

Overture 94-1 On Amending D-8.1600 to Restore to General Assembly the Responsibility of Confirming Decisions of Its Permanent Judicial Commission—From the Presbytery of Albany. **Concurrence: Presbytery of Detroit, Concurrence: Presbytery of New York City.—DISAPPROVED**

Overture 94-2 On the Board of Pensions Providing Options for Individual Coverage for Plan Members Whose Spouse and Families are Covered Outside the Plan—From the Presbytery of Providence.—**REFERRED TO THE BOARD OF PENSIONS W/COMMENT**

Overture 94-3 On Amending G-6.0106 to Require Fidelity Within the Covenant of Marriage or Celibacy To Hold An Ordained Office—From the Presbytery of Savannah.
Concurrence: Presbytery of Mississippi.—ANSWERED BY ACTION TAKEN ON OVERTURE 94-25

Overture 94-4 On Declaring Paragraph 14 of the Policy Statement of the 190th GA (1978) Regarding Ordination of Homosexual Persons as Authoritative Interpretation of the Constitution—From the Presbytery of Heartland.—**DISAPPROVED**

Overture 94-5 On Reaffirming the "Definitive Guidance" of the Constitution that Self-Affirming, Practicing, Unrepentant Homosexual Persons May Not be Ordained—From the Presbytery of Beaver-Butler.—**DISAPPROVED**

Overture 94-6 On Approving the Union of Two Churches [Presbyterian Church (U.S.A.)/United Methodist Church] to Form "The Shared Ministry of Rolfe"—From the Presbytery of Prospect Hill.—**APPROVED**

Overture 94-7 On Approving the Union of Two Churches [Presbyterian Church (U.S.A./United Methodist Church] to Form "The United Church of Manilla"—From the Presbytery of Prospect Hill.—**APPROVED**

Overture 94-8 On Supporting the Position of the Presbyterian Church of Taiwan That "There is One China and One Taiwan"—From the Presbytery of Baltimore.
Concurrence: Presbytery of Riverside—ANSWERED BY ACTION TAKEN ON OVERTURE 94-17

Overture 94-9 Regarding Exhibit Space for "Christian Endeavor International" at the 207th General Assembly (1995)—From the Presbytery of Baltimore.—**DISAPPROVED**

Overture 94-10 On Amending G-10.0102 to Add to the Responsibilities of Session that of Evangelism—From the Presbytery of Sacramento.—**APPROVED**

Overture 94-11 On Stabilizing the United States Population—From the Presbytery of Mackinac.—**DISAPPROVED**

Overture 94-12 On Sending the COCU Documents to the Presbyteries for Their Votes in Accordance with G-15.0302—From the Presbytery of Northern New England.—**REFERRED TO THE 207TH GENERAL ASSEMBLY**

Overture 94-13 On Amending G-14.0502b to Require Consultation With Associate Pastors and Assistant Pastors—From the Presbytery of Central Nebraska.—**DISAPPROVED**

Overture 94-14 On Changing Procedures for Electing a Stated Clerk of General Assembly—From the Presbytery of San Francisco. **Concurrence: Presbytery of Heartland, Concurrence: Presbytery of Northern Kansas —DISAPPROVED**

Overture 94-15 On Urging Condemnation of Indonesian Actions in East Timor—From the Presbytery of San Francisco. **Concurrence: Presbytery of Baltimore—REFERRED TO THE GENERAL ASSEMBLY COUNCIL W/COMMENT**

Overture 94-16 On Amending G-6.0106 to Require Fidelity Within the Covenant of Marriage or Celibacy To Hold An Ordained Office—From the Presbytery of Riverside.—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-25**

Overture 94-17 On Standing in Solidarity with the Presbyterian Church of Taiwan in its Efforts to Promote Democracy and Peace—From the Presbytery of Riverside. **Concurrence: Presbytery of New Covenant—ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-18 On Calling for the Closure of the School of the Americas—From the Presbytery of Cayuga-Syracuse. **Concurrence: Presbytery of Hudson River, Concurrence: Presbytery of Baltimore, Concurrence: Presbytery of Boston—APPROVED**

Overture 94-19 On Directing the Board of Pensions to Make Immediate Provisions for Long-Term Care in the Benefits Plan of the Presbyterian Church (U.S.A.)—From the Presbytery of Donegal.—**DISAPPROVED W/COMMENT**

Overture 94-20 On Requesting the Presbyterian Church (U.S.A.) Foundation to Withdraw from Certain Investments—From the Presbytery of the Northern Plains.——**REFERRED TO THE PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION W/COMMENT**

Overture 94-21 On Amending G-10.0401d, G-11.0307, G-12.0305 to Help Explain the Terms "Audit" and "Full Financial Review"—From the Presbytery of National Capital.—**APPROVED**

Overture 94-22 On Providing Accomplishments of GA Divisions and Lower Governing Bodies Regarding Models for Ministry and Education Programs on Behalf of Persons Living With HIV/AIDS—From the Presbytery of Redwoods. **Concurrence: Presbytery of Genesee Valley —APPROVED W/AMENDMENT**

Overture 94-23 On Amending G-6.0106 to Require Fidelity Within the Covenant of Marriage or Celibacy To Hold An Ordained Office—From the Presbytery of Southern Kansas. —**ANSWERED BY ACTION TAKEN ON OVERTURE 94-25**

Overture 94-24 On Amending G-12.0202 Regarding the Quorum of a Synod Meeting—From the Presbytery of Boulder.——**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-25 On Amending G-6.0106 to Require Fidelity Within the Covenant of Marriage or Celibacy To Hold An Ordained Office—From the Presbytery of Charleston-Atlantic.—**REPLACED WITH ALTERNATE AMENDMENT TO G-6.0106 W/COMMENT**

Overture 94-26 On Beginning the Process of Creating a Brief Catechism Which May Become a Part of the Constitution of the Presbyterian Church (U.S.A.)—From the Presbytery of New Harmony—**APPROVED**

Overture 94-27 On Changing the Board of Pensions' Major Medical Policy for Clergy Couples—From the Presbytery of Heartland. —**REFERRED TO THE BOARD OF PENSIONS FOR STUDY WITH INSTRUCTIONS TO REPORT BACK TO THE 207TH GENERAL ASSEMBLY**

Overture 94-28 On Investigating the Re-Imagining Conference, and Upholding the Word of God and Our Reformed Tradition in our Worship Experience—From the Presbytery of Lackawanna.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-29 On Amending the Standing Rules Regarding Overture Advocates—From the Presbytery of Savannah. **Concurrence: Presbytery of St. Andrew—DISAPPROVED W/COMMENT**

Overture 94-30 On Instructing that Presbyterian Monies Go to Programs That Conform to Theological Principles, That Staff Are Bound by These Theological Principles, And Requesting Disciplinary Action Against Staff Who Were Involved in Planning/Executing "Re-Imagining 1993"—From the Presbytery of Flint River.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-31 On Developing Liturgies for Use in Ministries with Victims and Those Who Victimize—From the Presbytery of Detroit.—**APPROVED**

Overture 94-32 On Appointing a Seven-Person Committee to Inquire Into the Re-Imagining Conference and Provide the 207th General Assembly (1995) With Guidelines in Promoting Conferences—From the Presbytery of Hanmi.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-33 On Establishing a Policy That Only Projects Which Are Consistent with the Scripture and the Constitution of the Presbyterian Church (U.S.A.) Be Provided Funding—From the Presbytery of St. Andrew.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-34 On Conducting a Full Inquiry into Funding and Staff Support for Re-Imagining, and Developing Official Guidelines for Future Ecumenical Conferences—From the Presbytery of Florida.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-35 On Calling Denominational Leaders and Staff Persons Involved in "Re-Imagining" Conference to Affirm Their Faith—From the Presbytery of Beaver-Butler.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-36 On Asking that the U.S. Government Cease Operation of the School of the Americas at Fort Benning, GA—From the Presbytery of San Jose.
Concurrence: Presbytery of Louisville, Concurrence: Presbytery of New Covenant, Concurrence: Presbytery of New York City, Concurrence: Presbytery of San Francisco, Concurrence: Presbytery of Albany—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-18**

Overture 94-37 On Cancelling the Participation of the Presbyterian Church (U.S.A.) in the "Churches in Covenant Communion: The Church of Christ Uniting" Agreement—From the Presbytery of Tampa Bay.—**DISAPPROVED W/COMMENT**

Overture 94-38 On Approving the Formation of a Korean-American Presbytery—From the Synod of the Pacific.—**APPROVED**

Overture 94-39 On Establishing a Policy to Review Ecumenical Church Conferences and Allocation of Current Bicentennial Funds, and Affirming Expectation of Staff Attending Conferences—From the Presbytery of Holston.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-40 On Requesting Specific Actions be Taken with Reference to the Re-Imagining Conference—From the Presbytery of Peace River.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-41 On Demanding that the School of the Americas at Fort Benning GA Be Abolished—From the Presbytery of Peace River.—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-18**

Overture 94-42 On Developing a Task Force to Study Inclusiveness/Exclusiveness in the Presbyterian Church (U.S.A.), and On an Investigation of the Re-

Overtures to the 206th General Assembly– continued

Imagining Convocation—From the Presbytery of Glacier.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-43 On Calling for An Accountability Committee Regarding the 1993 Minneapolis Re-Imagining Conference—From the Presbytery of Riverside. Concurrence: Presbytery of New Covenant, Concurrence: Presbytery of Central Florida—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-44 On Limiting the Ability of the Stated Clerk of the General Assembly to File Amicus Briefs Until He/She Has Consulted with Presbyteries Affected—From the Presbytery of South Louisiana.—**DISAPPROVED**

Overture 94-45 On Appointing a Task Force to Consider the Re-Imagining Conference—From the Presbytery of Grace.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-46 On Directing Those Who Plan Presbyterian Women's Gatherings to Adhere to Biblical Principles in Preparing and Planning Future Meetings—From the Presbytery of Shenango—**DISAPPROVED**

Overture 94-47 On The Church Making a Statement Regarding Faith and Witness, and the General Assembly Council Having in Its Employ Only Staff Who Can Serve the Church Within These Boundaries—From the Presbytery of Transylvania. Concurrence: Presbytery of Indian Nations—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-48 On A full Inquiry and Disclosure Concerning Staff Roles in the Re-Imagining Conference, with a Report of Findings Sent to Every Session of the Presbyterian Church (U.S.A.)—From the Presbytery of Transylvania.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-49 On Resolving the Fallout of the Re-Imagining Conference—From the Presbytery of Washington.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-50 Affirmation and Dissent in a Time of Crisis—From the Presbytery of the Pines.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-51 On Affirming the Faith in the Present Crisis—From the Presbytery of Charlotte.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-52 Concerning Correspondence Between Sessions and General Assembly—From the Presbytery of Central Florida.—**DISAPPROVED W/COMMENT**

Overture 94-53 On Sending to Each Congregation Information That Encourages a Commitment to Pre-Marital Chastity by Our Youth—From the Presbytery of Central Florida.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-54 On Teaching Related to Human Sexuality—From the Presbytery of Central Florida.—**DISAPPROVED**

Overture 94-55 On Reaffirming Truths of Our Faith, Investigating How the PC(USA) Came to Fund the Re-Imagining Conference, and Setting Guidelines to Avoid Involvement in the Future—From the Presbytery of Scioto Valley.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-56 On Deferring Constitutional and Policy Changes Concerning the Issue of Homosexuality Until the 208th General Assembly (1996)—From the Presbytery of San Gabriel.—**ANSWERED BY ACTION TO CONSIDER OVERTURES DEALING WITH HUMAN SEXUALITY AT THE 206TH GENERAL ASSEMBLY**

Overture 94-57 On Celebrating the Year of Jubilee in 1995, Proclaiming Liberty From the Bondage of Weapons of Mass Destruction—From the Presbytery of Lake Michigan.—**APPROVED W/COMMENT**

Overture 94-58 On Diminishing International Violence—From the Presbytery of Long Island. —**ANSWERED BY ACTION TAKEN ON 30.390-30.401**

Overture 94-59 On Establishing Policies for Future Ecumenical Conferences and Allocation of Bicentennial Funds, and On Amending Personnel Policies to Evaluate Staff Who Fail to Provide Leadership Consistent with Book of Order—From the Presbytery of Abingdon.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-60 On Requesting the General Assembly to Investigate Re-Imagining 1993—From the Presbytery of James.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-61 On Calling for Regional and National Events to Explore Our Theological Differences as Occasioned by Reactions to the Re-Imagining Conference—From the Presbytery of New Castle.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-62 On Proclaiming 1995 as the Jubilee Year for Peace and Reunification of the Korean Peninsula—From the Presbytery of Los Ranchos. Concurrence: Presbytery of Hanmi—**ANSWERED BY ACTION TAKEN ON 30.246-.251**

Overture 94-63 On Calling for Accountability Regarding the 1993 Minneapolis Re-Imagining Conference—From the Presbytery of Olympia.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-64 On Investigating the Re-Imagining Conference, and Instructing the General Assembly Council Regarding Future Ecumenical Involvements of the PC(USA)—From the Presbytery of Western North Carolina.— **ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-65 On Ceasing Funding of the School of the Americas, and Using the Operating Expenses for Programs that Work to Alleviate the Causes of Violence—From the Presbytery of the Twin Cities Area.—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-18**

Overture 94-66 On Appointing an Administrative Commission to Inquire into the Facts and Circumstances of the Re-Imagining Conference and Report to the 207th General Assembly (1995)—From the Presbytery of San Francisco—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-67 On Publicly Repudiating Certain Theological and Liturgical Themes of the Re-Imagining Conference as Incompatible with the Constitution of the PC(USA)—From the Presbytery of San Francisco.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-68 On the Allocation of Non-Designated Bicentennial Funds and the Sponsorship and Funding of Ecumenical Events—From the Presbytery of Huntingdon. Concurrence: Presbytery of Northumberland—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-69 On Assessing the Leadership and Conflict-Resolution Style With Which the General Assembly Council Responds to Concerns—From the Presbytery of Huntingdon.Concurrence: Presbytery of Nortbumberland—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-70 On Disavowing Presbyterian Participation in the Re-Imagining Conference, and Establishing a Committee to Investigate the Role Played by GA Staff and Report to the 207th GA (1995)—From the Presbytery of Santa Barbara.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-71 On Affirming the Faith in the Present Crisis—From the Presbytery of Santa Barbara [Identical to Overture 94-51 up through Resolved paragraph 3.]—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-72 On Beginning High Visibility Advertising in the National Media to Present the Gospel in an Appealing Way to Secular People—From the Presbytery of Muskingum Valley.—**APPROVED W/AMENDMENT**

Overture 94-73 On Calling for Accountability Regarding the Re-Imagining Conference—From the Presbytery of Tropical Florida [Identical to Overture 94-43 with an additional last paragraph.]—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-74 On Adopting a Code of Conduct for Arms Sales—From the Presbytery of Baltimore.—**ANSWERED BY ACTION TAKEN ON 30.390-30.401**

Overture 94-75 On The Comprehensive Nuclear Test Ban Treaty and the Nuclear Non-Proliferation Treaty—From the Presbytery of Baltimore.—**ANSWERED BY ACTION TAKEN ON 30.390-30.401**

Overture 94-76 On Environmental Justice—From the Presbytery of Baltimore.—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-107**

Overture 94-77 On Investigating the Re-Imagining Conference, Calling for Resignations, and Withholding Per Capita Funds Until a Satisfactory Response is Made by the General Assembly Council—From the Presbytery of Memphis.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-78 On Uniting the Presbytery of Boulder and the Presbytery of Box Butte to Form a New Presbytery—From the Synod of the Rocky Mountains.—**APPROVED**

Overture 94-79 On Appointing an Independent Board of Inquiry Regarding the 1993 Re-Imagining Conference—From the Presbytery of Stockton.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-80 On Calling for Accountability Regarding the 1993 Re-Imagining Conference—From the Presbytery of Northeast Georgia.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-81 On Studying/Using the Directory for Worship During This Theologically Challenging Period Following the Re-Imagining Conference—From the Presbytery of San Francisco.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-82 On Affirming the Right of Presbyterian Men and Women to Attend the Re-Imagining Conference—From the Presbytery of San Francisco.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-83 On Requesting Open Dialogue Regarding the Important Theological Issues Raised by the Re-Imagining Conference—From the Presbytery of Providence.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-84 On Appointing a Task Force to Consider the Re-Imagining Conference—From the Presbytery of West Virginia.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-85 On Calling for Accountability Regarding the Re-Imagining Conference—From the Presbytery of Lake Erie.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-86 On Actions Requested in Response to the Re-Imagining Conference—From the Presbytery of San Fernando.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-87 On Organizing a Task Force to Study Inclusiveness/Exclusiveness in the PC(USA), and For an Independent Investigation of the Re-Imagining Conference—From the Presbytery of Yellowstone.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-88 On Eliminating Funding for the School of the Americas—From the Presbytery of Eastminster.—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-18**

Overture 94-89 On Appointing a Committee to Conduct an Inquiry Into the Re-Imagining Conference, and On Exploring Distrust Between General Assembly/National Staff and the Local Church—From the Presbytery of Cherokee.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-90 On Affirming the Faith in the Present Crisis—From the Presbytery of Shenandoah.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-91 On Requesting No Further Study Regarding the Re-Imagining Conference, and Encouraging GAC and the General Assembly to Move Forward in Mission—From the Presbytery of Missouri River Valley.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-92 On Calling for Positive Action Regarding the Re-Imagining Conference—From the Presbytery of the Peaks.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-93 On Directing the General Assembly Council to Evaluate Its Staff Who Participated in Planning of the Re-Imagining Conference, and to Monitor the Use of Funds In Accordance with the Confessions of the Presbyterian Church (U.S.A.)—From the Presbytery of Mississippi.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-94 On Instructing Congregational Ministries to Engage in an Inquiry Into the Theological Significance of Contemporary Sciences for the Reformed Doctrines of Humanity and Sin—From the Presbytery of Pittsburgh.—**APPROVED W/AMENDMENT**

Overture 94-95 On Amending Reporting Categories and Descriptions in the Annual Statistical Reports—From the Presbytery of Santa Fe.—**REFERRED TO THE OFFICE OF THE GENERAL ASSEMBLY W/COMMENT**

Overture 94-96 On Commending the National Leadership of our Presbyterian Church (U.S.A.)—From the Presbytery of Santa Fe.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-97 On the Controversy on the Re-Imagining Conference—From the Presbytery of Santa Fe.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-98 On Providing Relief of Conscience to the Requirement of Participating in a Medical Plan Which Pays for Abortion—From the Presbytery of Western Reserve. —**DISAPPROVED**

Overture 94-99 On Appointing a Committee to Examine the Means by Which Presbyterian Women Can Be Moved In the Organizational Structure to Congregational Ministries Division—From the Presbytery of Salem.—**DISAPPROVED**

Overture 94-100 On Communicating Our Deep Sense of Concern Regarding the Denial of Religious, Human, and Civil Rights to People in the Chiapas Region of Mexico—From the Presbytery of Upper Ohio Valley.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-101 On Requesting ~~Five~~ Ten-Year Term Limits for Directors, Managers, Administrators, and Executives of General Assembly Offices, Agencies, and Units—From the Presbytery of Upper Ohio Valley.—**DISAPPROVED**

Overture 94-102 On Calling For Accountability Regarding the Re-Imagining Conference—From Upper Ohio Valley.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-103 On Amending the General Assembly Standing Rule Regarding the Election of a Stated Clerk—From the Presbytery of Detroit.—**DISAPPROVED**

Overture 94-104 On The HIV/AIDS Crisis and the Church's Response—From the Presbytery of Detroit.—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-22.**

Overture 94-105 On Creating a Special Review and Reconciliation Committee to Study the Spiritual Climate of the Denomination, and to Develop a Strategy to Bring Reconciliation—From the Presbytery of Carlisle.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-106 On Declaring 1995 a Year of Radical Repentance and Prayer Within our Denomination—From the Presbytery of Inland Northwest—**APPROVED W/AMENDMENT**

Overture 94-107 On Peacemaking and Environmental Justice—From the Presbytery of Inland Northwest.—**REFERRED TO THE GENERAL ASSEMBLY COUNCIL W/COMMENT**

Overture 94-108 On Encouraging Churches of Our Denomination to Celebrate the Contributions of Dr. John Witherspoon During 1994—From the Presbytery of Western North Carolina—**APPROVED**

Overture 94-109 On Amending the Standing Rules Regarding Election of the Stated Clerk—From the Presbytery of Savannah.—**DISAPPROVED**

Overture 94-110 On Recognizing Those Impacted by the Great Flood of 1993—From the Presbytery of Giddings-Lovejoy.—**APPROVED**

Overture 94-111 On Repudiating Statements Made at the Re-Imagining Conference, and Investigating the Role of General Assembly Staff—From the Presbytery of Eastern Virginia.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-112 On Requesting the 206th General Assembly (1994) to Adopt a Statement Regarding the Re-Imagining Conference—From the Presbytery of Eastern Virginia.—**ANSWERED BY ALTERNATE RESOLUTION**

Overture 94-113 On Instructing the Board of Pensions to Present a Strategy for the Equalization of Pensions to the 207th General Assembly (1995)—From the Presbytery of the Cascades.—**DISAPPROVED**

Overture 94-114 On Peacemaking and Environmental Justice—From the Presbytery of Susquehanna Valley.—**ANSWERED BY ACTION TAKEN ON OVERTURE 94-107**

206th Assembly votes to streamline how its successors do business

by Peggy Rounseville

The 206th General Assembly Tuesday changed the way its successors will do business. With minimal debate, the Assembly adopted a series of changes to its Standing Rules designed to speed up its work and to keep the same issues from dominating its work year after year. The changes were recommended by the Assembly committee on General Assembly Procedures.

The Assembly currently refers any action requests from presbyteries, overtures, not received by specified dates to the subsequent Assembly. In the future, such overtures will be "returned to the originating governing body for reconsideration," according to the Assembly's action. The Assembly further voted that if an overture deals with "substantially the same issue considered by one of the two previous" Assemblies, the body may choose not to act on that overture. Instead, it may refer it to a subsequent Assembly, decline to consider it, or take no action. When such actions are recommended to commissioners, 25% of those present and voting are required to overturn such recommendations.

The Assembly also voted to allow its successors to act directly on business without first referring it to an Assembly committee. currently the Assembly can only act on matters that come through its committees. In the future assemblies will be able to: refer items to committees for them to report back for action; allowcommittees to take final action themselves; allow the assembly to deal with routine items directly through a "consent agenda"; and allow the assembly as a whole to debate issues without going through a committee.

The Assembly also gave the stated clerk authority to propose editorial changes to the Book of Order "provided they do not alter the substance of the text adopted by the vote of the presbyteries." The Clerk will propose any such changes to the Advisory Committee on the Constitution, which may approve them if they do not alter the substance of the text.

The Assembly further approved a new method of nominating and electing the Stated Clerk, the denomination's highest ecclesiastical official. The clerk serves a four year term, and can serve a total of 12 years. The Assembly meeting one year prior to the end of the Clerk's term shall elect one committee which shall both review the incumbent's performance and nominate a Clerk to the next Assembly. the Review/Nomination Committee must place a single candidate in nomination within 48 hours of the Assembly's convening. If there are no nominations from the floor, the election will be held immediately. If candidates are nominated from the floor, a Candidate Review Committee will be formed. It will consist of the 9 members of the Review/Nomination Committee and 10 Assembly commissioners. they "shall publish material on the qualifications and views of all candidates for distribution to commissioners and advisory delegates." The election shall take place as "the firstorder of business on the next to last day of the assembly's session." The election process will follow basically the same procedure as the election of the Moderator, the Assembly's presiding officer.

The Assembly also adopted a 1994 per capita apportionment budget in the amount of $12,600,396.

The Assembly approved meeting dates and sites for the 1998 and 1999 Assembly. The 1998 Assembly will meet in Charlotte, North Carolina, June 13-19, 1998. In 1999 the Assembly will meet in Fort Worth, Texas, June 19-25.

Barbara Murphy from the presbytery of Los Ranchos presented the report on behalf of the Committee on General Assembly Procedures.

186 newcomers join GA bodies

by Midge Mack

By Assembly vote Wednesday 125 "new folks on the block," including three youth, joined 186 others who serve on the national level committees, commissions, boards and agencies of the church. Most were in the class of 1997 and will serve for three years, while a few were replacements in classes with only a year or two to serve.

Only one committee nominee was challenged. Roberto Delgado of the Synod of the Sun was nominated from the floor and elected instead of Hernan Rodriguez of Puerto Rico as an at large member and the voice of the Hispanic Caucus on the General Assembly Council.

A nineteen-member General Assembly Nominating Committee selected the nominees from 1,000 endorsements currently on file with the committee.

Analysis "The Presbyterian system at its best"

by John Bartholomew

In the months ahead of the 206th General Assembly, veteran assembly watchers looked to the writing of the rules for electing a stated clerk as a source of major debate. The incumbent clerk, James E. Andrews, will complete his third term in 1996, and is ineligible for another term. Because each election since the 1983 reunion has seen the overturning of the recommendation of the original nomination, or the reversal of an actual election, there was considerable interest in shaping the rules which will govern the next election.

What actually occurred was a model of the Presbyterian system working at its best, with responsiveness and trust, without any floor debate.

The Committee on the Office of the General Assembly produced its initial recommendation for a process which created a search committee at the 1995 General Assembly. The committee would have worked like the pastor nominating committee of a congregation, bringing a single name to the 1996 Assembly, for election or rejection.

Objections and alternative strategies arose from three presbyteries through overtures. There were two principal sources of concern. One was the objection to a single name, without the possibility of nominations from the floor. The other was the desire for a transition period, naming a Clerk-Elect in 1995, who would assume office at the conclusion of the 1996 General Assembly, and who would be on the Assembly's payroll for some portion of that year.

During the spring of 1994 the Committee on the Office of the General Assembly (COGA) offered a revision to its plan, which incorporated the possibility of nominations from the floor, responding to one major concern expressed in the overtures.

The proposed rule for electing a stated clerk was sent to the Assembly Committee on General Assembly Procedures. Along with a host of other detailed revisions of the Assembly's Manual, many of which were aimed at simplifying or reducing the work of the Assembly. With one day already removed from the length of the Assembly, and another day to be cut in 1995, these revisions seemed more urgent this year.

The Committee on General Assembly Procedures examined its options. They recognized the improvement in the COGA's revised draft. They also recognized the costs implied in the overtures' calls for a clerk-elect. So, with minimum debate, they sent the revised COGA proposal to the floor.

It calls for the Assembly to elect a search committee of nine members in 1995, which will gather nominations during the year. They will present a name to the 1996 Assembly. In the event that there are nominations from the floor, the Assembly will add ten members to the committee. The enlarged committee will interviewall the candidates, and publish information for the Assembly. The floor process for election will then be similar to the moderator's election.

The Assembly itself, acting shortly before the supper recess on its first day of plenary action, agreed to the proposal, without discussion, by consent. One anticipated source of controversy was gone, with many commissioners barely noticing they had acted.

Assembly observers scrambled to explain the ease of this action. One obvious explanation is the COGA move to revise its proposal in ways that respond to the overtures. Other factors include the reality that commissioners came to this Assembly much more focused on other issues, and understanding that they needed to maintain focus and energy on the central concerns.

The great clarity with which GA staff and resource people presented all the proposed manual revisions made it easy for the commissioners committee to trust their recommendations. Finally, the Stated Clerk's speech on the first day of Assembly business was very well received, and gave the whole body of commissioners a sense of security in the role of the Clerk, and, indirectly, increased trust in the election process.

John Bartholomew is the Executive of the Synod of the South Atlantic.

COCU (Continued from page 1)

Overture 94-37 from the Presbytery of Tampa Bay asked the General Assembly to "rescind" the action of last year's Assembly, which approved the PC(USA)'s entry into the COCU agreement to begin the process for the "reconciliation of ordained ministries" and entry into the covenant communion.

The Assembly voted 361-118-3 to disapprove the overture with comment: that the Special Committee on Consultation on Church Union "take special care in the preservation of both the Reformed understanding of the presbytery functioning as the authoritative bishop of governance, and the role of the office of elder" in the COCU agreement.

Criticism has surrounded COCU in the denomination because the documents call for the identification of "bishops" to serve pastoral roles in the regional covenanting councils.

Michael E. Livingston, chair of the special committee, reassured the Assembly that the committee has been "holding high the integrity of our tradition" in its work.

Livingston said that COCU is not "structural union," as some critics have claimed, but a unity of "sacred things." The nine denominations involved would be "one in faith, ministry, mission, and the sacraments," he said. The only structure is the establishment of covenanting councils, he explained, which would include ministers, elders, and non-ordained lay people, that would plan joint eucharists, mission projects, and ordinations.

The Assembly approved the continuation of the COCU special committee, which will report to the 207th (1995) General Assembly. The special committee has established a task force that will bring to next year's Assembly any constitutional amendments necessary for the PC(USA) to enter into the covenant communion. Any amendments sent to the presbyteries will require a majority vote.

The Presbyterian Church has participated in the development of COCU for more than 30 years.

The General Assembly also approved a progress report from the Joint Committee on Cooperation Between the PC(USA) and the Korean Presbyterian Church in America. Representatives from the two churches will meet twice in 1994, and progress reports will be made to each General Assembly through 1996. The churches are discussing common concerns and cooperation in ministry and mission.

The following delegates were approved by the Assembly to the Caribbean and North American Area Council of the World Alliance ofReformed Churches of the World Alliance of Reformed Churches for the class of 1997: the Rev. H. Eugene Farlough, Richmond, California; Melva Costen, Atlanta; Sunok Chun Pai, Kansas City; and the Rev. Ann Clay Adams, Lexington, Kentucky.

Met at General Assembly–28 times

Lillie Ross of Baltimore, full of vim and vigor, has been visiting this General Assembly. It's her 28th such visit. If you're tired or not having a good time, think of Ms. Ross. She's 92 years old.

from misc, by Vic Jameson

Union Theological Seminary
IN VIRGINIA

Genie Addleton, Editor **July 1994**

Synod Congregations and Pastors Help Prepare Union Students for Ministry

Thirteen congregations in the Synod of the Mid-Atlantic and several healthcare organizations in the area are providing on-the-job training for seminarians completing field assignments in preparation for ministry. Pastors of the congregations and pastoral counselors—among the group are eight Union alumni—are serving as supervisors for the students' field experience, which is a requirement for the Master of Divinity degree at Union. The students are from various parts of the country, and several are either from the synod area or are graduates of colleges within the synod.

At Union, half of the required credits in supervised ministry *must* be completed in a parish or church setting. The other half may be completed in what is called an alternative context setting, such as homeless shelters, nursing homes, camps, social agencies, prisons, and hospitals. The seminary's supervised ministry program is headed by Kurtis Hess, director of the Office of Field Education and Placement.

CPE IS POPULAR ALTERNATIVE INTERNSHIP

Many Union students choose Clinical Pastoral Education (CPE) as an alternative context for their supervised ministry. CPE is a nationally accredited program offered in hospitals and other institutions that includes chaplaincy clinical training, peer learning, and supervision. Several locations in the Synod of the Mid-Atlantic are training grounds for future ministers.

In Richmond this summer, alumnus Robert A. Young, Jr. (M.Div.'69, D.Min.'73) of the Medical College of Virginia/Virginia Commonwealth University is supervising five students in CPE. The students are Kathryn Beach, a graduate of Davidson College; Michael Hoyt of Columbia, South Carolina, and a graduate of Presbyterian College; Angus McQueen III of Danville, Virginia, and a graduate of the College of William and Mary; Jonathan VanDeventer of Charleston, South Carolina, who is a graduate of Presbyterian College; and Beth Wierman-Lambert.

Also in Richmond, at the Hunter Holmes McGuire Department of Veterans Affairs Medical Center, Harry E. Simmons is supervising the work of Jeremy Grant, Tom Houston, and Matthew Sauer.

Other students completing CPE assignments in the synod include Ellen D. Crawford, a graduate of Davidson College. Ellen is working at the Anne Arundel Center, Annapolis, Maryland, under the supervision of Lee C. Waltf. Sue Ebersberger is working at North Carolina Baptist Hospital, Winston-Salem, and Fann D. Greer of Norfolk at Riverside Regional Medical Center, Newport News, Virginia, under the supervision of Doug Watson. Patricia A. Whitmore-McCullum is working at the District of Columbia Commission on Mental Health Services, Washington, D.C., with supervisor Clark S. Aist.

At the Cross Roads

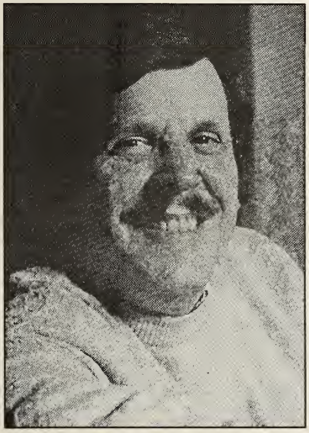
Vocation and Identity

New Hope Presbytery Pastors' Conference
August 28-30, 1994
Brown Summit, North Carolina

Workshop Leader: Gwen Hawley, professor of Christian Education, the Presbyterian School of Christian Education

Cost:$40 per person includes the conference, lodging for two nights at Brown Summit Conference Center, and meals, beginning with supper on August 28 and concluding with breakfast on August 30.

Registration: Please contact The Presbytery of New Hope at 919-977-9878.



Michael Underwood of Greensboro is serving a two-year Student-In-Ministry internship at New Hanover Presbyterian Church, Mechanicsville, Virginia.

Gayle Walker Named Associate Dean of Students

Gayle Walker has joined the staff of Union Theological Seminary as associate dean of students. Ms. Walker served previously as associate pastor of First Presbyterian Church, Charleston, West Virginia. She also served as acting dean of students at the Presbyterian School of Christian Education in the early 1980s.

She is an alumna of Union Seminary (M.Div.'79) and of PSCE (M.A.'75). She is also a graduate of Maryville College (Tennessee) with a B.S. degree in elementary education. She has a master's degree in elementary education from Indiana University.

Student-In-Ministry Assignments
1994-95 Academic Year

Kathryn A. Beach, Plattsburgh, New York
Davidson College, B.A.
Myers Park Presbyterian Church
Charlotte, North Carolina
Rev. Jane Summey

Robert F. Fuller, Jr., Columbia, South Carolina
Washington and Lee University, B.A.
Tinkling Spring Presbyterian Church
Fishersville, Virginia
Rev. Fred Holbrook (D.Min.82)

Richard Martindale, Burlington, Iowa
University of Northern Iowa, B.A.
Jamestown Presbyterian Church
Jamestown, North Carolina
Dr. Dennis J. Sebesan (D.Min.'81)

J. Kim Steinhorst, Kingwood, Texas
Northwestern State University of Louisiana, B.A.
Chester Presbyterian Church
Chester, Virginia
Rev. Gregory K. Jones

***Michael Underwood, Greensboro, North Carolina**
Greensboro College, B.A.
New Hanover Presbyterian Church
6543 Chamberlayne Road
Mechanicsville, Virginia

**Two-year assignment*

Summer Supervised Ministry 1994-95

Randall S. Benson, Staunton, Virginia
Eastern Mennonite College, B.S.
New Providence Presbyterian Church
Raphine, Virginia
Rev. John H. Lewis (D.Min.'86)

Frances Carlsson, Wayland, Wyoming
University of Massachusetts, B.A.
University of Wyoming, M.A.
Sandston Presbyterian Church
Richmond, Virginia
Rev. Xel Sant'Anna (Th.M.'65, Th.D.'73)

William A. Green, Dallas, Texas
Austin College, B.A.
St. Mary's College, J.D.
First Presbyterian Church-Beulaville
Beulaville, North Carolina
Rev. Powell Sykes

Jay Hodge, Nashville, Tennessee
Tennessee Technological University, B.S.
and
Paul Strikert, Seattle, Washington
University of Wisconsin-Milwaukee, B.A.
Westminster-Canterbury House
Richmond, Virginia
Rev. Ray Inscoe (M.Div.'89)

Brian Land, College Station, Texas
Texas A & M University, B.B.A.
Third Presbyterian Church
Richmond, Virginia
Rev. Donald Marsden

Melinda A. Merkley, Seaford, Delaware
James Madison University, B.A.
St. Giles' Presbyterian Church
Richmond, Virginia
Rev. Randy Bremer

Anthony Osimo, Irvine, California
California State University, B.A.
Third Presbyterian Church
Richmond, Virginia
Dr. William Long (M.Div.'54, D.Min.'74)

James Sledge, Charlotte, North Carolina
University of North Carolina, B.A.
Howard Memorial Presbyterian Church
Tarboro, North Carolina
Rev. Robert E. Burns III (B.D.'62, Th.M.'63)

Christine C. Strachan, Heathsville, Virginia
University of Rochester, B.A.
St. Andrews Presbyterian Church
Kilmarnock, Virginia
Rev. Thomas R. Coyes

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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Graduate motivated at Barium

David Gordon, resident at the Preparation for Adult Living Program (PAL) at the Adolescent Center, graduated June 3, 1994, from South Iredell High School.

David, who came to the PAL program in January, said the staff there gave him the motivation he needed to graduate. He has also learned skills that will help him to eventually live on his own, such as how to use his money wisely.

David will continue to live at PAL and work full-time this summer. He plans to attend Mitchell Community College next fall, where he will study to become a fireman or paramedic.

Since entering the PAL program, David hasn't had much time to be involved in anything but bringing up his grades. Before coming, he played drums in his former school's marching band and was a member of Students Against Drunk Driving (SADD).

Beth Barker, David's social worker at PAL, said she had never seen anyone work as hard as David did to get his grades up to graduate.

"He only came to the program in January," said Beth. "So, he didn't have much time to get adjusted and accept the fact that he was the only one who could make the grades. He came around fast, and once he made up his mind, the teachers at South spent all kinds of time with him after school to help him along. They were wonderful, and so was he."

David Gordon

The PAL program is designed for youth 16 to 20 years old who technically do not have a home, or whose home circumstances are such that it would not be in their best interest to return there.

Residents attend the local high school or community college, while working part-time jobs and learning skills that will help them eventually become independent. Staff teach residents about: managing money, bank accounts and loans; grocery shopping and cooking; job hunting and interviews; and other skills they will need when they are on their own.

But it doesn't stop there. Residents can apply for higher education funds to help them with college or vocational school tuition and supplies. Staff are also available to former residents for guidance or counseling if the need arises.

Staff, residents, and the Board of Regents are proud of David for his hard work and dedication. We all wish him well as he begins his studies at college.

HOMECOMING 1994
August 6 & 7

Dear alumni, families and friends:
Please join us this year for a lot of fun!

'New' gift wish list

- * 15-passenger Van
- * Automobiles
- * Dining Room Table (seats 12)
- * Washing Machines (2)
- * Dryers (2)
- * 2 Vacuum Cleaners
- * 2 Twin Mattresses
- * 2 Twin Box Springs
- * Twin Bed Linens and Bedspreads
- * 3 Couches
- * 2 Night Stands
- * 1 Large Bookcase
- * Toiletries
- * Towels and Wash cloths
- * Sports Equipment (balls, gloves, frisbees, bats, ping-pong paddles, balls & net)
- * Copy Machine
- * New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P. O. Box 1, Barium Springs, N.C., 28010-0001, phone number (704) 872-4157.

Haimes resigns from Home to work independently

Ms. Rochelle S. Haimes, vice president for residential services at the Home for the past 12 years, resigned from that position July 15 to work independently as a consultant and trainer with family service agencies.

Haimes was honored with a "southern" luncheon by co-workers and friends on July 14, and an afternoon reception on July 15. At the reception, she received an engraved desk clock and a gift certificate from an office supply store to help her set up her new office in Charlotte.

Rochelle Haimes

Mr. Earle Frazier, president of the Home, said that Haimes' reputation as an advocate and her dedication to building and maintaining quality services for troubled children and families is well known in the field of child care in the southeast and nationally.

"Ms. Haimes' contributions to the Home and the community are too numerous to mention," said Frazier. "Let it suffice to say that she lent a dedication and professional air to the Home's services that is unprecedented. Her knowledge and energy will be sorely missed."

Originally from Pennsylvania, Haimes received her B.A. in 1963 from Barnard College of Columbia University, New York, and her master's in social work (MSW) in 1971 from Columbia University School of Social Work.

She worked at Andrus Children's Home in Yonkers, N.Y., as a child care worker and social worker from 1964 to 1973. She was group home supervisor at Leake & Watts Children's Home in Yonkers from 1973 to 1976; director of the division of community care at Thompson Children's Home in Charlotte, 1976 to 1979; and director of clinical services at Andrus Children's Home from 1979 to 1982, when she came to Barium Springs.

Haimes is a member of the National Association of Social Workers and the Academy of Certified Social Workers. She has led numerous workshops and consulted with other agencies; has co-authored a book; been published in several journals; and has chapters included in two books.

She has served on numerous committees and boards of child care organizations such as: the North Carolina Child Care Association; National Association of Homes and Services for Children; Council on Accreditation; Children's Home Society; and the University of North Carolina School of Social Work.

As if all of these commitments were not enough, Haimes has also served as a volunteer with the Iredell-Statesville United Way. Since 1986, she has been a volunteer in the public service division; chaired the Troutman and the classified business divisions; served twice on the board of directors; and been vice president for distribution on the executive committee.

The Board of Regents, staff, children, and families send their sincere thanks to Ms. Haimes for her years of dedicated service and also their best wishes for a successful future.

...Or so it seems

Earle Frazier, ACSW
President

"We call on the critics of the church's leadership and critics of the critics to cease and desist and to allow healing to happen and trust to be rebuilt."

From the Report of the Assembly Committe on the Re-Imagining Conference

How badly we need to apply this "call" to all areas of our church's life. Or should we just consider a merger with the Southern Baptist Convention?

Earle Frazier

Celebration plans revealed

The L. C. Wagner Family and Child Development Center is celebrating its 25th Anniversary on Sept. 16 and 17.

On Friday, Sept. 16, area business leaders, political figures, and day care professionals are invited to attend a luncheon from 11 a.m. to 1 p.m. at Little Joe's Presbyterian Church, adjacent to the Wagner Center. There will be a prominent keynote speaker (yet to be announced), and current and former staff will be recognized.

The Fellowship Hall at the church will be decorated with photos, stories, and artwork from current and former students, directors, and teachers and will be open for viewing before and after the program.

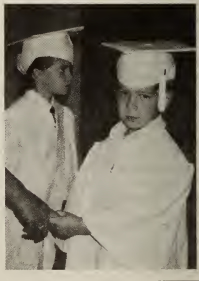
On Saturday, Sept. 17, there will be a "family carnival" at the Wagner Center with clowns, balloons, game booths, face painting, water sports, relay races and a "then and now" fashion show.

The festivities will begin at 10 a.m., with a hot dog lunch being served from 11:30 a.m. to 1 p.m., and will end at 2 p.m. The display in the Fellowship Hall will be open for viewing during the carnival.

If you or someone you know were enrolled in the Center in the past, please come! For more information, contact the L. C. Wagner Family and Child Development Center at (704) 872-7351 or write to L.C. Wagner FCDC, P.O. Box 209, Barium Springs, NC 28010-0209.

Graduation!

The four-year-olds at the L.C. Wagner Family and Child Development Center graduated in June complete with caps, gowns, diplomas, and a reception. They will start kindergarten this fall. Gabriel Lindley, who was a bit nervous about marching down the aisle in front of a crowd, is shown here hold onto his teacher's finger.



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Presbyterian Women's Bible Study Guide—Introduction

Who is the Christ?—Introduction

By EUGENIA S. PHILLIPS

Editor's note—Eugenia S. Phillips is a member of Sinking Spring Church in Abingdon, Va. She is presenting background and enrichment material for this year's Presbyterian Women's Bible study.

Dressed in a brown, belted tunic over which a light coat of dark red and yellow-striped material hung loosely above the dusty sandals, and leaning wearily on a walking staff, the stranger walked slowly toward the well on the edge of the city.

Women, drawing water, drew back, their children hiding behind their skirts. Merchants who had been talking together stepped forward with customary words of greeting. Tired as he looked, the stranger seemed eager to tell them his name, where he was from, and why he had come to their village. As the women drew closer to listen, he said:

"My name is Paul, and I have come to tell you about the Christ whom I have met and know. He desires all the world to know him. Your lives will be blessed beyond measure when you, too, can say that you have met him and know him."

Most of the men and women stared silently, fascinated by the strong light in the man's eyes as he spoke. One of their leaders at last spoke words they were all thinking.

"We have heard that the Jews have long awaited one who would be the chosen and anointed one of their God, but we do not know who he is. Who is the Christ?"

We can imagine such a scene as this recurring many times in the life of Paul as he journeyed throughout his world telling the good news that he had experienced. We can hardly imagine the number of times since then that the same question has been asked by curious bystanders, intent scholars, the unsatisfied wealthy and the desperate poor, and answered by missionaries, poets, itinerant preachers, scholarly theologians and humble Christians from every walk of life.

Eugenia S. Phillips

Yet, as many times as this questions has been asked and answered, each person must ask and answer it for herself or himself, and in the light of personal experiences and culture come to know the man Jesus who is the Christ.

About some acquaintances we have known, almost all of us have said, "I'll never understand her (or him)," and often we shrug off as useless any more thought about this confusing person. But even though, or perhaps because, we can never understand all about Jesus Christ, as our knowledge of him grows, there develops within us a longing to know more and to draw closer to this person who was at once man and God.

The Bible study for this year, *Who is the Christ?*, written by R. David Caller of Davidson, N.C., will help us to go beyond the point which had been reached by the imaginary villagers depicted above. They had heard the idea of Christ; they even knew that the word meant the anointed one of God. But they did not know the man whom God had chosen to be the Christ. They had yet to learn why a man named Jesus who had lived in dusty villages very much as they lived was now being proclaimed as the Son of God, the anointed one, the Christ.

Can you imagine the thrill of hearing the story of Jesus for the first time? Can you picture the faces of those who had very little to look forward to in this world suddenly hearing that the one God of heaven loved them enough to show them how to achieve happiness in this world and life everlasting in the world to come?

Paul, being the master builder that he was, was not content simply to tell the story and begin a church. We are thankful that he reinforced what he said by also writing to each of the churches he had started to help them meet the inevitable problems that arose, even as problems arise in our churches today.

It is from those letters that we hear Paul's inspired instruction and encouragement to Christians who struggled to be faithful in a world that had crucified Jesus and was determined that his message would be ignored.

In this study of the words of Paul, we gain greater understanding of who Jesus was, of his teaching by word and example to his followers, and how these teachings are meaningful to people of all times.

Paul took these teachings to foreign and alien cultures, and his experience with interpreting them is invaluable for us today as we also attempt to understand and spread the word.

Such is the intention of this well-written Bible study. Thought-provoking background Bible study is included as well as teaching helps for leaders. Like those to whom Paul talked in person, those today who listen and wonder about the subjects of these studies can gain new assurance of God's presence both in their individual and community lives.

To the world of his day, Jesus was an unusual prophet, a great man. But Peter, after closely walking with Jesus, hearing his words and seeing his action, was the first to speak those words revealing what others would echo through the centuries: "You are the Christ, the Son of the Living God!"

Now it is our turn through our study to listen and learn, so that we also may emphatically state our beliefs to our own generation.

Presbyterian Women's Bible Study Guide—Lesson 1, September 1994

Images of the Resurrected Jesus

By EUGENIA S. PHILLIPS

This lesson begins a study of ways that we as individuals or as a community of Christian believers understand and interpret for ourselves the Christ in whom we profess to believe. How to view Christ was a difficulty from the beginning of our church, even for those who had known him in his own country.

Prophets appeared from time to time throughout Palestine. Much like the news analysts of today, many of them were persons who looked at the state of their society, came to conclusions, and then tried to persuade the people of the importance of their ideas. Prophets of days past had enjoyed high esteem, awe, and prestige because they spoke with authority and performed great deeds in God's name. However, as the strength of the Jewish nation faded, many false prophets, whose words proved useless, had arisen, and most people paid little attention to their loud voices and extravagant claims.

Jesus was different. His speech was conversational, and each listener felt that the message was particularly significant for him or her. An authoritative relationship with God echoed in the words which Jesus spoke and drew great crowds of men and women from their daily tasks to find him and listen. His fame as preacher and healer increased, and most of his listeners accepted him as a true prophet from God. When he entered Jerusalem the week before his crucifixion, he was identified as "the prophet Jesus from Nazareth in Galilee." (Matt. 21:11)

Then, the news went about that he had been killed by the Roman authorities. Sadness fell over many who had heard his words, and the question they perhaps asked each other was, "How can we do what he taught us, now that he has been put to death? How can we follow him now?" His words had filled them with hope, but now they felt abandoned and confused.

Later, they began to hear other stories. Jesus of Nazareth, the man with whom they had sat on a hillside, had been seen and heard again. He had spent time with his disciples and had revealed to them that he was the long-awaited Christ anticipated by prophets and psalmists. (Luke 24:44-49) God had resurrected Jesus from the place of the dead, and once again he was seen and heard. Now they heard of Jesus in a new light, as the Son of God, the Christ.

Was it hard for them to make the transition in their thinking? We can believe that, like other listeners who heard Jesus, they remembered their "hearts burning within" (Luke 24:32) as they had heard him talking. On those who remembered, a new spirit descended, and they joined crowds of humble, seeking people who came together to tell what they remembered and to hear more about Jesus.

Today, Jesus' written words move our hearts, and a concentration on him brings his presence close to us. His spirit fills us as we realize, like those people of long ago, that the man Jesus who lived and suffered through life as we know it, and faced death even as we must, was also the Christ who brings us to God. In joy and excitement, we, like them, should gather together to talk about him, and tell others of this wonder.

About six years later, Paul appeared. He counted himself as an apostle, one who had been with Jesus and was completely convinced that the message of Jesus was indeed the message of salvation for the whole world, Jews and Gentiles alike. Gradually, he traveled farther away from Jerusalem and Palestine, telling people of every race and nation that they were included in God's plan of salvation.

One of Paul's greatest ambitions was to carry the message to Rome, the capital city of the known world. In Rome there was already a group of believers in Jesus Christ who wanted to hear more about him and the new church. Some were Romans, but many were Jews from Palestine, and others who had come from Greece and countries throughout the Empire. Doubtless, Paul had heard about them often and felt a great interest in them since they were an "outpost" of believers far from the source of original leadership. With this in mind, he wrote to them a strong statement of his beliefs about the new church.

It is significant that he begins his letter with statements that were probably used daily in new churches, a confession of what the new church believed. These are the verses which are central to this lesson. Paul wrote in Greek which must be translated for our understanding. Perhaps one of the clearest statements is in the *Good News Bible*, Today's English Version:

"The Good News was promised long ago by God through his prophets, as written in the Holy Scriptures. It is about his Son, our Lord Jesus Christ; as to his humanity, he was born a descendant of David; as to his divine holiness, he was shown with great power to be the Son of God by being raised from death."

Throughout the history of the Christian church, the belief that Jesus was both human and divine has led to many theological debates and definitions. But what does this mean for the "average" church member who seeks to measure his or her life by the life of Jesus? We can come to some conclusions.

Faith, as we understand it, is faith in the person of Jesus Christ. From the outline we are given of his life, we perceive that his relationship with God was so close that the mind of the Father determined the words and actions of the Son. In like manner, the love of the Son reflected the love of the Father for all of humankind. Christians by their faith may hope and work toward just such an interaction with God that will achieve peace of mind, joy of spirit, and moral determination demonstrated by the man Jesus. Jesus is and remains a man and still participates in the life, thought and action of his Father. He is at the same time the glory of God and the glory of man.

We believe not only in the human Jesus who showed us how to live but also in the divine Christ who in his death and resurrection showed us his power as Messiah, Christ, Lord, Word of God and Son of God. He is at once the human Jesus who understands us where we are, and God himself who rescues us from the finality of death with promise of everlasting life.

Whatever is the picture in our minds of Jesus Christ, it is undeveloped if we do not always remember the reality both of his physical presence upon earth and of his resurrection whereupon he took his place at the throne of God.

Survey to report on GA

The July/August issue of *Presbyterian Survey*, available in late July, will include a report on the 206th General Assembly in Wichita, Kansas.

Also in the issue will be an article, *Why Do Presbyterians Argue So Much?*, by James Ayers, pastor of Frankfort (Ky.) Presbyterian Church.

Subscriptions to Presbyterian Survey, the official magazine of the PC(USA), may be ordered by calling (800) 227-2872. Special group subscription plans are available to churches.

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Melva Costen to keynote 1994 'Growing Together'

The annual "Growing Together" event, sponsored by the Congregational Nurture Ministry Unit, continues to highlight the programming calendar for The Presbytery of New Hope.

This year's leadership training event will be held at the First Church in Wilson on Saturday, Sept. 17, from 9 a.m. to 3:15 p.m.

Dr. Melva Costen will be the keynoter for this year's event. Costen, a noted lecturer, is the Helmar Nielsen Professor of Worship and Music at the Interdenominational Theological Center in Atlanta. She also chaired the denomination's Presbyterian Hymnal Committee. The committee was responsible for the development of the new *Presbyterian Hymnal*.

With 35 courses scheduled, the Growing Together Committee has once again planned an event which promises to offer participants leadership training in all aspects of the life of the Church. Courses to be offered this year include:

AM1 Global Missions Update This course will seek to help local missions committee chairs to plan activities highlighting Global Missions in the PC (USA). Course leader—Marguerite Bean

AM2 Assimilating New Disciples in the Larger Church This course will offer suggestions and possible methods for ministry to newcomers which will lead them to a positive identity and connection with the larger membership. Course leader—Arnold Lovell

AM3 "We Belong to God" This course will explore the content and usage of *The Brief Statement of Faith*, the most recent confessions of the Presbyterian Church (USA), as a means of increasing our understanding of what we believe as Christians and Presbyterians. Course leader—Edward Newberry

AM4 Restitution: A Cornerstone of Criminal Justice This course explores the need to strengthen the use of restitution as a key to restorative justice in N.C. Course leader—Fred Morrison

Melva Costen

AM5 What Church Officers Really Need to Know The course will provide an examination of the skills and knowledge which will help a church officer function more effectively and efficiently. Course leader —Jim Rissmiller

AM6 Conflict Resolution: An Alternative to Violence This workshop will enable participants to return to their home church with a new awareness of conflict resolution skills and resources which they can utilize within their church structures and educational programs. Course leader—Marion O'Malley

AM7 You and Your Aging Parents This course presents practical strategies for the care of aging parents. Subjects to be covered will include growing in friendship, finding options for care, understanding time management and claiming that "Your best is good enough". Course leader—Henry Simmons

AM8 Building the Ark of Relationship with God In this workshop, participants will listen for God's current action in their lives and experiment with several forms of prayer which might be used in regular times with God including praying scripture, imaging prayer, and Taize chanting. Course leader—Jeannene Wiseman

AM9 A Church's Response to AIDS This workshop will provide a Care Team model for developing an effective ministry to and with persons with AIDS. Course leader—David Wiseman

AM10 Youth Groups from Small Church This workshop will focus on involving youth in the life of the church and promoting opportunities for their full participation in church programs. Participants will see models of small church youth groups and will also have the opportunity to begin networking with other small churches. Course leader—Bob Ames

AM11 Grace and Disgrace: Sexuality for Church Youth The workshop will explore the concepts and issues of human sexuality. Participants will begin to address the numerous controversial ideas surrounding teenage/Christian attitudes toward sex. Course leader—Marilyn Avent

AM12 Help! I'm a Middle School Advisor This workshop will cover mixers, games, program ideas and shared wisdom from the group on how to work with energetic middle school youth. Emphasis will be placed on getting new advisors ready to go with programming. Course leader—Paul Ransford

AM13 Teaching Adults The workshop will cover the tried and true as well as new ways of teaching adults. Course leader—Jocelyn Hill

AM14 Ministering to the Divorced and Separated in a Church Setting The workshop will examine how the pastor and lay person can offer help, healing, and wholeness to those experiencing the pain of divorce. Course leaders—Stan and Ann Smith

AM15 Who is the Christ? The workshop will introduce participants to the Horizons Bible Study 1994-95 (used by Presbyterian Women) and will offer an overview of the content and methods for teaching. Course leader—Ann Hoch Cowdery

PM1 Sharing the Blessing of Ghana Through Partnership Workshop participants will share the experiences and insights of individuals that traveled to Ghana on a summer mission trip. Course leader—Clifford Thomas

PM2 Growth Ministries and the Smaller Church The workshop will deal with creating a positive outlook for the ministry of the smaller church. Participants will look at the strengths and priorities of their congregations in order to generate a new vitality in their congregation's ministry. Course leaders—Phil and Nancy Gladden

PM3 A Potpourri of Activities for Teaching Young Children in the Church School This workshop will provide practical teaching ideas for teaching pre-school children. Course leader—Lib Parkin

PM4 "Laity Do It Daily:" Claiming Ministries in Daily Life This workshop focuses on how laity can be agents (as well as objects) of ministry in daily life. What does it mean to be called and gifted for ministry as laity?. Course leader—Mac Hulglander

PM5 Sing Psalms and Alleluias and say Amen This workshop will allow participants to discuss the cultural intersections of the music life of Presbyterians as they learn new Psalms, Hymns and Spiritual Songs. Sufficient time will be allowed to respond to questions about Presbyterian hymnody in general and the new Presbyterian Hymnal in particular. Course leader—Melva Costen

PM6 The Passion and the Promise This workshop explores an everyday spirituality of aging that takes seriously God's call to intimate friendship in prayer, in love, in loss, in growth, and in a passionate quest for wholeness. The focus is practical and down to earth! Course leader—Henry Simmons

PM7 Building the Ark of Relationship with God See description of AM8. This course is offered twice. Course leader—Jeannene Wiseman

PM8 Group Processing and Group Dynamics This workshop will deal with understanding group dynamics in order to reach young people and using group processing for fun and growth. This class will enable both junior and senior high leaders to better understand the youth in their groups. Course leader —Sam Jones

PM9 Senior High Program Trends Theological and developmental insights for working with senior high youth. Paul will share insights from national youth events, Scripture, and current literature. New and experienced senior high youth advisors are welcome. Course leader—Paul Ransford

PM10 Energizing and Enriching Your Elementary Church School Program This workshop will provide a presentation of techniques that will enliven and improve your church school program. Course leader—Carolyn Holmes

PM11 Encouraging the Traits of Healthy Families Participants will take a look at how to design programs and to interact in ways that encourage the healthy traits that families need in order to emerge and bloom. Course leader—Helen Holshouser

PM12 A Stewardship Campaign Without a Budget Helpful suggestions for pastors and committee members. A campaign from A to Z. Course leader—Conway Lanford

PM13 Inviting & Encouraging Volunteers for the Christian Education Ministry This course will help the Christian Education Ministry of your church tap into the many talents God has given His people–your people! We will look at ways in which you and others can help church members to encounter, embrace, and employ their God-given talents in service to Christ and His Church. Course leader—Sue McCaughan

PM14 Running the Program The nuts and bolts of the Christian Education committee, including the worry and wonder of recruitment, training, and support of leaders. Course leader—Jocelyn Hill

PM15 Recreation, Fellowship, and Group Building This course is for folks who wish to learn great ways of breaking down barriers and building up fellowship among group members. Learn icebreakers and games appropriate for your youth and adult fellowship groups. Wear comfortable and active clothes. Course leader—Joe Sayblack

PM16 Who is the Christ? See description of AM15. This course offered twice. Course leader—Ann Hoch Cowdery

PM17 Introduction to The Book of Common Worship How do Presbyterians make use of a prayer and service book? The discussion will explore the benefits of uniform orders of worship that can be utilized in both congregational and individual worship settings. The course will also model suggestions from The Book of Common Worship for administration of the sacraments. Course leader—Joseph Ward

PM18 a Chat with Dr. Lovell Discuss evangelism and church development with Dr. Lovell. Course leader—Arnold Lovell

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Number of Children __________ Ages ______________________

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New Hope Mission – see page M2

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September 1994 Vol. LX, Number 7 Richmond, Virginia

Pretty Piper

A youngster plays her flute during the Friends of Massanetta Springs picnic which preceded the start of the 71st Bible Conference and Church Music Workshop on July 31. More than 1,000 persons attended events during the week. See article at bottom of this page.

Warren Wilson College celebrates centennial year

ASHEVILLE, N.C.—Warren Wilson College is celebrating its centennial in 1994.

A private, liberal arts college, Warren Wilson was founded by the "northern" Presbyterian Church as the Asheville Farm School in 1894. It's original purpose was to provide education for boys from the southern Appalachian mountain area.

Its mission has grown, but Warren Wilson retains it ties to the church while combining strong academics with a program of work for the school and service to the community.

The college's Centennial Weekend, scheduled for Nov. 18-21, includes:

- Presentation of "Origins," an original play about the history of Warren Wilson;
- A Centennial Fair with food, music and crafts;
- The annual Harvest Service for which the chapel is transformed into a living history tableau, complete with livestock; and
- Founder's Day, featuring a candlelight procession and the burial of a time capsule.

The college started its centennial celebration on Jan. 17 with a special chapel service honoring Alma Shippey. His admittance to the college in 1952 made Warren Wilson the first permanently integrated college in the South.

A Spring Jubilee and Environmental Summit in April featured an Earth Day worship service. Noted writer/philosopher Frederick Buechner was guest lecturer at the G.D. Davidson Round Table in May.

Named one of "the most innovative, engaging, and thoughtful schools in the nation" by the *Making a Difference College Guide*, Warren Wilson serves 500 students from 37 states and 25 countries.

"We provide a strong, liberal arts education that focuses on the individual and the integration of theory and practice," said spokesperson Joanna Bender. "In addition to academics, our students learn the value of work and service."

Since the college's founding, students have been the school's work force. Each student, regardless of financial need, works 15 hours a week on one of 70 essential work crews.

Students also perform a minimum of 20 hours of community service for each year they are enrolled. Annually that comes to more than 10,000 hours of community service by Warren Wilson students.

For more information, write to Warren Wilson College, P.O. Box 9000, Asheville, NC 28815-9000 or phone (704) 298-3325.

Events set for youth leadership, recreation leaders, and African American clergy/laity

Three synod-sponsored events are planned for the month of October.

The annual Youth Leadership Training event will be held Oct. 7-9 at Massanetta Springs Conference Center near Harrisonburg, Va.

The Mid-Atlantic Recreation Worship is scheduled for Oct. 21-23, also at Massanetta Springs Conference Center.

The African American Clergy/Laity Conference will be held Oct. 23-26 at the James H. Costen Family Life Center on the campus of the Interdenominational Theological Center in Atlanta.

Youth Leadership

The Rev. Warren Lesane, transitional synod associate executive for partnership ministries, will be the keynote speaker for the Youth Leadership Training event.

Self-described as "the son of a farmer upon whom God has smiled," Lesane is a fourth-generation Presbyterian who has served at the local church, presbytery and synod levels.

Jim Morgan, a native North Carolinian active in a full-time music ministry, will be the event's music leader.

Morgan and dancer-singer-songwriter Edyth Potter will lead an extended (four-hour) workshop on creative worship. Potter is director of Christian education at Richmond's Tuckahoe Church.

A second extended workshop on creating impromptu visual expressions of faith will be led by Grace Yeuell, director of Christian education at Richmond's Second Church.

Participants will have the option of choosing one of the above workshops or three 90-minute workshops. Leaders for the shorter workshops will be Rosalind Banbury-Hamm, Ed Richardson, Rick Hill, Paul Ransford, Bill Buchanan, Jodi Bond-Martin, Aimee Wallis, Jacob Atuahene-Nsowaah, and Bernadine McRipley.

The registration deadline is Sept. 15.

Recreation Workshop

The Mid-Atlantic Recreation Workshop is a weekend of concentrated training in recreational leadership for adult lay leaders, clergy, and educators involved in recreational ministry.

The 1994 event will offer training by the following persons:

Camping—Beth Gunn and Jimmie Hawkins; Arts and crafts—Patty Ames; Basic recreation—Glenn Bannerman; Simulation games—Rick Hill; Story telling—Pat Kirk; Leadership—Lynn Turnage and Beth Gunn; Older adult activities—June Woodall; Intercultural recreation—Jimmie Hawkins; Intergenerational—Rick Hill; and Dances—Chris Lane.

Skip Hastings of Harrisonburg is the director. Registration deadline is Oct. 7.

African American Clergy/Laity Conference

The theme for the 1994 conference is "A Way Out of No Way: Recapturing the Motifs and Characteristics of African American Religion."

Through worship, plenary sessions, drama, small-group discussions, music and forums participants will examine where the black church has come from, where it is now, and where God is calling for it to go in the future.

Conference leadership includes Lawrence Bethel of Newport News, Va.; James H. and Melva Costen of Atlanta; Marsha Haney of Atlanta; Amitiyah Elayne Hyman of Washington, D.C.; Elenora Ivory of Washington, D.C.; Mark Lomax of Lithonia, Ga.; Daisy B. Thomas-Quinney of West Middlesex, Penn.; Ronald Peters of Pittsburgh, Penn.; and Deloris Williams of New York.

Co-chairs of the conference planning team are Lawrence Bethel and Bernice Warren of Wilmington, Del.

For more information on any of these events, contact the synod office.

Bible Conference attracts more than 1,000

HARRISONBURG, Va.—More than 1,000 persons participated in events around the 71st Bible Conference at Massanetta Springs.

A standing-room-only audience greeted the start of the conference on July 31 and "the enthusiasm stayed high all week," said conference director June Bucy.

A clear favorite with participants was Dr. Thomas L. Long, who led a Bible study from Matthew: *Living God's New Righteousness*.

Also, Bucy reported that attendance was good for a series of skill-building workshops, including sessions for ministers' spouses, on intergenerational recreation, and on worship at the heart of the church.

One of many highlights was the Celebration of Worship on the final evening. Music was provided by the adult, children's and bell choirs from the Church Music Workshop which ran concurrent with the Bible Conference.

Dr. Ernest T. Campbell's sermon focused on Ichabod, whose name reflected what the Israelites thought was the end of their glory when the Ark of the Covenant was taken from them. Noting that Israel's glory would return, Campbell said that "where we put periods, God puts commas."

During the celebration, Dave Hubler was officially installed as executive director of Massanetta Springs. Also, Beth Smith of Bridgewater took over as chair of the Massanetta Springs Committee, succeeding Fred Holbrook of Fishersville.

Smith also led the children's portion of the Bible Conference program. John Mayes and Skip Hastings led the youth.

Smith said that 125 children and youth up to age 18 participated, compared with 80 last year.

Leaders for the Church Music Workshop were Dr. John Guthmiller of Richmond, John Fast of Harrisonburg, Nancy Powell of Gaithersburg, Md., and Cynthia Wright of Potomac, Md.

As Bible Conference Director June Bucy (center) listens, the Rockingham Male Chorus performs during the opening service July 31 in the Hudson Auditorium.

Knowing our limits

By RICHARD L. MORGAN

Recently I saw a bumper sticker which caught my attention:

"If you can't run with the big dogs,
then stay on the porch."

Not bad advice when you grow older. We need to stay out of stressful situation and realize our limits.

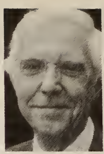
This came home to me some time ago when I attempted to play on our church softball team. On my first time at bat I lined a cannon shot to the center field gap but fell down getting out of the batter's box! Imagine my horror when I was thrown out by the center fielder before I reached first base. Right then and there I knew it was time to turn in my uniform.

The scenario reminded my of what Will Rogers once said when he tried to play second base when he was older: "At my age anywhere you stand is second base."

The author of the 131st Psalm knew the wisdom of realizing our limits. He wrote:

"I do not concern myself
with great matters
or things too wonderful for me.
But I have stilled
and quieted my soul;
like a weaned child with its mother,
like a weaned child
is my soul within me"
Psalm 131:1a,2 (NIV)

Being older brings with it a quieting of our souls, finally weaned from the restless compulsion to be more than we are, finally saved from the ceaseless pretense of being more than we could ever be. As author May Sarton said:



Richard Morgan

"At seventy, I am more myself than I ever was."

We can be still in God's providence, like a weaned child on its mother's lap. There is no need now to build our empires or jump start old projects. We can sit back and rest.

Donald X. Burt, in his delightful book, *But When You Are Older*, writes:

"The limits that come with age can be a peaceful release. New ventures are precluded by lack of time and energy. Others have ceased to have grandiose expectations of us. We are no longer their 'problem-solver' ... No one expects us to run a marathon or start a new career or have a new family. We can walk now and not run."

How true. Granted, there are painful and inevitable losses in later life. They come in bunches and are more painful, devastating and permanent. Losses follow losses, and each foreshadows the ultimate loss of life itself. But we can celebrate the loss of pressure, our endless concern with living up to other's expectations.

I am not suggesting that growing old means we sit and rock ... and watch the world go by from the porch. The old Disengagement Theory of aging has been rightly challenged and amended. I like what Picasso said when someone asked him what he considered the greatest painting. He answered in three words: "The next one!"

But we allow others to run with the big dogs, while we choose the right moment for our involvement in the world. God does call us to be involved when we are older but in different and quieter ways.

Only now do I begin to understand the words of a verse from Quaker John Greenleaf Whittier's hymn:

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain
and stress
And let our ordered lives confess
The beauty of Thy peace."

The Rev. Dr. Richard L. Morgan of Lenoir, N.C., is the author of several books on aging. His latest, "Meditations for the Sick and Their Caregivers," will be published this fall by Upper Room Press.

COMMENTARY

Little peace in this big world

By CLARA B. BELLE

We are unsettled to the very roots of our being. We are not used to a complicated civilization; we don't know how to behave when personal contact and eternal authority have disappeared. There are no precedents to guide us, no wisdom that wasn't made for a simpler age. We have changed our environment more quickly than we know how to change ourselves.

We live in great cities without knowing our neighbors, the loyalties of place have broken down, and our associations are stretched over large territories cemented by very little direct contact.

But this impersonal quality is intolerable: people don't like to deal with abstractions, and so you find an overwhelming demand upon the press for human-interest stories, for personal details opened to the vast public. Gossip is organized; and we do by telegraph what was done in the village store.

Our schools, churches, courts, governments were not built for the kind of civilization they are expected to serve. In former times you could make some effort to teach people what they needed to know. Parents knew the kind of problems their children would have to face. But today education means a radically different thing. We have to prepare children to meet the unexpected for their problems will not be the same as their fathers' and mothers'.

The churches face a dilemma which is a matter of life and death to them. They come down to us with a tradition that the great things are permanent, and they meet a population that needs above all to understand the meaning and the direction of change. No wonder the churches are empty; no wonder their influence has declined; no wonder that men fight against the influence they have.

Clara B. Belle

Ministers are as bewildered as the rest of us, perhaps a little more so. They are expected to stand every week and interpret human life in a way that will vitalize feeling and conduct. It isn't indifference to the great problems that leaves the churches empty; it is the sheer intellectual failure of the churches to meet a sudden change.

Through it all our souls have become disorganized, for they have lost the ties which bound them. In the very period where man most needs a wholehearted concentration on external affairs, he is disrupted internally by a revolution in the intimacies of his life. He has lost his place in an eternal scheme, he is losing the ancient sanctions of love, and his sexual nature is chaotic through the immense change that has come into the relation of parent and child, husband and wife.

Those changes distract him so deeply that the more "advanced" he is, the more he flounders in the bogs of his own soul.

Clara B. Belle of Carthage, N.C., is a member of the Peacemaking Committee of Coastal Carolina Presbytery, which is part of the synod's Peacemaking Partnership.

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Time for God's people to act like God's people

I did not attend the [Re-imagining] conference, but I can pick up the gist of the topics discussed. I would only hope that the readers might read this with open minds, which should be the reason for reading any such article or attending a conference, that being personal enlightenment.

I have taught for 19 years and have a master's degree in education and I am a Christian and Presbyterian. I believe that the most intelligent and enlightened people that I know are those people that I have met who say that they don't have all of the answers. We are in the struggle together to understand the meaning of life and its lessons as Christians.

I must begin by reminding everyone that it was the "church" people who were threatened by Jesus' teachings and who allowed Him to be crucified. As we know, this was part of God's plan, but I ask, in today's society, are our "church" people inclusive or judgmental as in Jesus' day?

In listening to Nightline and the discussion about the [Re-imagining] conference, it was obvious that the "church people" had a problem with the women trying to meet and make the church more relevant in today's society. It seems to me that God gave us a brain to use and develop. In my humble opinion, I believe that God wants His creation to grow closer to Him as we grow intellectually through the ages. The conference was a means of growth for some who may have found the church to be oppressive and unloving.

The Bible is a wonderfully inspired collection of God-inspired words. However, the Bible was written by humans and is based on laws and cultural customs. God sent Jesus to open our eyes to the two laws: love God and love our neighbor. I believe this to be the heart of the Christian message for all of those who seek what God's will is supposed to be here on Earth.

If we truly worship God, we seek Him in quiet, in our hearts and in our conscience. We seek His voice, His guidance and to know His spirit if we love Him as He commanded us to do. We seek His voice in our world today, in our ever-changing and confused society. The Bible is our guide but can not be the absolute law for Jesus said He came to clarify or do away with the old. He commanded us to love God and our fellow man.

Can we say that we love our "fellow man" if we deny women equal representation in the church? Equal representation means allowing women to represent leadership positions, otherwise, it is not equal. The Bible says "women shall not speak in church." If we adhere to every exact wording in the Bible, then women can not speak, much less hold leadership roles in the church.

I believe that God wants His creation to grow and for all of His creation to become their full potential. Young girls need women leaders, ministers and priests as role models. Women bring many attributes to leadership and church life and human growth. Secure and mature men can certainly believe this.

I believe that the women at the conference were trying to find meaning and a place in a church where throughout history women have been oppressed, thought of as less than and denied full acceptance as human beings. Yes, the family structure needs mothers and fathers but persons of equal worth. Less than this is hypocrisy that has been spoken so loudly that many are turned "off" by the church.

I wish to also mention the references to excluding homosexuality as an inclusive, acceptable personality trait. The church and its people need much more dialogue and research into the real meaning of this word in the Bible. Also, we may need to decide: Is every word in the Bible to be translated in God's modern world as it was written in God's ancient world? For example, there is no longer a need for all to procreate. The world's people are starving and children everywhere are uncared for today.

If we choose to obey every word and phrase, then "women may *not* speak in church." We cannot pick and choose: This was written in Paul's day when women were not allowed to be educated, therefore, women could not have an intelligent opinion. God gave us brains to advance our civilization and so we have.

It also says in the Bible to "judge not that you may not be judged." In the Bible, it also speaks of Heaven as a place where there is no male or female. Do you really believe that God wants us to waste so much time on being "exclusive" and denying rights to other human beings who are different? The Jews were different to Hitler. These rights that homosexual persons want are only those of dignity and job protection. These are not "special" rights, they are human rights.

God made such variety in the plant and animal kingdoms. He obviously likes variety. Are we humans so bold to pass judgement on homosexuality? The Bible also recorded other prohibitions such as not eating pork which was written in a time when there was no refrigeration. What about the references in the Bible to divorce? They are clearly in the Bible to prohibit divorce. Even though the practice may not have been a part of God's original plan, divorce has been accepted as necessary for some situations.

The Ten Commandments do not sa

continued on next pag

Readers' Comments

Changes are not necessarily good

In perusing the recent "Reader's Comment" [June issue] of Robert M. Close Jr., I am nearly brought to tears. It is he and those of his ilk that are destroying the Church that I also have belonged to for 54 years. He equates change with that which is *good*.

If he will recall, when Moses returned with the Ten Commandments from the Mount—he found that there had been a change. The people had melted down their trinkets of gold and molded a golden calf to worship. *That was change*.

Changes such as "re-imagining" and its paganism are destroying the Church of John Knox and my forebears. These fuzzy chinned, feather-brained pulpiteers are creating an unhealable rift and unless we turn back from this course of paganism, the Presbyterian Church will be no more.

The forces of Bacchus within the Church must be ferreted out, as the evidence indicates we have lost over a million members since that awful blunder of uniting with the Northern Church some years back. But more importantly, check your coffers, credit rating, and absolute disillusionment the forces of change have forced upon the pews.

What Apostasy in the bureaucracy of the Church—we are once again back to the evils of the Sanhedrin.

The writer asks for tolerance; we can have no tolerance for Apostasy and Paganism.

Charles M. White III
Warrenton, N.C.

Clergy is more liberal

Robert M. Close Jr.'s letter to the editor in the June 1994 issue is an example of how the clergy is of a more liberal mind-set than the laity. The "hundreds, perhaps even thousands of [his] brothers and sisters in Christ who so easily fall into a frozen conformity" are more than likely the rank-and-file who weekly sit in the pews and still believe that the Bible is the ultimate authority. The issue is orthodoxy.

Change is not necessarily progress. It can also be backsliding.

Mrs. LaNell Sado
Arlington, Va.

Most are dismayed

Thank you so much for publishing the reaction to the "Re-imagining God" meeting. I assure you that most of us in the churches across our nation stand with those who expressed their dismay that any Presbyterian money and/or Presbyterian leaders participated in this conference—which was not in accord with the Word of God.

Frankly it is high time that Christians of all faiths wake up to the fact that there is a movement—which is far-progressed—to destroy the traditional Judeo-Christian beliefs throughout our nation and the world.

Emily E. Elmore
Rocky Mount, N.C.

Time to act like God's people

continued from previous page

that you must be a heterosexual to love or to need a partner. Many hold up old myths about homosexuality being a sickness and that homosexuals abuse children. Even though some homosexuals do have some promiscuous behaviors, as do many heterosexuals, the research states that most child molesters have been heterosexual males.

Are we still so uneducated that we condemn people based on myths? The church used Bible passages to condone slavery in our country. Have Black people forgotten this? Gay people are born as a minority, too, that needs understanding and acceptance.

A lot of gay people desire monogamous relationships, support family values, want family support but are laughed at and not welcome in the church. Uneducated people try to tell others that gay people "choose" their lifestyle or sexual attractions. Who would *choose* a lifestyle of exclusion, ridicule and hate? Did you ever try to change your sexual preference? It cannot be done. God made people with their individual likes, dislikes, talents and gifts.

God brought Jesus to the world to emphasize that the laws were old. Jesus said that the two commandments were and are to love God and to love our neighbor as ourself.

I believe that it is time for God's people to act like God's people and learn to love all of those who God created, yes, those who are different from you. That is God's command. He wants everyone welcome in His church, not just those who think they are the ones to be included.

Sherry Hope
Baltimore, Md.

Church needs to return to original purpose

The Rev. Close calls for change but neglects to say a change from what to what: Change from Christianity to idolatry? Change from worship of Jesus Christ to "the goddess Sophia?" Change from morality to hedonism? Change from theocracy to pantheism?

Those enamored of these things can form their own "churches," but their leaders were quoted as saying: "That's why we are here together, in order to destroy this patriarchal idolatry of Christianity."

The Presbyterian Church has never excluded homosexuals, or any other individual, but membership in any organization requires the acceptance of that organization's rules and the obligation to respect those rules.

My understanding of the purpose of the Christian Church in society is to be an unequivocal voice in support of the Ten Commandments and the teachings of its founder Jesus Christ, and the education of its children in these unwavering principles.

If the church, any church, is to survive, it must change, but in the direction of its original purpose, namely, to serve as a major positive force in guiding human behavior along invincible guidelines based on the immutable principles of human nature. It needs to restore moral capacity and responsibility; it needs to reiterate that personal behavior does profoundly affect social behavior for better or for worse.

A church that does not do this is not worth its salt at any time, but even less so in an era where morals have degenerated to a social chaos level. As families disintegrate and education refuses to address the spiritual needs of human nature, the mission of the church becomes clearer than ever. To be open to everything is to stand for nothing and to offer nothing to a society in dire need, not of money and food and sympathy, but of guidance in discipline, and character, and responsible behavior, from which the money and food and sympathy can naturally flow.

Elizabeth Ward Nottrodt
Baltimore, Md.

'Separation' quote was not Jefferson's

Bill O'Brien's recent letter about separation of church and state ("Jefferson's interpretation of separation was different from today's"—May issue) contains a serious factual error that should be corrected.

Thomas Jefferson never said that the wall of separation between church and state is "one-directional" or that it was intended to keep "Christian principles" in government. This quote was invented out of whole cloth by Religious Right advocate David Barton, a historical revisionist who opposes church-state separation.

In fact, Jefferson was a strong supporter of separation of church and state all of his life. In his famous 1802 letter to the Danbury Baptists he observed, "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between church and state."

That church-state wall has given Americans more religious freedom than any people in world history. Today, a few misguided Americans want to tear that protective barrier down. They are free to pursue that goal, but they have no right to claim Jefferson as a comrade in their cause.

The Rev. Barry W. Lynn
Americans United for Separation of
Church and State, Silver Spring, Md.

A few days too many

I very much enjoyed Arthur Sanzerbach's "Commentary," *Just Try to Make a Joyful Sound* [June issue]. I admire his zeal and enthusiasm for living and his philosophy. I hope I'll be doing as well in 23 years.

However, I do question his math. My grandson, a fourth grader, quickly deduced [Sanzerbach] was 104 years old and my trusty calculator confirmed [my grandson's] finding. At first I thought the printer had just written 38 instead of 33, but even that does not compute.

Thanks for the challenge.

Doris Kobe
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*to utilize the upcoming United Way Campaign to support our church's ministry to children and persons with mental retardation. These ministries include **Presbyterian Home, Genesis House, Exodus House, Zuni Presbyterian Center, Group Home - Fredericksburg, and Group Home - Waynesboro.***

You may designate us in the following United Way Campaigns:

Norfolk and **Richmond** United Way donors may designate Zuni Presbyterian Center since it serves both metropolitan areas.

Fredericksburg and **Waynesboro** participants may designate our Group Home in Fredericksburg or our Group Home in Waynesboro.

Charlottesville, Hopewell and the **National Capital Area** United Ways will honor a donor's choice toward any of our four locations.

United Way Donors living in **Isle of Wight County** who work in Williamsburg may designate their contributions to go to Zuni Presbyterian Center.

Other friends who contribute to their local United Ways not listed above may want to see if they could exercise a "donor choice" option and designate one of our locations to receive their gifts.

Presbyterian Home & Family Services, Inc.
150 Linden Ave., Lynchburg, VA 24503

‘Hallelujah’ for middle school conference

By SHARON CORE

One word captures my recent experience at the “Disciples of All Nations” conference—Hallelujah!

Hallelujah—there is now a conference designed specifically for middle school aged youth. Hallelujah—there are people with passion, energy, and excitement committed to ministry with middle schoolers. Hallelujah—there is a place where the church says to middle schoolers: you are a vital part of the body of Christ.

Most of my “away from the church” trips with young people have been geared toward the senior high age—weekend retreats and week-long conferences.

This middle school event, held at Massanetta Springs each summer, is designed with younger youth in mind. Realizing that middle schoolers think and learn best by “doing,” this conference offers “hands-on” opportunities to energetic young people. This summer, 6th-8th graders learned about other cultures by dancing Native American dances, creating pictures with rice flour, writing Chinese characters, playing Zimbabwan games, eating Hungarian food .... Living as we do in a global society, 400+ middle schoolers (and their adult advisors) learned the value of this diverse world in which we live. But perhaps, more importantly, they learned that the church of Jesus Christ extends beyond the boundaries of their own country.

Eunyoung Kim (right), a Korean-American, shows a young conference participant how to do the mask dance.

Conference participants were challenged through music, worship, keynote, and fun to begin working to break down the walls which divide and separate us—none of us is too young or too old to work for reconciliation among God’s people. We were empowered to act on behalf of others to bring about the reality of justice; to move towards understanding different cultures, and to recognize that each person we meet is a person created in the image of God. When the information for next summer’s middle school conference comes across your desk, take the time the look it over. Encourage your young people to attend! And don’t forget, your youth will need adult advisors, so come yourself! To affirm for young people that they are valued and respected in the life of the church is perhaps one of the most important things we can say to our youth. Come—be a part of this wonderful, exciting, enthusiastic body we call the church. Come—revel in the energy and the gifts youth have to offer as together we discover what it means to be the body of Christ. The 6th-8th grade “hands-on” summer conference is already being planned for 1995. You won’t want to miss it!”

Sharon Core is from Brevard N.C.

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Massanetta Springs is alive and very well

By DAVE HUBLER

Massanetta Springs is alive and very well.

From a moribund state in 1988 to a grand reopening in June of 1991 and down to the summer of 1994, Massanetta Springs continues as a Presbyterian center providing year round opportunities for people to hear God’s call to live as children of God.

These are very exciting times for Massanetta. The Synod of the Mid-Atlantic during the assembly in June at Davidson College voted to spin off Massanetta Springs as a separate corporation.

Effective in 1995, the center will be an agency of the Presbyterian Church, and will continue to be the conference center for the synod.

The mission remains the same. The new synod structure does not provide a logical place for conference centers and the new corporate status provides for greater opportunities in such areas as development, fund raising, and planning for the future.

Equally exciting is the master plan process that the Massanetta Springs Center Committee has recently undertaken. With the help of architect Carleton Goodwin of Virginia Beach, Va., and John Sutton, an engineer from Greensboro, N.C., the committee is formulating a plan to take Massanetta Springs into the 21st century (only 5 years away) as a first-class conference center with an exemplary Christian education program.

The committee is looking at every building and program with this in mind. Decisions will soon be made as to which facilities need to be upgraded and renovated, which need to be demolished, and what new facilities need to be built to carry out the mission of Massanetta Springs for the foreseeable future.

The committee has also authorized me to proceed with a search for a staff member responsible for program. This will enable Massanetta to respond to the educational and programmatic needs of the synod, the presbyteries and individual churches.

Your support, encouragement, prayer and contributions are needed for Massanetta. If you would like to know more about the conference center, or would like to have someone come to your church or organization and present a program about Massanetta, call me at (703) 434-3829.

Dave Hubler is the executive director of Massanetta Springs Conference Center.

Carpenter nominated for moderator

MIDLAND, Texas—Tres Rios Presbytery has made Marj Carpenter the first announced candidate for moderator of the 207th General Assembly.

The presbytery approved a resolution at its June 28 meeting from the session of First Church of Big Spring, where Carpenter is a member, that she be named an elder commissioner from the presbytery to the 1995 Assembly and be nominated for moderator.

Carpenter

Carpenter, 67, is scheduled to retire at the end of 1994 from her current position in Louisville as mission interpreter for the Worldwide Ministries Division. Before that she served for 15 years as manager of the Presbyterian News Service.

Prior to going to work for the church, Carpenter was an award-winning newspaper reporter and columnist in her native Texas. She has won more than 90 press awards.

She is best known to Presbyterians as a tireless traveler to Presbyterian mission locations throughout the world and a teller of often hilarious, usually moving stories about how the Presbyterian Church makes a difference in the world.

The 207th General Assembly will be held July 15-21 in Cincinnati.

—PC(USA) News Service

Chaplain service executive to retire

RICHMOND, Va.—The Rev. George F. Ricketts has announced his retirement as executive director of the Chaplain Service of the Churches of Virginia, effective March 1, 1995.

Ricketts has served in this capacity since 1966. He served as chaplain at Southampton Correctional Center for four years and as chaplain at Powhatan and James River Correctional Centers for three years prior to being named executive director.

“The prison system has increased five fold since 1968,” Ricketts said. “It has been more and more difficult to provide an effective ministry with the huge increase in the number of prisoners and the lack of increased funding from the churches,” he concluded.

Chaplain Service was founded in 1920 to provide chaplains in the Virginia state prisons and juvenile institutions. Eighteen denominational bodies, including this synod, sponsor the ministry.

Since 1972 Ricketts has served as member of the Virginia State Crime Commission, having been appointed to serve on the study commission by the past six governors.

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to utilize the upcoming Combined Federal Campaign to support our church’s ministry to children and persons with mental retardation. These ministries include Presbyterian Home, Genesis House, Exodus House, Zuni Presbyterian Center, Group Home - Fredericksburg, and Group Home - Waynesboro.
We are registered in the following CFC Campaigns
Dahlgren (Naval Base)/Fort A.P. Hill (Army Base) - #7395
Greater Lynchburg Area (Lynchburg) - #5010
Lower Shenandoah Valley (Roanoke Area) - #5010
National Capital Area (Washington, D.C.) - #7395
Virginia Peninsula Area (Hampton) - #6033
Quantico Marine Corps Base - #7395
South Hampton Roads (Norfolk) - #6049
Northern Shenandoah Valley - #2010
Central Virginia (Richmond) - NA*
Presbyterian Home & Family Services, Inc.
150 Linden Ave., Lynchburg, VA 24503
[illegible] at time of printing.

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good
gifts

Mission in the Presbyterian Church (U.S.A.)

A joint publication of the
General Assembly,
the Synod of the Mid-Atlantic,
and the following presbyteries:
Baltimore
Eastern Virginia
National Capital
New Castle
New Hope
Salem
Shenandoah

New Hope Presbytery in Mission

The Presbytery of New Hope works in partnership with 136 congregations located in 34 counties ranging from central to eastern North Carolina. With 33,284 communicants as of December 1993, The Presbytery of New Hope continues to be one of the faster growing presbyteries in the Synod of the Mid-Atlantic.

The presbytery consists of nine ministry units whose purpose is to resource the New Hope congregations, carry out Book of Order requirements and provide administrative support for the implementation of presbytery programs. To fund this ministry in 1994, The Presbytery of New Hope is asking for $1,519,000 which includes $482,238 for Synod and General Assembly causes and a contingency in the amount of $13,000 for additional support to campus ministries. This budget asking is divided as follows:

Administration & Management

$120,169

Interprets, through various media (The Mid-Atlantic News and Sharing New Hope, the Presbytery's newsletter), the partnership in mission shared by Churches, Synod and General Assembly, lived out at home and beyond;

Provides budget development and financial oversight as well as office administration and printing/production services, to maintain an efficient and effective operation of the Presbytery; and

Educates New Hope Presbyterians about Stewardship by offering opportunities for churches to learn more about this Christian responsibility

Care for Church Professionals

$26,130

Provides for care, guidance and oversight of forty inquirers and candidates preparing to enter the ordained ministry and/or the vocation of Christian Educator;

Motivates all church professionals — lay and clergy — through challenging continuing education and professional development events, and programs which promote collegiality among these persons;

Provides orientation for new church professionals entering the Presbytery, particularly those with less than two years experience in church service;

Provides assistance in the development of support groups among church professionals; and

Plans for the compensation and continued care of retired church professionals.

Committee on Ministry $22,784

Assists churches seeking a pastor by guiding the church through the search process and processing the call once a minister is found;

Examines candidates for ordination, and ministers transferring into the Presbytery; and

Supervises and directs visitation with sessions, practicing ministers and retired ministers in the Presbytery.

Congregational Nurture $40,893

Develops program materials and worship resources for distribution to churches and worship services at Presbytery meetings;

Supports education and ministry for children, youth, adults, and families; and special populations such as singles, the aging and persons with various abilities;

Provides congregational revitalization (programs to help a church renew itself) and fellowship-building;

Management/direction of Resource Centers in Rocky Mount (Presbytery Office), Kinston (First Church) and Chapel Hill (University Church);

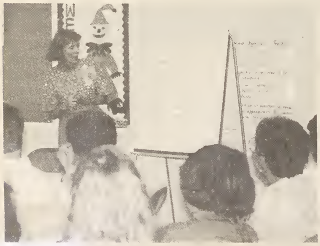
Supports Presbyterian Men and men's groups in the local church, particularly through leadership training;

Provides consultative services and workshops for New Hope churches through an older adult council and through the "Check Out An Educator" program;

Provides advocacy, support, and resourcing for the small churches within this Presbytery;

Participates in Youth Council events, including the four youth retreats; and training of youth advisors; and

Coordinates/implements the annual **Growing Together** training event for officers, teachers and leaders...the unit works strategically through Growing Together to present the greatest amount of aids and resources through workshops and seminars



A session at Growing Together, the presbytery's annual leadership training event

Council $454,458

Provides staff resources to carry out the work of the Presbytery;

Maintains adequate property and liability insurance coverage for the Presbytery (not including camps); and

Provides for an annual review of the presbytery's financial records by an independent auditing firm.

Evangelism & Church Development

$163,047

Identifies new and varied approaches to evangelism within the Reformed tradition, particularly through regional events to equip New Hope Presbyterians for this ministry;

Provides seed monies for the establishment and development of new congregations;

Offers financial assistance through an ongoing small church support program, ensuring the continued ministry of several New Hope congregations within their respective communities;

Projects long-range population changes and other demographic shifts for future new church development opportunities; and

Challenges churches which have new opportunities for growth with redevelopment grants.

Worship service at Camp Albemarle

Outdoor Ministries $140,275

CAMP ALBEMARLE, located outside Morehead City on the coastal estuary of Bogue Sound, is the Presbytery's coastal outdoor ministries facility. Camp Albemarle's facilities and services include:

- Camping and retreat facilities which includes six cabins and the newly constructed McElmon Lodge which offers seven rooms with six beds per room as well as dining and meeting facilities;
- Promoting a summer program serving over 650 program campers each summer; and
- Providing year-round use for numerous campers and retreat groups

CAMP NEW HOPE, the Presbytery's camp and conference center, is located on 165 acres of rolling pine and hardwoods in a rural area of Orange County near Chapel Hill. The camp, jointly owned with Salem Presbytery, is well equipped to serve groups on a year-round basis and features:

- Recreational outlets, cabins, guest houses/semi-private rooms, and a modern dining hall complete with kitchen staff ;
- Camp experiences for persons with disabilities through the NC Autism Society and the Muscular Dystrophy Association; and
- Opportunities for Christian fellowship through a summer camping program, day camps and Vacation Bible School.

PRESBYTERIAN POINT is located on the shores of Kerr Lake in the midst of 250 acres of hardwoods, pines, and meadows, which provide for a scenic environment as well as an ideal plant and animal habitat. Presbyterian Point, which is jointly owned with Salem Presbytery, offers:

- Year-round lodging and meeting facilities, including four lodges, each with four cabins and a kitchen facility; camp dining hall; campsites adjoining Kerr Lake;
- Outdoor programs serving over 650 summer program campers;
- Recreational options including power or paddle boating, canoe, catamaran and sailboat rental for excursions on the lake; and
- Year-round camping and retreat opportunities for families and retreat groups.

Mothers learn how to prepare nutritious foods at health and nutrition center in Zaire. New Hope Presbytery helps support this ministry through the "Pennies for Hunger" program.

Outreach Ministries $67,285

Supports a prison ministry, in conjunction with four other North Carolina presbyteries. Provides staff to the Raleigh Correctional Center for Women with a full-time chaplain, bringing Christ into the lives of the inmates;

Empowers campus ministries at North Carolina State University, Duke University, East Carolina University, University of North Carolina at Chapel Hill, and North Carolina Central University's Ecumenical Ministry;

Embraces many urban outreach programs through funding and involvement with area agencies to address the social outcries toward homelessness, care for battered and abused persons, foster and day care for children at risk and assistance to families in crisis situations;

Sponsors and resources peacemaking workshops and conferences for churches, as well as for the Presbytery, Synod and General Assembly;

Educates New Hope Presbyterians on hunger awareness, locally and internationally, through programs of study, generation and distribution of monies to alleviate hunger, and recommendations to Presbytery for action at home and abroad; and

Informes New Hope Presbyterians of current issues affecting global missions; and facilitating itineration of missionaries and international persons among the churches.

Racial-Ethnic Ministry Unit $5,315

The Celebration of Diversity, a one-day event highlighting the various racial-ethnic groups in New Hope Presbytery (African-American, Native American, Hispanic-American, Korean-American, and European-American), provides a forum for individuals to display ways in which their origins are vital to the life of Christ's body, the Church.

The Rev. Dr. Martin Luther King, Jr Commemorative Service, honoring the legendary civil rights leader; the service emphasizes themes of peace and unity through corporate worship and prayer vigil, allowing persons to pay tribute to God for the life of Dr. King.

An African-American training component, empowering clergy and laity to actively participate in the life and work of the Presbytery of New Hope.

A racial-ethnic Youth event, sponsored by a partnership of the Presbytery and Synod, enabling interaction of young people from a variety of life and faith experiences; providing them with an opportunity for engaging each other in Christian growth and fellowship from their cultural perspectives.

Women's Ministry Unit $2,920

Maintains an essential link with the Presbytery to strengthen the work and leadership of women within this system;

Plans, designs and evaluates programs impacting women of color, thereby facilitating their full participation in the life of the Presbytery;

Promotes justice for women of all ages, races/ethnic origins, and physical statures, through active measures toward abolishing discriminatory practices; and

Addresses points on equitable policies —as a support network—affecting women employed in church vocations.

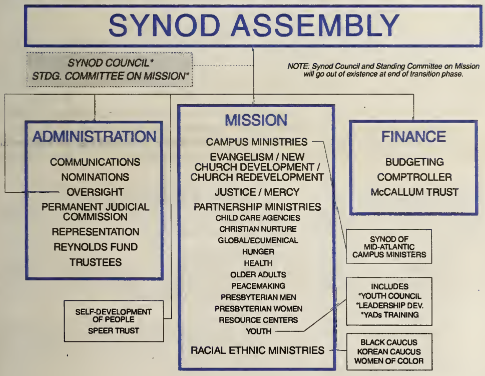
Mission Statement

The Synod of the Mid-Atlantic is an intermediate governing body of the Presbyterian Church (U.S.A.). It affirms that Christ is Head of the Church and that all power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead, who comes to dwell in believers through the Holy Spirit, and sends God's people into the world to carry out God's mission. This mission is clearly stated in the "Great Ends of the Church"—to proclaim the gospel for the salvation of humankind; to shelter, nurture, and give spiritual fellowship to the children of God; to maintain divine worship; to preserve truth; to promote social righteousness; and to exhibit the Kingdom of Heaven to the world.

The Synod is responsible for ministry and mission within the region encompassing Delaware, the District of Columbia, Maryland, North Carolina, Virginia, and a section of West Virginia. We are of different racial ethnic groups, ages, sexes, and vocations who have various abilities, different theological positions consistent with the Reformed tradition, and different marital conditions (single, married, widowed and divorced). In this diversity, we seek wholeness to achieve the "Great Ends of the Church."

Through this diversity, the Holy Spirit enables the Synod of the Mid-Atlantic to perform its mission and ministry in partnership with the General Assembly and the member presbyteries of the Synod.

Mission concept chart adopted by 208th Stated Meeting of Synod of the Mid-Atlantic


SYNOD ASSEMBLY
SYNOD COUNCIL*
STDG. COMMITTEE ON MISSION*
NOTE: Synod Council and Standing Committee on Mission will go out of existence at end of transition phase.
ADMINISTRATION
COMMUNICATIONS
NOMINATIONS
OVERSIGHT
PERMANENT JUDICIAL COMMISSION
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HUNGER
HEALTH
OLDER ADULTS
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PRESBYTERIAN MEN
PRESBYTERIAN WOMEN
RESOURCE CENTERS
YOUTH
RACIAL ETHNIC MINISTRIES
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COMPTROLLER
McCALLUM TRUST
SYNOD OF MID-ATLANTIC CAMPUS MINISTERS
INCLUDES
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*LEADERSHIP DEV.
*YADs TRAINING
BLACK CAUCUS
KOREAN CAUCUS
WOMEN OF COLOR

Synod of the Mid-Atlantic

The Synod in a time of transition

The Mid-Atlantic is a synod in the process of restructuring.

Since the synod's creation from three predecessor synods, giving to synod's mission budget has dropped steadily from $3.95 million in 1988 to $1.6 million in 1993. Because of this decrease, synod's mission structure is being "down-sized."

Toward that end, last June the Synod Assembly approved a rewritten mission statement and a revised basic mission concept.

With time running short, however, the commissioners voted to recess until January 1995, when they will attempt to complete the mission structure and decide related staffing issues.

The Standing Committee on Mission, chaired by the Rev. Sam Rutland of Whiteville, N.C., will continue its work until January.

The approved mission statement (at left) and the mission concept (lower left) will form the basis for the committee's work.

The concept chart divides the functions of synod into three categories: administration, finance and mission.

Racial ethnic ministries remains a mission emphasis, along with campus ministries, justice/mercy issues, evangelism/new church development/church redevelopment, and partnership ministries.

The committee did not prioritize the mission categories, preferring to list them in alphabetical order on the chart.

The committee added the following areas under partnership ministries: child care agencies, Christian nurture, global/ecumenical missions, health issues, older adults, Presbyterian Men, Presbyterian Women, and youth.

While the mission concept retains ties with child care agencies and campus ministries, the nature of these connections remains to be determined. Like the Synod Council's earlier proposal, the committee's plan does not include Presbyterian-related colleges. The synod currently has relationships with 10 colleges in North Carolina and Virginia.

The committee also created an oversight committee which would function like the current Synod Council during the transition. All three sections of the synod organization would report through the oversight committee to the Synod Assembly.

All references to staffing were deleted prior to the mission concept's adoption. The committee's concept chart had included three executive-level positions: executive and stated clerk, associate for mission partnership, and associate for finance.

While the Synod Assembly did not decide future staffing patterns, it did overturn the Synod Council's action dissolving the position of associate executive for synod ministries. The position was to have ended as of Dec. 31, 1994.

Another executive-level position, transitional associate executive for partnership ministries, is being filled by contract through the end of 1994.

Members of the Standing Committee on Synod Mission

The Standing Committee on Mission from the 1994 Synod Assembly will be meeting this fall to complete a mission structure and staffing proposal to present to the Synod Assembly next January.

The committee members have agreed to have their names and addresses printed here so that interested persons can contact them during this process. They are listed below by presbytery.

Abingdon

Mrs. Jean N. Bane, *Recorder*
103 Timberbrook, Bristol, VA 24201

Baltimore

Ms. Betty McGinnis, *Vice Chair*
1234 Tamarack Tr., Arnold, MD 21012

Charlotte

Mr. Joe Stegall
3201 Airlie St., Charlotte, NC 28205

Coastal Carolina

Mr. M. Lauchlin MacDonald
1010 N. Magnolia St., Raeford, NC 28376

The Rev. Samuel F. Rutland, *Chair*
104 Autumn Tr., Whiteville, NC 28472

The Rev. Tully J. Hunter
P.O. Box 870, Raeford, NC 28376

Eastern Virginia

Miss Jennifer L. Bunch
215 Saddler Dr., Newport News, VA 23602

The James

Mrs. Elinor Ritchings
1111 Northampton Rd., Petersburg, VA 23805

Ms. Ginger Hudson
11606 Wood Bluff Loop, Richmond, VA 23236

National Capital

The Rev. Robert C. Curry
8809 Side Saddle Rd., Springfield, VA 22152

The Rev. Nancy Clark
17527 Blackrock Rd., Germantown, MD 20874

New Castle

The Rev. Bernice Warren
733 Naamans Rd., #22D, Claymont, DE 19703

New Hope

The Rev. Susan D. Fricks
3319 Pinafore Dr., Durham, NC 27705

Mr. John Winings
1017 Jones Wind, Wake Forest, NC 27587

The Peaks

The Rev. Edward Y. Hopkins
101 Clearview Dr., Madison Heights, VA 24572

Salem

The Rev. Catherine Reed
P.O. Box 1763, Clemmons, NC 27012

Shenandoah

The Rev. C. William Cox
P.O. Box 306, Monterey, VA 24465

Western North Carolina

The presbytery's commissioner named to this committee was absent from the June meeting. A replacement member for this committee had not been named as of Aug. 17. Contact Chair Sam Rutland.

General Assembly Mission

Every generous act of giving, with every perfect gift, is from above ... James 1:17

What matters in a gift is its source, and all good gifts come from God. Every Christian has been given a variety of gifts including time, talents, and money. By giving these gifts, we help build God's realm of healing, wholeness, and good news in a broken and despairing world.

Through its ministry units and related bodies, the General Assembly of the Presbyterian Church (U.S.A.) engages in cooperative mission in the United States and in 80 countries worldwide. Our gifts of time are manifest in the millions of hours spent by volunteers and staff in mission ventures that range from stocking shelves at local food pantries to serving on committees of international Christian bodies. The talents we share are visible in the newly revised Christian education curriculum and the widely-used *Mission Yearbook for Prayer and Study*. Faithful contributions of money by Presbyterians support a vast array of national and international programs.

Presbyterians use their good gifts to support crucial ministries through the General Assembly, including:

- the formation of the Presbyterian Youth Connection, a national ministries program that will kick-off at the 1995 Presbyterian Youth Triennium.
- ongoing relief efforts in Rwanda, the former Yugoslavia, and other regions suffering from the havoc of war.
- rebuilding efforts in Southern California following a major earthquake and seed packets for farmers in the Midwest affected by the flood of 1993.
- the chartering of 28 new churches in 14 states and Puerto Rico in the past year.
- the deployment of 500 committee men and women who are serving as mission coworkers, mission diaconal workers, and mission volunteers around the world.
- seven ministry sites along the 2,000-mile U.S.-Mexico border, where churches are being established and health and nutrition programs are offered.
- more than 200 projects related to ministry in urban areas funded through the One Great Hour of Sharing.
- ministries and projects that assist neglected children worldwide, including Brazil, Italy, Thailand and many areas of the U.S.
- higher education institutions including 91 seminaries, Bible schools, and theological schools overseas; and 68 colleges and 11 theological schools in the United States.

Basic Priorities of Our Vision

The 206th General Assembly adopted a 1995 Mission Program budget of $105,026,893 which has been allocated among each of the Presbyterian Church (U.S.A.) mission priorities. The four priorities and their six related mission initiatives were established to challenge the church as it discerns the signs of the time and faces a new century.

Evangelism $25,883,257 allocated

We are called to invite all people to repentance and faith in Jesus Christ, by working for growth and renewal of individuals and congregational families of faith.

Initiative: Church Development and Redevelopment
The General Assembly and middle governing bodies join in a pro-active effort to establish new congregations in carefully selected areas and redevelop existing congregations through carefully planned methods.

Justice $22,718,000 allocated

We are called to redress the wrongs in every aspect of life and the whole of creation, working with the poor and powerless, whom Jesus loves, even at risk to our corporate and personal lives.

Initiative: Ministry in the Cities
Strategies will be developed in partnership throughout the denomination to empower congregations to change the shape of society and make broken urban areas safe and viable.

Initiative: Racism and Racial Violence
Together, congregations and governing bodies will address the root causes of racial injustice and develop cooperative solutions to racial violence, which has reached epidemic proportions in some places.

Spiritual Formation $26,437,082 allocated

We are called to study and reflect on Holy Scripture, praying with one another for insight and clarity, so that the Holy Spirit might mold our lives more and more into the likeness of Jesus Christ, the living word.

Initiative: Centers for Christian Reflection and Spiritual Formation
These centers—either physical locations or atmospheres—will be situated across the country to satisfy the spiritual hunger that many feel as they long to live closer to God and find a "safe place" to deal with difficult issues.

Partnership $29,988,553 allocated

We are called to forge a vital partnership with one another, marked by mutual respect, openness, and daily repentance and forgiveness.

Initiative: Volunteers in Shared Ministry
Through a single reception, information, referral, and recruitment center, Presbyterians of all ages will be linked to multiple opportunities for mission engagement in the United States and around the world.

Initiative: A Year with Africa
The denomination has set aside June 1994-June 1995 as a time to recognize the great paradox of the African continent: the extent of human suffering is staggering, yet the growth of Christian churches is faster and more vital than inany other part of the world.

1995 Mission Program Budget

The mission program of the General Assembly is supported by unified, select, and supplementary gifts. The unified portion of the budget is supported by unrestricted gifts. The remainder of the budget is supported by gifts for a specific purpose (select and supplemental).

Congregational Ministries Division

The primary purpose of the Congregational Ministries Division is to resource and nurture the witness to Jesus Christ in congregations in cooperation with partners across the church. The division works to equip people for ministry in worship, service to neighbors, educational and spiritual growth, evangelistic outreach, and fellowship within the body of Christ.

National Ministries Division

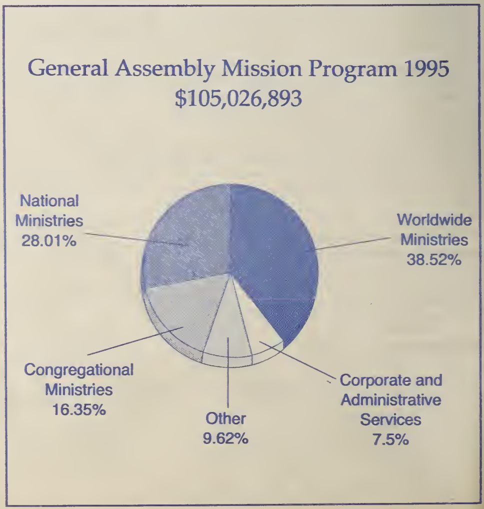
The National Ministries Division's responsibilities are the development and implementation of programs that are national in scope in the areas of evangelism and church development, racial ethnic and women's ministries, and social justice, and in the cultivation and nurture of volunteer and professional leadership, all grounded in theological and ethical discernment.

Worldwide Ministries Division

The Worldwide Ministries Division's vision is to empower the church in each place to share the transforming power of the gospel of Jesus Christ with all people. This responsibility is conducted in partnership with church and Christian organizations in 80 countries and through our commitment to maintain ecumenical and interfaith relationships.

Corporate and Administrative Services—Corporate and Administrative Services provides leadership and support to the denomination in the service areas of treasury, personnel, information, legal, property management, and communications.

Other—This includes shared expenses among the G.A. divisions such as insurance and building operation costs; funding for the communication and Committee on Social Witness Policy functions in the G.A. Council executive director's office; and related mission funding, including the Board of Pension's share of the Christmas Joy Offering.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CAMPUS NOTES

Smith to be education interpreter

The Rev. Dr. Harry E. Smith, former president of Austin College in Sherman, Texas, will be working as a consultant and traveling interpreter for higher education ministries in the synod during the 1994-95 academic year.

Travel and honorarium expenses for Smith's appearances will be paid by the synod from the Visionary Fund.

Smith will be a research scholar at Union Theological Seminary in Virginia and visiting scholar at the Presbyterian School of Christian Education during the fall term. Next spring, he will be a visiting scholar at Duke University.

As part of his work for the synod, he will be available to make presentations on higher education to churches, campus ministries and presbyteries.

Smith

Smith was president of Austin College for 16 years until his retirement last May. Prior to that he served as a professor of religion in higher education at Yale University. For 13 years he was Presbyterian campus minister at the University of North Carolina at Chapel Hill, where he also served a year as assistant to the chancellor.

A member of the General Assembly Council for the past year, he has also served on the PC(USA) Committee on Higher Education and chaired task forces on the status of college chaplains and defining Christian colleges. He was honored during the 204th General Assembly with the 1994 Award for Outstanding Service to Higher Education.

For information regarding a presentation by Smith, contact him in care of the seminary, 3401 Brook Rd., Richmond, VA 23227, or through Rosalind Banbury-Hamm in the synod office.

Peace appoints new chaplain

RALEIGH, N.C.—Peace College has appointed Ann Laird Jones as chaplain, effective with the start of the 1994-95 academic year.

Jones will oversee the spiritual life of the college's 450 students. This includes spiritual counseling; coordination of a weekly worship service; interaction with Raleigh-area churches and other college and university chaplains; and involvement in seminars, retreats and other student activities.

Jones

Jones holds a master of divinity degree from Louisville Presbyterian Theological Seminary.

Since 1991, she has served as interim associate for community service and outreach at White Memorial Church in Raleigh. She has also served past interim ministries at Trinity, North Raleigh, Kirk of Kildaire, St. Andrews and West Raleigh churches, and was a campus minister at North Carolina State University.

Jones is active in numerous community service organizations, including Step-Up Ministry, Migrant Ministry, Hustead House, and the Presbyterian Urban Council of Raleigh's crisis center and shelter.

Peace College is a Presbyterian-affiliated liberal arts women's college. Traditionally a two-year college, Peace plans to begin offering baccalaureate degree programs next fall.

African American education is topic

LAURINBURG—St. Andrews Presbyterian College is hosting a two-day symposium on Sept. 16-17 entitled "On Solid Ground: The Laurinburg Insititute, African American Education and the Quest for African American Identity." The keynote address will be delivered by Lloyd V. Hackley, chancellor of Fayetteville State University and chairman of the President's Advisory Board on Historically Black Colleges and Universities.

The symposium is co-sponsored by the college and the Laurinburg Insititute, one of the few remaining black-owned and operated private secondary boarding institutions in the country. For more information call the St. Andrew's communications office at (910) 277-5671.

National student gathering set

Presbyterian college students are being invited to participate in a national ecumenical Christian student gathering Dec. 2[illegible]–Jan. 1, 1995, in St. Louis, Mo. The keynote speaker for *Celebrate! Gathering of the Crossroads* will be Edwina Gately, founder of the Catholic volunteer missionary movement and of Genesis House in Chicago.

Preachers will be Dr. James Forbes, senior pastor of the Riverside Church in New York City, and Dr. Tex Sample, professor of church and society at St. Paul's School of Theology in Kansas City, Mo.

Registration forms are available through campus chaplains or ministers. For more information, call Kathy Campbell at (704) 54[illegible] or Roderick Weber at (919) 489-171[illegible].

Campus ministry corner

The wonders of E-mail

By STEWART ELLIS

Recently I entered the wonderful world of e-mail. E-mail stands for electronic mail, through the computer hooked up to the phone line. If you try [illegible] and get a busy signal, there is a good chance I am on e-mail.

As a part of the campus ministry staff at Wake Forest University I can tap into [illegible] the computer network and send messages to people all over the world. It requires no postage stamp, very good news as we read about postal rates going up again. I can communicate with the students in my Presbyterian student group all at once just by punching a few keys on my computer. I think I am already addicted, and someone has accused me of becoming an e-mail junkie. And I am not sure there is an E-mail Anonymous group at Wake yet.

I know it would be heresy to think of e-mail as God or even to say that God is like e-mail, but I have been thinking this week of some ways in which e-mail is like God.

1. E-mail never sleeps, or almost never. It is almost always available. Not only does it not require a postage stamp, the e-mail is online 24 hours a day. I can tap into it first thing in the morning or last thing at night. It is like "The Lord who keeps Israel (who) neither slumbers nor sleeps." (Ps. 121) And if I do my part of punching the right buttons, it generally does what it is expected to do. Like the good scout it is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and maybe even reverent. At times!

Our new statement of faith says, "In life and death we belong to God." E-mail doesn't go beyond the [illegible] but it can go to the ends of the earth. One of our Presbyterian students was in Japan last semester, and I discovered that some of the other students had been corresponding with him through e-mail. I was not on e-mail at the time, but with the help of another student and the Methodist Campus minister I was able to send him a message.

2. E-mail can foster community. I have been in touch regularly through e-mail with some students I have hardly seen this semester because they have a class or a lab during our regular Tuesday 6 p.m. meeting time. I have one student whom I don't see much who has invited me to carry on an ongoing dialogue via e-mail on the topic: "Is the crucified and risen Christ essential to salvation?"

There is a group of campus ministers, most of whom have never met each other, who are grouped together on what I think is called a "bulletin board" and we "talk" with each other. The Methodist Campus minister at Wake put me on this bulletin board and one of the other campus ministers recommended the latest book by William Sloane Coffin, who preached at my graduation at Princeton Seminary 26 years ago.

3. E-mail, like God, has an incredible memory. And now that I am over 50 my memory is not as good as it used to be and the e-mail is very helpful. The university computer network automatically saves everything I have sent and every message sent to me [illegible]. It doesn't forget anything.

But, if I want to, I can push the delete key and something I have saved can be deleted forever. Wiped away forever. [illegible] God. [illegible] and has the best memory of all and still chooses to forgive and forget our sin. [illegible] memory. [illegible]

4. E-mail, like God, can be very forgiving. If I get ready to send a message, the computer asks me "Are you sure you want to send that message?" Or if I accidentally try to erase a message it asks me "Do you really want to delete that?" The wonderful thing about computer word processing in general and e-mail in particular is it is very easy to correct an error, to right a wrong, to fix a mistake.

E-mail is a wonderful tool, like God, always available, incredible memory, very forgiving, and capable of creating community.

But e-mail has its limits. It is dependent on what we put into it. As much as it seems to be, it is not alive. It has no heart or conscience or soul. It doesn't know when we are suffering. It is not available to the poor, and it cannot reach out in love unless we tell it to. It will never take the place of face-to-face meetings with students, faculty and staff. It can never fully express the incarnation of God's suffering love in a Jesus of Nazareth.

Stewart Ellis is the Pastor of Trinity Church and the Presbyterian Campus Minister in Winston-Salem, N.C., one of 42 campus ministries in the Synod.

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to utilize the upcoming Combined Virginia Campaign to support our church's ministry to children and persons with mental retardation. These ministries include **Presbyterian Home, Genesis House, Exodus House, Zuni Presbyterian Center, Group Home - Fredericksburg, and Group Home - Waynesboro.**

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Region #4. Central Virginia (Lynchburg)
Region #5. Colonial (Williamsburg)
Region #6. Danville/Pittsylvania
Region #8. Halifax County
Region #9. Lower Shenandoah Valley (Roanoke)
Region #10. Martinsville/Henry County
Region #11. Montgomery County/Radford
Region #12. Northern Virginia (Fairfax/Falls Church)
Region #13. Peninsula Area (Hampton)
Region #14. Rappahannock/Rapidan/Northern Neck
Region #15. Southwest Virginia (Lebanon)
Region #16. Thomas Jefferson Area (Charlottesville)
Region #17. Tidewater (Norfolk)
Region #18. Upper Shenandoah Valley (Harrisonburg and Rockingham County)

Presbyterian Home & Family Services, Inc.
150 Linden Ave., Lynchburg, VA 24503

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Over 450 attend Homecoming

Hugs, kisses, tears, laughter ... memories, catching-up, family, sight-seeing ... eating, dancing, playing, talking. All of these things and so much more were evident during the weekend of August 6 and 7, 1994, when over 450 Alumni of Barium Springs Home for Children attended Homecoming on the Barium campus.

"These are my brothers and sisters", said one Alumna. "It is like coming to a big family reunion every year. You meet one or two people you haven't seen since you were a little girl, just like you have found a long-lost cousin."

The difference is, of course, that most of these people aren't blood-related. They grew up at the Home when it was an orphanage. They lived in cottages with houseparents, or matrons. They did chores together, went to school together, ate together and slept in the same room together. But they aren't blood-related. Even so, they love each other just as if they had the same mother and father.

Just like in families, there are both fond and bitter memories, blessings and tragedies, good times and bad times. Alumni come back to see each other, to talk over these events of their growing-up years, and to catch up with the happenings of the people they grew up with... people they consider to be "family."

"It is truly wonderful to witness the joy these people feel when they come together at Homecoming," said Earle Frazier, President of the Home.

"In a lot of ways they are closer to each other than some brothers, sisters or cousins. Perhaps because they created these relationships and had to work at them, rather than just being born into them. You don't choose your brother or sister or cousin; they are born and that is that. But these relationships were chosen, and nurtured, and they continue to be nurtured."

An extra treat this year for some of the Alumni was meeting the grandchildren of Joseph B. Johnston, Superintendent of the Home from 1922 to 1949. Mr. Johnston was a favorite of many of the Alumni, and he passed away in 1951, just a few years after retiring. His children, who are all deceased, were James D. Johnston, Leila D. Johnston, Anne Johnston Morris, William (Bill) L.D. Johnston, Dr. Joseph B. Johnston, Jr., and Robert Johnston. A seventh child, a girl, died at a very young age.

Attending Homecoming this year were: Joe Jrs.' two daughters, Cynthia Johnston of Pacifica, Calif. and Elizabeth D. Johnston of Herndon, Va., and his grand-daughter, Victoria Andrews; Bill's daughters, Jane Donaldson of Sheffield, Ala., and Mary Murphy of Idaho Falls, Idaho; Bob's daughter, Nancy Johnston of New York City; Anne's two sons, David Morris of O'Fallon, Ill., and Joe Morris of Lafayette, Colo., and her two grand-children, Joey and Brittney Morris.

These Alumni are looking at photographs, annuals and other memorabilia in the Alumni Museum.

In front of the home which their grandfather, Joseph B. Johnston, Sr., lived in while superintendent at Barium from 1922 to 1949, are (left to right) Elizabeth D. Johnston (Joe Jrs.' daughter), Mary J. Murphy (Bill's daughter), Nancy Johnston (Bob's daughter), Cynthia Johnston (Joe Jrs.' daughter), David Morris (Anne's son), Joe Morris and his two children Joey and Brittney (Anne's son), Jane J. Donaldson (Bill's daughter), and Victoria Andrews (Elizabeth's daughter & Joe Jrs.' granddaughter).

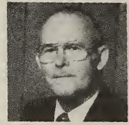
At left, Randy Shaw, current Barium Alumni Association President and member of the Home's Board of Regents, inducts W. Earle Frazier, President of the Home, into the Alumni Association with a plaque proclaiming him an "Honorary Orphan."

'New' gift wish list

- * 15-passenger Van
- * Automobiles
- * Dining Room Table (seats 12)
- * Washing Machines (2)
- * Dryers (2)
- * 2 Vacuum Cleaners
- * 2 Twin Mattresses
- * 2 Twin Box Springs
- * Twin Bed Linens and Bedspreads
- * 3 Couches
- * 2 Night Stands
- * 1 Large Bookcase
- * Toiletries
- * Towels and Wash cloths
- * Sports Equipment (balls, gloves, frisbees, bats, ping-pong paddles, balls & net)
- * Copy Machine
- * New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, Post Office Box 1, Barium Springs, N.C., 28010-0001, phone number 704/872-4157.

...Or so it seems



Earle Frazier, ACSW
President

Statistics from one presbytery indicate that 42 percent of its churches have less than 10 children, while 25 percent have no children.

An official of another synod said to an official of the Synod of the Mid-Atlantic, "You people are on the cutting edge of de-stabilization."

Are these two observations connected in some fashion? Surely they must be. Yogi Berra just might have been right when he said, "The future ain't what it used to be."

Earle Frazier

Thanksgiving Offering nears

The annual Thanksgiving Offering for the Presbyterian Churches in the Synod of the Mid-Atlantic is almost here.

Funds from the offering are to be divided among Barium Springs Home for Children, Presbyterian Home and Family Services, Inc., Presbyterian Children's Home of the Highlands, Inc., Edmarc Hospice for Children, Volunteer Emergency Families for Children, and Volunteer Families for Children.

Barium is mailing out materials to North Carolina Churches in October. Any NC churches wishing to update the amount of materials they receive or with a change of address should contact Lisa Crater at 704/872-4157 or write to PO Box 1, Barium Springs, NC 28010, by October 1, 1994.

The Presbyterian Home in Lynchburg is mailing materials to all other Presbyterian Churches in the Synod, so they should be contacted with any changes in material amounts from those churches.

Please remember that the funds raised from this offering are very important to the children at Barium Springs and at the other five child care agencies within the Synod boundaries.

The offering will be taken up through local churches, who are to send the monies to their Presbytery treasurer for remittance to Synod.

Calling All Program Committee Chairs

Have we got a deal for you? In fact, we really do. No charge... no passing plate... no hard sales; just an informative program about the history of your mission here at Barium Springs.

We have staff available to speak anywhere with any size group about the children and families here, the services offered, where the money comes from and goes, and answer questions. A nine minute slide program helps with the presentation and can also be sent by itself if you don't believe the "no passing the plate" part above.

Just call 704/872-4157 to arrange a program, or a tour of campus. (Be sure to ask for Reade if you're serving food at the meeting).

Don't Forget the Party!!!

The L.C. Wagner Family and Child Development Center is celebrating their 25th Anniversary on Sept. 16 & 17, 1994.
Call 704/872-4157 or 704/872-7351 for details if you would like to attend.

IN MEMORY—IN HONOR

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Christ, the Image of Genuine Humanity

By EUGENIA S. PHILLIPS

From our late-twentieth-century point of view, we find it hard to understand why more is not known about the man Jesus. We know that he was the first of a large family of children; that his father was a member of the working class; that from early years his parents had detected a quality about him that was unlike other young people.

Theories have abounded about the early years of Jesus' life, the years between his visit to the Temple with his parents and his visit to John in the wilderness for baptism. Nothing is recorded in the Bible about these years. However, from the early childhood stories and the Temple story we can have no doubt that worship of God and the importance of Jewish religious traditions were built into his home life.

Probably he followed traditional paths and worked with his father in the carpenter shop until he felt prepared to state his mission to the world.

What this preparation was, we can only surmise, but as we see him later we realize that here was a man who had observed closely the interaction between human beings, and had thought deeply about the relation of humankind and God. In some way, he had achieved a closeness with God that gave him the strength to defy authorities in his quest to carry his message to the world.

When we finally see Jesus again in his early thirties, we discover a very mature man, one who is neither shocked by situations or frightened by powerful people. If we were reading his life story as a novel, from the beginning we would have a sense of foreboding that something dreadful would happen to this man. This is because those who later wrote of his life remembered the words and incidents which indicated what the future would hold in store for him.

But , in the living of his life, day by day, among the throngs of people in Palestine, his experience contained many elements we find in our own lives. His profession was preaching, yet in the beginning very few paid much attention to him. Later, when he attracted the attention of politicians and scholars, more came, perhaps as much to hear someone who fearlessly challenged some of the entrenched leaders of the day as to hear the message of the preacher.

There were indeed days when 5000 listened and were fed physically as well as spiritually (Matt. 14:15), but there were other times when people raged at him and "drove him out of the town...so that they might hurl him off the cliff." (Luke 4:29) There were times when his close friends were over-exuberant in their loyalty, (Matt. 17:4), but others when it seemed they understood nothing at all. (Mark 9:33 or 4:40)

Here was a man whose insight and spirit were rooted in the kingdom of God, who no doubt spoke with a vision never known before or since, yet in almost every crowd there were those who sought to discredit him (Mark 2:24) or plotted to kill him. (Mark 14:1)

Eugenia Phillips

Do we sometimes tend to think, "Well, after all, he was God; it wasn't so bad for him"? How wrong we are, if we are not always aware of the humanity of this man who walked in Galilee! If we think of the noblest and most determined young man we have ever known, and mentally put him into the role which Jesus played in his lifetime, we would not be surprised to find this person suffering hopelessness and frustration because so few believed his message. He would surely succumb to anger at those who deliberately set out to trap him and have him executed when he had done nothing wrong. He would probably fall into a deep depression if he, like Jesus, beheld the endless mass of troubled, sick people who daily came to him for help. This man, like one of us, might become enraged over the insensitivity of those who today we might call "church people" who had no concern about anyone but themselves and their particular church.

In Scripture we read the story of Jesus' temptation by Satan. It seems unlikely that this was a one-time event for Jesus. Surely, there were many times when, his body and mind exhausted, Jesus must have resisted the temptation to "show them" or to "get even."

The Circle Bible study for this month is on the humanity of Jesus. In the passages given from Hebrews, the writer states clearly that Jesus became human, so that he might better understand our humanity.

"Because he himself was tested by what he suffered, he is able to help those who are being tested." (Hebrews 2:18) Thus, we know that Jesus understands the difficulties, the sadnesses, and the concerns of our lives.

Each day brought new testing for Jesus, just as it does with many women and men today, as they try to live Christian lives in the midst of extreme personal problems.

In the young, energetic man who made himself known on the dusty roads around Galilee, we see a faith that transcended all the human grief and sin that surrounded him.

This faith was maintained by a constant awareness of God's presence with him, both in the press of everyday business and in the quiet hours of prayer. Frustrations of the mind and pain of the body were subordinated to the sense that God is present in the world, and that God has a plan which would be worked out in God's time. Through his words and his actions, Jesus showed that obedience to God's will, awareness of God's love, and a loving concern for all God's children can transcend the daily difficulties which every person faces and bring each of us closer to the Kingdom of God.

Eugenia S. Phillips is a member of Sinking Spring Church in Abingdon, Va. This is the second in a series of Bible study help columns for the Presbyterian Women of the synod which she is writing for the Mid-Atlantic Presbyterian.

NEW RESOURCES

Evangelism in the Early Church

By Michael Green. Erdman's Publishers. Grand Rapids, Mich. 1991. 349 pages

Books, like people and ideas, discover that through unforeseen circumstances, their "time" arrives. Such may be the case with Michael Green's work on evangelism in the early church. Written in 1971, the book was re-released in 1991, which proved to be just in "time".

In a period when normally somnolent Presbyterians are suddenly concerned about what the future of the faith will look like, Michael Green's book provides clues about how Christianity can be seen through different spectacles and remain true to its antecedents. If nothing else it clearly points out that today is not the first time that the church has had reason to take a close look at itself and consider some fine tuning.

One might inquire what a book on evangelism has to do with the present conflicts within the denomination. Well, before one can spread the word, one has to know what the word is. Green discusses how and why the original evangel took on different wardrobes in order to be comprehensible and acceptable to different peoples.

He begins by discussing the pathways and obstacles to the spread of the faith. The Pax Romana provided the peace and Roman culture provided the roads which allowed for access to the known world. The universality of Greek culture (thought, language, literature, etc.) provided an educated populous with identifiable values and mores. The popularity of Judaism provided an understanding of and belief in monotheism, the coming of the Redeemer and the value of spiritually-based laws. (The existence of 20th century equivalents for the above should not be lost on the reader.)

The same factors provided the major impediments to the spread of the Gospel. The Romans considered Christians atheists because they did not embrace Roman gods. Greek and Roman intellectuals found the idea of a crucified savior laughable and conservative Jews opposed anyone who made light of the Old Law.

When preaching to the Jews, the early evangelists stressed the importance of Old Testament and how Christ was responsible for fulfilling its promise. He was the promised Messiah. He built on the old tradition and through his goodness and sacrifice turned it into the one, true way of life. "Judaism proclaimed that God forgave sin. Christianity proclaimed that God redeemed sinners."

When dealing with the Gentiles The Evangel seldom referred to the Old Testament since it meant little to the Gentile. Rather the process was one of translating the Gospel into the local vernacular linguistically as well as ethically. It had to be a flexible process since the cultures of Jerusalem, Antioch, Corinth and Rome were not only drastically different but unpolluted due to their relative isolation.

The commonalities were a stance against idolatry, the proclamation of the one, true God and the moral implications of that proclamation. The Good News was indeed good and it was for everyone. The idea of total devotion to one god was not new, but his gospel of love and respect for every human being was an idea that changed the world. The challenge was to hew the line between translation and over translation. "If conservatism stifles Christianity, liberalism dissipates it."

The successes of both efforts are well documented, though Green suggests that one group of evangelists might have difficulty recognizing the other part as the same movement. Green infers that the success was due to the fact that the movement did not have the time or energy to concern itself with molecular considerations when the molar goal was in sight.

—Stan [illegible]

Presbyterian Home & Family Services, Inc.

Thank you for helping us minister to 284 children and persons with mental retardation during 1993.

In our Children's Division:

98 abused and neglected children found respite in **Genesis House**;

72 children made **Presbyterian Home** their home while they and their families received counseling and support services;

25 teens prepared for independent living while residing in **Exodus House**; and

10 of our graduates attended colleges with our financial assistance.

In our Mental Retardation Division:

70 young adults resided at **Zuni Presbyterian Center** while experiencing employment opportunities and receiving life skill training;

9 adults received the required supervision while living at the **Fredericksburg Group Home**; and

the **Waynesboro Group Home** was constructed for opening in April 1994.

For information on this ministry to children and persons with mental retardation, contact the Reverend E. Peter Geitner, 150 Linden Avenue, Lynchburg, VA 24503.

Presbyterian Women debate support for staff members, elect new moderator

By ALEXA SMITH
PC(USA) News Service

AMES, Iowa—A $1.8 million operating budget for Presbyterian Women (PW) was approved by voting representatives during the organization's triennial business meeting, after debate about establishing a contingency plan to fund staff should a budget shortfall arise.

After sustained debate, it was voted to allocate $180,000 in the 1995-97 operating budget as partial support of staff salaries, benefits, travel and other expenses in the PW coordinator's office in Louisville—"if" insufficient funds are received for its operation due to projected budget shortfalls within the denomination as a whole.

The original recommendation came from the Churchwide Coordinating Team (CCT) Finance Committee, requesting $180,000 for the PW office.

"This substitute motion is about as good as we're going to get in pleasing this assembly ..." said one voting delegate from National Capital Presbytery of the amended recommendation on the floor, arguing PW should not fund staff if staff funding is not required of other groups affiliated with the church.

Voting representatives balked because the financial report was handed out just before the plenary rather than mailed with earlier materials and because the budget was ambiguous as to how the proposed monies were to be allocated.

" ...There is a lot of unhappiness when we have this foggy, murky stuff," said a representative from the floor to applause. "Every dollar you have, I want to see it. And my women do."

Former Vice Moderator for Issues Jinny Miller told the Presbyterian News Service the CCT's action was taken to try to "keep as much staff support for PW as it could." The organization has lost three full-time staff positions since June 1993.

In other action, the assembly voted to appoint a task force to bring a report in 1997 with recommendations for long-range PW staffing needs and sources of funding.

Eleven new members were elected to the CCT of the approximately 300,000-member organization, including a new moderator, Hazel Everson Fuhrmeister of Mystic, Ct.

Others elected to the coordinating team included Elaine McRobbie of Tampa, Fla., vice-moderator for mission, and Una Osborne Stevenson of Salt Lake City, vice-moderator for issues.

Among other business, the assembly voted to:

- discontinue PW enabler training at the churchwide level to cut costs and to continue support of the network of enablers at the grass roots;
- express solidarity with women in Central and Eastern Europe and instruct the CCT to write international officials condemning the use of rape as an act of war in the former Yugoslavia;
- affirm a CCT vision statement developed through PW visioning at all levels and develop a "user-friendly" resource to further that process at all organizational levels;
- focus on fewer worldwide issues during the 1994-97 triennium;
- add the phrase, "and empowered by the Holy Spirit," to PW's purpose statement; and
- continue the global exchange program and consider initiating a national exchange.

Meeting moderator Sara Cordery told the assembly two protest letters were filed with PW by Presbyterians for Democracy and Religious Freedom (PDRF) and Presbyterians Pro-Life (PPL) contesting the CCT's decision not to credential their representatives as press.

PPL also protested PW's decision to close all workshops to press. The CCT adopted a press policy three days before the conference began that omitted advocacy organizations from those to receive press credentials.

Biddle to lead Abingdon workshop

The Rev. Dr. Perry H. Biddle Jr. will lead a course on lectionary preaching for "Year C" on Nov. 11-12 and 18-19 at the 4-H Center near Abingdon, Va.

Biddle is a Presbyterian minister and author of several books on preaching. The event is offered for commissioned lay preachers and other interested persons.

Participants will also study Fred Craddock's commentary on Luke, published as part of the Interpretation series.

Wylie S. Mayo, reknowned fiddle player and pastor of Grace Church in Glade Spring, Va., will provide music and entertainment.

For more information contact Vaughn Earl Hartsell at (704) 637-4340.

Virginian's article in *Survey* special

"Tending the Ark," an article by Presbyterian minister Richard Cartwright Austin of Dungannon, Va., will be featured as part of a special section in the September issue of *Presbyterian Survey*.

Overpopulation, consumerism and the environment are topics explored in the section, *The Environment: A Lifestyle Crisis?*, which was planned in cooperation with the magazines of three other denominations through the assistance of a grant from the Pew Charitable Trusts.

The material is timed to reach subscribers shortly before the United Nations International Conference on Population Development, Sept. 5-13, in Cairo, Egypt.

In his article, Austin says our covenant relationship with God involves rescue and protection of our environment—including trees, pets, wildlife and people.

Austin teaches environmental theology for the Appalachian Ministries Educational Resource Center based in Berea, Ky.

Also featured in the September issue of *Survey* is "Bethel Haven," an article by Linda Freeman of Myers Park Church in Charlotte, N.C. The feature describes an innovative ministry which provides a share-home for seniors in the community.

Subscriptions to *Presbyterian Survey* are available by calling toll-free (800) 227-2872.

Moderator joins fight to stop executions

The Rev. Robert W. Bohl, moderator of the 206th General Assembly has continued the practice of his two immediate predecessors of appealing to the governors of states where executions are scheduled, asking that the executions be stopped.

In letters dated July 26 to the governors of Arkansas and Texas, Bohl made a personal plea for clemency for five prisoners scheduled to be executed between Aug. 2 and 15—three in Arkansas and two in Texas.

The moderator backed his appeal with words from the 1959 General Assembly "that capital punishment cannot be condoned by an interpretation of the Bible based upon the revelation of God's love in Jesus Christ, that as Christians we must seek redemption of evildoers and not their death, and that the use of the death penalty tends to brutalize the society that condones it ..."

As a citizen of Texas, Bohl made a special appeal to Gov. Ann Richards of that state. "... I know all too well how counterproductive to a spirit of community is the climate of violence brought about by Texas's many executions and our high death row population," he wrote.

THE FRUITS OF JUSTICE
SHALL BE PEACE ISAIAH 32:17
PEACEMAKING OFFERING 1994

'Dr. Doo' arriveth

By STAN FEDYSZYN

The changing of the guard at Union Theological Seminary happens as frequently as appearances of Haley's comet. The recent appointment of a Tennessee born, long-time Kentuckian to the Chair-of-Chairs cannot be overlooked as a potential footnote when the final edition of the History of Presbyterianism in America is written.

For readers who have spent the last few months on the Soyuz Spacecraft or working as a guinea pig for a cryogenics laboratory, the Board of Trustees of Union selected one Dr. Louis B. Weeks to be the 7th occupant of the Chair-of-Chairs. Hence the title of this article. Anyone who knows Lou Weeks will agree that Dr. Doo fits him perfectly. Make no mistake and finish the name to Dr. Doo-little. What he does may be right, wrong, different, strange, off-center and occasionally even profound. But Lou Weeks will Doo!

He spent 24 years on the faculty at Louisville Theological Seminary, 10 as academic dean. (As a sign of his dedication to the post, he went the entire decade without teaching his Calvin course.) He was the Paul Tudor Jones Professor of Church History, specializing in the history of Christianity in America, more specifically, Christianity in Kentucky, more specifically still, Christianity in the backwoods of Kentucky.

Squeezing the most out of his time at Louisville, he authored enough books to entitle him to a full column in the Layman's Encyclopedia of Published Presbyterian Authors. (He is presently looking for a publisher for that work.) The fact that most of them can be found on the Remaindered or Reduced for Quick Sale shelf notwithstanding, his co-editorship (with Drs. Milton Coalter and John Mulder) of the epic, 7 volume work: The Presbyterian Predicament will assure him a comfortable niche in the pantheon of Presbyterian historians which is on the drawing boards for downtown Salt Lake City.

The common thread in all his works is the old saw: KISS -- keep it simple stupid. In all of his writings, lectures, speeches, sermons, etc. Weeks is determined that one understand. Agreement or disagreement is less important than understanding. The differences can always be worked out later.

Though 23 years in Kentucky obviously had an effect on the man, he does not affect a coon skin hat or shoot squirrels for dinner. This is not to suggest that he comes free of eccentricities. Anyone who sandwiched an M. Div. from Union between degrees from Princeton and Duke is entitled to be more than 2 standard deviations off the norm.

Quasi-thorough research conducted among recent associates indicates that Richmond should expect to experience a number of lifestyle changes:

- The common stock of men's clothiers specializing in bow ties will go through the roof. In fact, it is expected that the bow tie will soon become part of the uniform of the day for first year students at UTS. Though Weeks' collection of hand tied bows does not qualify for Guinness or GQ, if he is seen without one, it's a mistake and all should be informed with haste.
- Hunting trophies (deer, moose, pheasant, etc.) may soon begin adorning faculty lounges at UTS. There is no way the Weeks' will find room for them all in their new residence.
- Union Seminary should become a powerhouse in NCAA intercollegiate canoe racing. If the new Prez chooses to take time out from less taxing pursuits to coach the squad, victories over Pittsburgh and Dubuque are in the bag.
- Local hostesses will soon learn Kentucky dining habits. Former Deans of Kentucky educational institutions are well known for eating everything—that means everything that's on their plates, and they've never sat to a meal they didn't like.
- Should the new Prez invite you to an hour of racquetball, don't commit the folly of thinking the invite a sign of cordiality. On the racquetball court Weeks has variously been compared to a bob cat, a timber rattler, and wounded wolverine or some other species that eats its young.
- President Louis B. Weeks will be known as Lou. Not President Lou, not Professor Lou, not Dr. Lou, but Lou—like in Lou.
- UTS students delivering sermons in the hinterlands during Seminary Week will start peppering their homilies with esoteric fables about homilies and rattlesnakes, hymnody and rattlesnakes and just plain rattlesnakes from churches in Booneville, Buttermilk, Matewan and Cider, Kentucky.
- Students and faculty will have to get used to doing business "on the walk." Though Weeks is perfectly capable of doing business from behind a desk, his natural inclination to stay in motion often makes it necessary for one-on-one meetings to transpire au pieds.
- His favorite phrase is: "What do you think?" He really wants to know. Don't flatter yourself that your opinion will play a major role in forming his, but it does give him a moment to find a way to let you down easily when he disagrees.
- Don't make the mistake of asking for something "in writing." Be certain to specify "in type"—his handwriting was once mistaken for South Yemini Arabic. Other than verb tenses, it translated well.

Yet the man naturally engenders affection. A dear friend in Louisville recently toasted him (ice tea, of course) on his Bon Voyage party from the quay at LPTS as follows: "... may Virginia love you as much as Kentucky, may they invite you to appear at every possible synod, presbytery, session, board and faculty meeting, may you be expected to say The Grace (and thus eat the meal) at every one of them, may all your students ask for in depth explanations of atonement and predestination and may you find that no one has yet written a history of Christianity in Virginia."

Stan Fedyszyn, Week's self-appointed Boswell, occasionally attempts serious writing.

PC(USA) News on back page

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October 1994 Vol. LX, Number 8 Richmond, Virginia

Pickard leaves synod staff to join Medical Benevolence Foundation

Synod Associate Executive for Finance and Treasurer Joseph L. Pickard resigned effective Sept. 16 to become associate executive director of the Medical Benevolence Foundation in Houston, Texas.

Pickard had been on the synod staff since January 1989. Prior to that he served on the new synod's transitional finance committee and the structural design and staffing rationale committee.

Pickard

"I have achieved many of the goals I set out to accomplish when I accepted the [synod] position," said Pickard, who was associate general presbyter for business affairs, treasurer and associate stated clerk with the former Concord Presbytery before coming to the synod staff.

"I have helped the synod from the beginning to build a sound financial system with strong management controls and excellent fiscal accountability," he added. "I am pleased to report that this system currently is well in place and should continue to serve the financial needs of the synod."

The Medical Benevolence Foundation was established in 1964 as a Christian organization in covenant relationship with the Presbyterian Church. Its mission is to provide medical personnel, equipment, supplies and financial aid to hospitals, medical outposts, and clinics outside the U.S.

Pickard has served on the foundation's board of trustees since 1993.

A native of Charlotte, N.C., Pickard holds a doctorate in ministry from McCormick Theological Seminary, and master's degrees from both Union Theological Seminary in Virginia and the Presbyterian School of Christian Education. He is also a graduate of Presbyterian College in Clinton, S.C.

He was ordained in 1964 by Albemarle Presbytery and served as an assistant pastor at First Church, Greenville, N.C., and an associate pastor at First Church, Winston-Salem, N.C., before joining the staff of Concord Presbytery in 1974.

He was elected moderator of Concord Presbytery in 1984.

Pickard has also been very active at the General Assembly level. He was an elected commissioner to the PCUS assemblies in 1976 and 1982, and he chaired the standing committee on polity at the latter assembly.

Five times he has served as an assistant to standing GA committees, primarily in the area of budgets and finance.

He served as a director for the Board of Pensions from 1986 to 1989.

all
good
gifts

Simple mission project is a lifesaver

WINCHESTER, Va.—Prior to Sunday morning worship recently, a group of about 20 persons from age 7 to 82 gathered around a work table in the Highland Memorial Church education building.

They worked in two teams of 10 each, measuring out dry ingredients, placing them in small plastic bags, then heat sealing the bags.

A sign outside read "Welcome to Project Rwanda. We are making oral rehydration chemical bags." Despite the sign's impressive tone, the ingredients were fairly simple: table salt, potassium chloride, baking soda and sugar.

Each small bag contains less than a nickel's worth of ingredients when they are filled and sealed.

"A few cents of household chemicals can mean the difference between life and death for victims of dehydration," said the Rev. John Robinson, pastor of Highland Memorial.

The Medical Benevolence Foundation (MBF) collects the bags from Highland Memorial and other churches across the U.S., and sends them by air to where they are needed. There, relief personnel add one liter of purified water and give the solution to dehydration victims.

If the solution is taken within 24 hours of dehydration, the person stands a much better chance of withstanding cholera or dysentery, said Robinson.

Dehydration is the leading cause of death in Third World countries, said Dr. David Jenkins, senior associate director of the MBF.

The rehydration bags are filled and sealed in this country because (1) relief workers do not have time and (2) the power to heat seal the bags is not always available in Third World countries, said Jenkins.

While attention is currently riveted on the plight of the Rwandan refugees, the oral rehydration program is an ongoing effort the MBF has sponsored for about 20 years.

Highland Memorial's involvement in the project may well bear significant results beyond the 2,000 bags the congregation set as its goal.

Pure potassium chloride can only be obtained with a prescription. Dr. Bill Bender, M.D., a member of Opequon Church, told Robinson that a salt substitute would supply the necessary amount of the chemical. Robinson called the Morton Salt Co. and asked about the contents of that company's salt substitute. He found that it contains enough potassium chloride.

As a result, it will be easier and less expensive to make the rehydration mixture in the future, said Jenkins.

For more information on the MBF, phone Jenkins at (800) 376-3142 or write to P.O. Box 10465, Wilmington, NC 28405.

Valentine leads interfaith alliance

BALTIMORE, Md.—Baltimore Presbytery executive Dr. Herbert Valentine has joined with other religious leaders in forming the Interfaith Alliance, an educational lobbying group "that will work to combat efforts by the radical right to impose political litmus tests on people of faith."

Valentine announced the group's formation on July 14 during a press conference in Washington, D.C.

"The message of the radical right is that there is only one way to think and live to be a good Christian," said Valentine. "The radical right arrogantly asserts that its voice is the only true religious voice speaking in America today.

"Until now, the words of those of us who promote respect and tolerance have been no match for the strident, well-organized, and well-funded efforts of the radical right. That is why we have come together to form the Interfaith Alliance."

Valentine

Valentine outlined a three-part strategy for the group. "First, we will strive to return civility and common sense to the public debate and make our voices heard.

"Second, we will educate the public about the scope of the radical right's political agenda in those states where it is most active.

"And third, we will serve as a national clearinghouse for grassroots organizations who care about these issues."

Valentine, a former moderator of the PC(USA), is serving as chair of the alliance. Its governing board also includes Dr. Joan Brown Campbell, general secretary of the National Council of Churches; Rabbi Arthur Hertzberg, former president of the American Jewish Congress; the Rev. Leonard B. Jackson, associate minister of the First A.M.E. Church in Los Angeles; Bishop Thomas J. Gumbleton, auxiliary bishop of the Roman Catholic Diocese of Detroit; and William P. Thompson, former president of the National Council and the World Council of Churches.

"Those of us who make up the Interfaith Alliance have devoted our lives to promoting compassion, tolerance and diversity," said Valentine. "We believe that the ethical and moral lessons found in religious tradition hold the keys to solving many of our nation's most pressing problems. But the value of those lessons will be lost if we do not stand up and speak out against the harsh, unyielding doctrine preached by the radical religious right."

For information on the Interfaith Alliance, write to 1511 K St. N.W., Suite 738, Washington, DC 20005 or phone (202) 639-6370.

Former moderator dies

ATLANTA—The Rev. Lawrence W. Bottoms, moderator of the 1974 General Assembly and the only African-American moderator of the former Presbyterian Church in the United States (PCUS), died here Aug. 31. Funeral services were held Sept. 6 at Westhills Church.

In the early 1950s, Bottoms helped establish the landmark All Souls Church in Richmond, Va., an early model of racially integrated new church development planning.

Bottoms was born in 1908 in Selma, Ala., and grew up in the Reformed Presbyterian Church of North America.

Bottoms served as moderator of Louisville Presbytery and the Synod of Kentucky as well as his General Assembly moderatorial post.

Survivors include his wife, Elizabeth, a son, and three daughters.

—*PC(USA) News Service*

Grissette to resign WNC post

MORGANTON, N.C.—The Rev. Caroline Grissette, executive presbyter for the Presbytery of Western North Carolina, has announced her resignation effective Dec. 31.

Grissette, who has served the presbytery since 1988, is leaving the post in order to have more time to spend with her family.

A native of Lincolnton, N.C., Grissette is a graduate of the Duke University Divinity School and Queens College. Before becoming Western North Carolina's first executive presbyter, she was an associate general presbyter for the Concord Presbytery.

Her previous service also includes pastor of Yadkinville Church and hunger action enabler for Yadkin and Concord presbyteries.

Grissette

The church is short on excitement and imagination

By ROBERT W. HOFFMAN

I have now been retired as a minister for 15 years. While in the pastorate I considered myself to be a resident guru, on whom most of the folk depended for theological correctness. As such I seldom felt free to take personal flights of fancy, either into the obscurities of theologisms, or the latest hot-off-the-griddle ecclesiastical fads. What, I said to myself, are my predilections against the centuries-old body of orthodoxy?

While I still preach frequently, mostly I sit at the feet of a pastor to whom I am much indebted. But, as in the pastorate, I was always conscious of the shortage of real dialogue, pulpit and pew. It occurs to me that the pulpit might profit from the view from the third pew on the left. That's where I sit, trying not to be a thorn in the flesh for our pastor, as retired clergy are wont to be.

My growing conviction is that while the church is competent at holding the fort, it is a bit short on imagination and excitement. It does not need to invent a new religion, but it could do well to find some new lamps for the old oil, some new language to convey old truths.

It appears that we forget that most of what we say about God, for instance, is metaphoric. No one has actually seen God at any time, but preachers may confuse the metaphor with the reality to which it is meant to point. The metaphor then becomes sometimes obscure, sometimes dogmatic. Preachers may give the impression that they have just come from a long conference with God.

Jesus frequently spoke in metaphors and similes: "The kingdom is like..." The Bible is chock-full of metaphoric language: God has a robe, wings, hands, a voice; "HE" sits on a throne "UP" in heaven. The spatial image this conjures is nonsense in a post-Copernican space-age universe.

Jesus himself was a living metaphor. When asked about the Father, He said, in effect, "Look at me. I am as close to God as you will ever comprehend. If God came to earth this is what he would look like and the way he would act. 'He that hath seen me hath seen the Father.'"

Metaphors are meant to enlighten but are earth-bound and can seriously limit our vision. But they are the best tools our limited perceptions can command, unless we are Joan of Arc.

The faithful find much comfort in the old images, but I am concerned about intelligent novitiates and skeptics who find traditional faith language obscure and irrelevant. What I have observed over the years is that from Sunday to Sunday many newcomers drift into church, for a variety of extraneous reasons. Some come with a deep felt need for spiritual nourishment. If they find it, they stay. If not, they drift away. The message they hear may be trivial, irrelevant, too abstract. The friendliness they sought may turn out to be superficial, or be superseded by new friends at the country club. But for a period of months before they drive away, these newcomers need to be captivated, confirmed, fortified.

Hoffman

Instead of indoctrination it is for us to help them find something they didn't know they were missing. This may be the best opportunity we have for evangelism, and it must not be frittered away. (The conventional way to solidify church loyalty is to give the newcomer a job. I find this superficial.)

Listening now as a layman, I hear an attempt to prove that certain tenets are theologically correct. If there is a difference between "convince" and "persuade" I would opt for persuasion. Or better still, it is our purpose to put the person in touch with God, and let the Spirit lead to conviction and consequent action.

We ought not vulgarize our vocabulary or popularize the verities of the faith, but we ought to be speaking the same language as our listeners, as Luther said, addressed to the contemporary needs. Human needs may be universal and timeless, but they are different in situ. The Bible speaks in terms of patriarchal family, and needs some translation when it addresses the young family with two wage earners and a passel of children.

When our grandson was three years old we took him to see a real live horse, to which his nursery book pictures had only a slight resemblance. Similarly, the story of Sodom, without translation, may seem an irrelevant abstraction to today's drug scene.

The language of the church is not confined to the pulpit or Bible class. "How you act speaks so loudly I cannot hear what you say." The church's voice is heard in every caring or careless act, its voice is heard on injustice and in its hymnology.

A woman once berated a minister for choosing the hymn that includes the line "casting down their golden crowns around the glassy sea." This said nothing to her, she claimed, about how to live her life as a Christian. This is not to say that we should take the poetry out of the gospel. It is to our detriment in our time that the Psalms, Wordsworth, Tennyson, Louisa Mae Alcott and Jane Austen, once beloved, are not read much these days.

'Exciting' is not a term usually used to describe our mainline churches, and the emotionalism of the sect churches is decried. But in its root meaning 'excitement' means to "spur to activity," "an arousal of feelings." We have not dealt much in excitement because many come to church for soothing, comfort, security and reassurance. If they wanted excitement they would choose water sliding, bungee jumping or demonstrating at abortion clinics.

Continual fireworks can be exhausting and superficial, but there is no greater excitement than for the alcoholic who has turned the corner in his recovery, or the earnest seeker who has been captivated by faith.

People flock to a new sect, but the media eventually tires of them and usually their convert rate slows down. It's being exotic was an appeal.

Is there anything more exotic than the pure faith of the early church, called upon "not to be conformed" to business as usual?

The target for evangelism is not just the casual attendant and the superficially committed. There is excitement in the battle with the Hounds of Hell, Despair, Doubt; with Ordinariness, Weariness, with Sensate Stuff, with our Faint Hearts and Acquiescence. Few of us, even when firmly grounded in the faith, are immune to these falterings on our Pilgrim's Progress.

Where is it written that we should not expect and pray for new epiphanies, large and small? New Great Awakenings? There are many forms, phony and real, but my particular burden is for the excitement of language.

The Christ Event that began our special adventure as Christians generated ideas and words which are the vehicles of ideas. They are used to share, illuminate, fortify and spread the faith. Only historians and antiquarians have any interest in the thousands of volumes of sermons produced by American divines 200 years ago.

It is appropriate to call for new, careful, accurate and persuasive expressions. We are prone to use what in any other discipline would be called jargon. There are phrases which for us contain the essential precious truths of the faith, but which can be stultifying when applied like a poultice. A pill has no therapeutic effect until the coating is gone. So even the word LOVE is trotted out too often with the coating intact.

An instance of fresh language might be *The Road Less Traveled* books of M. Scott Peck. Writing from his experience as a psychiatrist, his theology sounding unorthodox, he addresses the concerns of death, evil, guilt, forgiveness in ways that are most relevant to the human condition. As a doctor he begins with the problem and diagnosis and then proceeds with the treatment. Contrariwise, theologians tend to begin with the treatment (The Bible) and then look for a place to apply it. This seems to them to be more biblical.

In our kind of world it is not easy to believe that God loves all his people, that it pays to be loving and kind. Carl Sagan tells us politely that, as a practical strategy, the Golden Rule doesn't pay off. And that is the crux of the matter, for the Christian's first concern is not how well they pay off, but is whether they are obedient to the will of God. Call it process theology rather than product theology.

There are many parables like the Vision of Sir Launfall, Acres of Diamonds and Jesus' parable of the last judgment which suggest, in the manner of all metaphors, that God can be found in the perception of human need, worth and dignity and in the service of those needs and values. True, for others it may come in a moment of inspiration or academic study. Most often, I think, in a life-long exposure to the lives of caring and seeking persons, like parents. And the contagion that prompts the following of that example.

But this is not to make a recipe or blueprint from what these conclusions lead to. This could be more stultifying than anything we have seen thus far. Each congregation and its leaders need to build a program based upon its own faith clearly perceived. It may or may not taste like what "Mother used to make," but it will be more authentically their own, and more contagious.

Robert W. Hoffman is a retired minister, who "grew up in the Wesleyan tradition with an emphasis on Christian experience" and was ordained in the United Church of Christ. He is an active associate member of the Galax (Va.) Presbyterian Church.

COMMENTARY

PC(USA) has 'done it again'

Frankly, I'm flabbergasted! Absolutely astounded, because it appears that the PCUSA has "gone and done it again." Done what, you ask?

In the July/August issue, on page 7 of the supplement, "News of the Presbyterian Church (U.S.A.)" (General Assembly Wrap-up), Peggy Rounseville wrote the article "WCC leader speaks at ecumenical service." A participant in this service was identified in the article as Mrs. Margaret Kraus, Pretty Prairie, Kansas, representing the Swedenborgian Church.

On page 6 of the same supplement, in the article "Ecumenical guests from around the world say 'thank you'," Marj Carpenter reports a thank you to PCUSA for helping the Swedenborgian Church. So exactly what is my problem, you ask?

In the book *The Kingdom of the Cults*, Swedenborgianism, also known as the Church of the New Jerusalem, holds a prominent 13 pages of research, with the biggest problem being their disbelief in the Holy Spirit as a Person of the Trinity.

Don't you understand the common sense that the slightest bit of dirt pollutes even the purest water? Don't you believe our Lord when he plainly states that a house divided against itself cannot stand?

On page 5 of the same supplement, there was another article by Peggy Rounseville, "Report: Giving is up, members are down." Your house is divided, PCUSA, between allegiance to our Lord, Jesus Christ, and to Satan. Friendship with the world is enmity toward God, and you are paying the price!

At this point, I do not feel led to leave the denomination, but rather, to seek glowing embers and try to fan them into flames, with the prayer that revival, or renewal, or even reformation occur within our denomination, and within all other groupings which are part of the Body of Christ.

I charge you, dear brothers and sisters in the Lord, to get back to the basics. Ecumenism is not giving up any part of our Triune God. Nor is it fellowship with those that have, let alone worship with them! Ecumenism is to understand the differences between all those who profess faith in The Father, The Son and The Holy Spirit, and how to build each other up in the faith, and how to defend each other as part of the body.

We're told to make disciples of unbelievers, but we're also told to not "hang out" with them. Repent, and perhaps the tide of members lost can be stemmed. Yes, I said Repent!

E. D. Stewart Jr.
Virginia Beach, Va.

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How we live our lives is important

In response to the commentary article from the *Wichita* (Kan.) *Eagle* from the July/August issue: In the grand scheme of things, and especially of human behavior, it is of the utmost importance the messages sent by how we live our lives in response to God's word, the Bible. That is, if we are Christians and believe the Bible to be the word of God, given to special people, to guide our response to Him.

Thousands have left the Presbyterian Church because the hierarchy of our church seems to ignore what God has said about homosexuality and seems to be willing to change the biblical language saying God, our Father, to feminist terms.

The people who leave are not necessarily fundamentalists, because most Presbyterians like myself, are moderates. They leave because they are not being represented in their governing bodies according to the biblical standards set forth by our Presbyterian forefathers.

Jesus has said He did not come to abolish the law. He loves each one of us, but we cannot change God's word to accomplish our own special agendas. It is wrong to upset the work of the General Assembly to do so.

Let us all, if we truly love Christ, have our intent to *worship Him*, to *follow Him* and to *serve Him*, not our own desires.

Sarah S. Baxter
Midlothian, Va.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Welcoming the Children

Volunteer Emergency Families for Children (VEFC) of Virginia mobilizes and trains volunteers throughout Virginia who provide services to at-risk, runaway, homeless, abused and neglected children and youth. There are 29 Shelter Care programs furnishing volunteer families of faith who extend the hospitality of their homes to children in crisis. There are seven Partners in Learning and Understanding with Students (PLUS) Tutoring-Mentoring programs involving volunteers at least one hour a week with an at-risk student working to improve school performance, attendance, behavior, and self-esteem. There are three Alternatives to Detention programs aimed at reducing the number of minority and other youth held in secure detention facilities. Last year VEFC served 573 children and youth in its Shelter Care programs, 175 children in the PLUS Tutoring-Mentoring programs, and began development of the new Alternatives to Detention programs.

A unique, nationally recognized model of outreach ministry and hospitality to children guided by a volunteer board of directors with strong Presbyterian representation, VEFC has for 15 years brought together the religious, civic, business, school and public service sectors to work toward the goals of easing the traumas of child abuse and neglect and providing important prevention services to at-risk children and youth. During this time, volunteers have served over 7750 children.

Mrs. Anne B. Earle is the executive director.

Volunteer Families for Children (VFC) of North Carolina has completed its second year of independent operation and now offers five programs in the state serving children newborn through age 17. In 1993 there were 218 placements representing 708 days of service, and, since VFC's inception, families have provided 2,181 days of service. Families with time, attention, space and love to share seem to be looking for ways to minister that are compatible with their other obligations.

Currently, 11,000 children in North Carolina are not able to live with their families because of abuse, neglect, or abandonment. Needed are emergency/crisis care for 24 to 48 hours, interim placement for one through 21 days, respite care with the same family one weekend per month, and holiday care with the same family when the regular living facility is closed or a break is available. VFC recruits, trains, and licenses volunteer families who accept short-term emergency and respite care placements. Families are asked to provide a minimum of 21 days of service per year, if needed, and may accept or reject any given request.

Supporting the families and programs in each community are volunteer advisory councils which assist with recruitment, public awareness, funding and special projects.

H. Juanita Clemmons is executive director.

Edmarc Hospice for Children, Portsmouth, Virginia, serves seriously or terminally ill children and their families in Southeastern Virginia.

Since it was founded in 1978 out of the Suffolk, Virginia, Presbyterian Church, Edmarc has served 391 families of terminally ill children. It has a two-fold ministry. One aspect of this ministry is the provision of the professional care needed to keep the very sick child in the home—care that includes skilled nursing, private duty nursing, physical therapy, occupational therapy, speech therapy, and the services of a home health aide. In other words, families are offered the opportunity to keep their child where the child most wants to be—at home, in the midst of family commotion and love. The other aspect of Edmarc's ministry is geared toward the family of the child. A social worker, volunteer coordinator and bereavement coordinator work together to develop a supportive system of care for all who are affected by the illness of the child—parents, brothers and sisters, and grandparents.

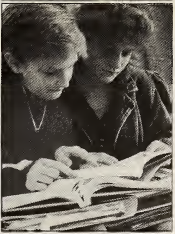
Ms. Julie Sligh is executive director.

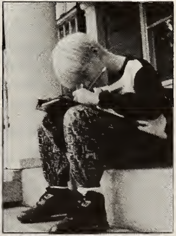
"Jesus took a little child and put it by his side and said, 'whoever welcomes this child in my name welcomes me.' "

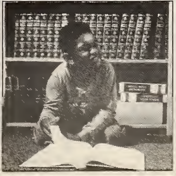
Luke 9:47-48a

The child and youth care agencies of the Synod of the Mid-Atlantic minister to children in crisis, and their "welcome" takes many forms as you will see when you read this page.

With your Synod Thanksgiving Offering you can share in these important Christian ministries, and, for the first time, the Synod is permitting each church and donor giving to the annual Thanksgiving Offering to name the ministry they wish their gift to support. Brochures and envelopes for the offering will be sent in October. Checks for the offering should be made payable to: Thanksgiving Offering, Synod of the Mid-Atlantic.







Presbyterian Home & Family Services, Inc., (Zuni Presbyterian Center, Waynesboro Group Home, Fredericksburg Group Home, Genesis House, Exodus House, and Presbyterian Home) last year served 284 persons.

The Mental Retardation Division's central ministry is the Zuni Presbyterian Center at Zuni, Virginia. This is a residential center for 60 mentally retarded adults over age 17 who are prepared to live and work as responsible adults in their home communities. An outgrowth of this ministry is the Group Home Program for homeless, adult, mentally retarded persons who have been trained to live in such a home and work and socialize in the community. There is a Group Home for eight persons in Fredericksburg, Virginia, and another in Waynesboro, Virginia.

The Children's Division Ministries are located in Lynchburg, Virginia. Presbyterian Home is a residential, coeducational program for children ages five to 15 from dysfunctional families. Services are provided for 40 children with the purpose of reuniting them with their families. Exodus House serves 20 young people between the ages of 16 and 21 by readying them to live on their own. It has an extensive training component and an advanced education program. Genesis House furnishes short-term (30 to 60 days) emergency shelter for abused and neglected children ages two to 16. This 24-hour emergency shelter serves 12 children.

The Reverend E. Peter Geitner is president.

Barium Springs Home for Children, Barium Springs, North Carolina, has for 100 years been meeting the needs of troubled children in North Carolina in a loving, Christian environment. Its restorative ministry is offered to both the children and their families.

A professional staff offers specialized residential services to children and young adults ages nine to 20. Approximately 150 persons are served during the year. They receive 24-hour group care; psychological and psychiatric services; special education; individual, group, and family counseling; family clarification; and/or preparation for adult living training as appropriate. Preschool educational training is also offered, and school-age children receive part-time before-and-after school care and full-time summer care. Preschoolers and school-age children number about 170. There are long waiting lists for all services, and the level of dysfunction for children and youth referred to the residential centers continues to increase. The Home's staff is in demand to provide workshops, seminars and consultation and to host the administrative and program staffs of other agencies who need to upgrade their services to troubled children and their families.

Mr. Earle Frazier is executive director.

The Presbyterian Children's Home of the Highlands in Wytheville, Virginia, is a residential care facility for up to 31 children located on an 89-acre campus on Highway 21 South. With a ministry that began as a training school for girls in Foster Falls, Virginia, the Home this year celebrates its 75th anniversary.

The Home's Emergency Care Program helps up to 10 children cope with the immediate loss of their families when they are removed from their homes. The 30-60 days spent in emergency care is a time to assess and evaluate what the child needs and also allows the social worker time to develop a plan of care to be implemented when the child leaves the Home. The Extended Care Program helps up to 21 children become self-reliant. Along with teaching the basic life-skill responsibilities necessary for self-sufficiency, supervised activities assist residents in improving self-esteem and peer relations while developing solid educational skills. The children served include those who have been neglected, abused, and/or fallen through the cracks of society. In most cases, their families need intensive counseling.

Wynette Yontz serves as acting administrator.

1994 THANKSGIVING OFFERING SYNOD OF THE MID-ATLANTIC

Former lodge manager dies

MONTREAT, N.C.—Nancy Ann Copeland, former manager of the William Black Lodge here, died Aug. 25 at her home. She was 69. Graveside services were held Aug. 27 at Mimosa Cemetery in Davidson.

With her mother, the late Henrietta Braswell Copeland, she managed the synod-owned lodge for more than 20 years. Her father was the late W. C. Copeland, a Presbyterian minister. A native of Davidson, Nancy Copeland attended both Davidson and Queens colleges.

Survivors include three sisters, Mary Copeland of Montreat, Henrietta C. Christenbury of Concord, and Helen Copeland Oakes of Columbia; and one brother, Dr. D. L. Copeland of Huntersville.

Russell was synod men's leader

CHARLOTTE, N.C.—Earl Vernon Russell, former president for Presbyterian Men of the synod, died Aug. 12 here. He was 67. Memorial services were held Aug. 17 at Memorial Church.

Russell was president of Presbyterian Men of the Synod of the Mid-Atlantic during 1990-91 and as such served as a member of the Synod Council during that time. He also was a leader in his local men's group and served as an elder and clerk of session at Memorial Church.

A Charlotte native, he was a graduate of Johnson C. Smith University and held a master's degree in education from the University of Chicago. He served in the U.S. Army during world War II and received an honorable discharge.

After a long teaching career, Russell retired from the Charlotte-Mecklenburg school system in 1989. A reading specialist, he continued to teach and counsel at the summer enrichment program at Seigle Avenue Church.

Survivors include his wife, Gloria; a son, Earl Russell Jr. of Suitland, Md.; and a brother, Clarence Russell of Charlotte.

Mary G. Taylor was missionary

HARRISONBURG, Va.—Mary Garland Taylor, 87, died Sept. 5 at Sunnyside Presbyterian Retirement Community. She had served 23 years as a Presbyterian missionary in North Brazil.

Memorial services, led by Dr. James E. Guthrie, were held Sept. 7 at Sunnyside. She is survived by a brother, Alfred F. Taylor, of Michigan. A sister, the late Charlotte Taylor, was also a missionary.

A native of Staunton, Va., Taylor was a graduate of Mary Baldwin College and New York Biblical Seminary. She taught at Oklahoma Presbyterian College for Indian Girls in Durant, was director of religious education at First Church in Waynesboro, Va., and was a writer for the Presbyterian Church (US) in Richmond. After retiring from her missionary work, she lived at Mission Court in Richmond, then moved to Sunnyside, where she lived the last 15 years.

Former missionary dies in accident

Former missionary Ruth Ellen Harman, 87, died July 24 in Winston-Salem, N.C., as the result of an automobile accident.

Ruth Ellen and her sister, Margery Mize, 84, had been to church at Highland Church and were driving home. They turned in front of an oncoming vehicle less than two tenths of a mile from home. Both were killed instantly. The driver of the other vehicle received minor injuries.

Harman served as a missionary to Iran from 1931-35 and again in 1955-71. Memorial services were held July 27 at Highland Church in Winston-Salem. Survivors include a niece, Ruth Booth of Durham.

News from around the synod

N.C. historical tour set for Oct. 14-15

The North Carolina Presbyterian Historical Society will have its fall meeting and tour on Oct. 14-15.

Included on the tour will be the Hawfields Church in Mebane, the Hillsborough Church, New Hope Church and camp, the Cane Creek Meeting House and museum at Snow Camp, and the Alamance battleground.

Registration will start at 4:30 p.m. Friday at the Hawfields Church. At 5 p.m. there will be a brief tour and discussion of the church. After supper at the church, Cornelia Kneedler Hudson of Raleigh will speak on her research and collection of church tokens. She is presently working on a biography of her great-grandfather, Daniel McGilvary, one of the early missionaries to Siam.

The other sites will be toured Saturday.

The registration fee is $10 and should be mailed to Dr. John D. MacLeod, 809 Davidson St., Raleigh, NC 27609.

Overnight accommodations are available at the Holiday Inn in Burlington, phone (800) HOLIDAY, confirmation #64475273.

Appalachian ministry seminar is Nov. 1-4

A seminar on Ministry in Appalachia Today will be held Nov. 1-4 at Bluestone Conference Center near Hinton, W.Va. The event is being sponsored by the Coalition for Appalachian Ministry (CAM).

Guest speakers will include:

Dr. Grace Edwards, chair of the Appalachian Studies Program at Radford (Va.) University, who will discuss Appalachian history and culture; and

Tena Willemsma, executive coordinator of the Commission on Religion in Appalachia, who will discuss current issues in Appalachia.

For more information, contact the CAM office, P.O. Box 10208, Knoxville, TN 37939-0208, phone (615) 584-6133.

Event to examine values in culture

A day-long conference examining the values in the nation's pluralistic culture will be held Nov. 15 at the University of Charleston (W. Va.).

The featured speaker will be Dr. William Sullivan, associate professor of philosophy at LaSalle University in Philadelphia and co-author of *Habits of the Heart* and *The Good Society*.

The conference theme is "E Pluribus Unum—Values: Ties That Bind." Six dialogue sessions in the context of society's institutions will be facilitated by West Virginia experts in the areas of family, economy, education, religion, government, and entertainment and media. Participants will take part in two sessions.

The West Virginia Council of Churches is co-sponsoring the event. A $12 registration fee will include lunch. For more information write to: 1994 Values Conference, 1652 Fourth Ave., #101, Charleston, WV 25312.

Needs communion set

Zuni Presbyterian Center needs a used communion set, preferably with two trays. If you have one you might want to donate, call the center's Christian education director, Charles Chappell, at (804) 242-6131.

Church seeks history materials for room

First Church of Staunton, Va., will be celebrating its bicentennial in 2004. Church historian, F. Robert Schilling Jr., is gathering materials for a history room —pictures, postcards, letters, diaries, etc.—pertaining to the church's ministers, missionaries and activities.

Persons with such material may contact Schilling by writing to him in care of the church, P.O. Box 329, Staunton, VA 24402-0329.

Choir robes available

Memorial Church in Greensboro, N.C., has 15 choir robes for donation to any church choir group. The robes are gold with burgundy/white reversible stoles and are in excellent condition. If interested, call the church office at (910) 621-3220 from 9 a.m. to 1 p.m., Monday through Friday.

Belk Catechism Awards

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

The most recent recipients are from:

Bethesda Church, Aberdeen, N.C.—Brandon Hood, Jennifer Barrington, Jeffrey MacBeth, Lindsey Prince and Taylor Prince

First Church, Cherryville, N.C.—Jessica Sigmon, Michael Hutto and Tray Davis

First Church, Fayetteville, N.C.–Jason Scott & John Soffe Jr.

First Church, Hamlet, N.C.—Clifford Herndon and Christopher Herndon

First Church, Kannapolis, N.C.—Lindsay McLain and Sheena Sherrill

First Church, Wilmington, N.C.—William Beam, Mary Blair, Kelly Gay, Lindsey Gay, Robert Hutchins, Hilary Kelly, Kristin Kelly, Frank Miars, Elizabeth Reynolds, Terry Turner Jr. and Eliza Smith

Graves Memorial Church, Clinton, N.C.—Elizabeth Carlton, William Fulton, Abigail Hawkins, Leah Hawkins, Hollis Martin, Mary Howard and Joanna Lee Carlton

Hawfields Church, Mebane, N.C.—Ashley Rich

Highland Church, Fayetteville, N.C.—Andrew Dreilbis, Christopher Gainer, Lacy Godwin, Clark Graham, Lindsey Graham, Lee Johnson Jr., Michael McLeod, Elizabeth McNeill, Thomas Nicholson III, Allison Olive, Sean Ostmann, Jeremy Price, John Price, Erin Ross, Molly Smith, and Robert Stickle

Raeford (N.C.) Church—Sarah Subaran, Amber Hendrix and Seymour Subaran

St. Giles Church, Richmond, Va.—Seth Andes, Holly Archibald, Shannon DePasquale, Chris Early, John Francis, Heather Graham, Andrew Green, Brandi Hickey, Rosemarry Mel, Anne Meagher, Erin Nance, Aaron Pavelis, Nancy Robinson, Beth Snead, Katherine Stuart, Florence Steinacker, Scott Shamblee, Anne Tabb, Tiffany Teodori, Elizabeth Willis, Megan Willis, Ethan Wirt, Ian Wolf and Sally Wood.

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CAMPUS NOTES

Barber-Scotia dismisses president

CONCORD, N.C.—The board of trustees of financially troubled Barber-Scotia College in Concord, N.C., has dismissed President Asa Spaulding after five months in office. In announcing the unanimous decision Aug. 24, the board cited Spaulding's management style and ineffectiveness as reasons for his firing. The board also said Spaulding had "lost the confidence of the vast majority of faculty, staff, alumni and the entire board of trustees."

Mabel McLean, former president and currently acting academic dean, has been named acting president. Trustees chair George Shinn said the search for a new president would begin immediately, "with that person hopefully aboard by Jan. 1, 1995."

The Presbyterian Church-owned historically black college has been on financial tenterhooks for some time. This spring, after the entire faculty was laid off, Shinn, who owns the NBA's Charlotte Hornets, and Benjamin Chavis, then executive director of the NAACP, announced joint plans to raise funds for the beleaguered school. More than $1.2 million has been raised in the last few months.

Barber-Scotia is on probation by the Southern Association of Colleges and Universities and faces the loss of its accreditation by that body if finances are not stabilized within six months.

The school opened for the fall semester with 400 students, down from 700 last year. Most of the faculty have been rehired.

—Jerry L. Van Marter, PC(USA) News Service

Interest-free loans offered

Springfield Church in Sykesville, Md., is taking applications for interest-free college loans for next year through the Ruth Gosnell Education Fund. Applicants must be full-time students and have attained at least junior status in an accredited institution of higher education. Applications are considered in the following priority order: first, to members of the Springfield Church; second, to residents of the Sykesville community; third, to students within Baltimore Presbytery; and fourth, to students within the Synod of the Mid-Atlantic.

To receive an application, write to Springfield Presbyterian Church, 7300 Spout Hill Rd., Sykesville, MD 21784.

Scholarship applications due Dec. 1

LOUISVILLE, Ky.—Several hundred new and renewal scholarship applications are expected by this year's National Presbyterian Scholarship Fund, program officials announced recently. In 1993, 559 scholarships were awarded to students preparing to enter as full-time freshman in 69 colleges related to the PC(USA). According to Tim McCallister, associate for financial aid for studies in the Higher Education Office of the National Ministries Division, the scholarships are renewable and available only to Presbyterian students.

Applicants must also be high school seniors, U.S. citizens or permanent U.S. residents, take the SAT/ACT exam no later than Dec. 15 of their senior year, and show financial need. Grants range from $500 to $1,400 per academic year and renewal is possible provided the student meets the college or university eligibility requirements.

The scholarships will be used to purchase books and other learning materials and offset college tuition and fees. The deadline for filing applications is Dec. 1 of a student's senior year in high school. Additional qualifications are listed on the application form. More information is available from McCallister at (502) 569-5776.

Board installed at St. Andrews

LAURINBURG, N.C.—Dr. Warren L. Board was officially installed as the fifth president of St. Andrews Presbyterian College during a ceremony here Oct. 1. Board, who succeeded Dr. Thomas L. Reuschling as president, has been in office since March 1. St. Andrews opened its 1994-95 academic year on Sept. 3 with more than 235 new students from 30 states and 15 foreign countries.

PC(USA) honors M-AC scholar

MONTREAT, N.C.—Dr. Arthur J. DeJong, scholar-in-residence at Montreat-Anderson College, was named to the PC(USA)'s first Higher Education Honor Roll. The list honors those nominated for the annual Higher Education Award. DeJong, former president of Whitworth College, is completing his third book, *The Christian Faith and Changing Paradigms.*

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Campus Ministry Corner

Return of the 'prodigal' students

By ROB SKAER

Have you ever just felt like a hymn? Found your situation so similar to some song, whether it's a hymn or other tune, that it takes up residence in your mind and becomes the Muzak of your soul for a while? You catch yourself silently running through it out of the corner of your consciousness, stop yourself and two minutes later you're back where you started!

Early last summer as I thought of the coming months I found the chorus to "Softly and Tenderly" running through my mind. You know: "Come home, come home, Ye who are weary come home: Earnestly, tenderly, Jesus is calling, Calling O sinner, come home!"

I can't remember the last time I've sung this hymn, but there it was! Only in my mind it goes something like this: "Come back, come back, Ye who are students come back; Earnestly, hopefully, Robert is calling, Calling O Student, come back!"

You see, almost all of my college students from Radford University were gone for the summer, earning money at their homes. All but a half dozen or so were elsewhere. I felt like the father of the prodigal son, watching down the road for them to return. My anxious feelings were compounded by the fact that I didn't even know who these people were! I'd only been here for two months, and hadn't met most of those names on the mailing list yet, but I hoped to!

Comparing myself to the caring father of the prodigal is, however, a bit off the mark. They haven't been out whooping it up with reckless abandon. (After all, that's what the school year is for!) In the dictionary I found something puzzling when I looked up "prodigal."

It had "wasteful, spending recklessly; reckless extravagance." While there probably *is* some case for that with some students, it's certainly not how I see them. Right behind "prodigal" in this particular dictionary was "prodigy!" What a difference! Change the "igal" to "igy" and you go from the pits to the pinnacle!

My desire for the students is that I can help them become "igy"s and not be "igal"s! How do I hope to do that? By gently **prod**ding them!

Right in front of "prodigal" in this dictionary is "prod." What a line-up to get a person thinking: prod-prodigal-prodigy, and how little the difference between them on the printed page!

I know can do it, help the "igy"s, I just am impatient to get on with it! And in the back of my mind as I spun my wheels waiting, I heard something. "Come back, come back, Ye who are students come back; Earnestly, hopefully, Robert is calling, Calling O Student, come back!"

By now the students are back at Radford University where Rob Skaer serves the Presbyterian Campus Ministry, one of 42 in the synod.

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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

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Lawyer got start at Center

Melissa Ann Shella

Melissa Ann Shella, of the Washington, D.C., area, attended the L.C. Wagner Family & Child Development Center at Barium Springs for two years, in 1972 and 1973. She was four years old when she started, and graduated at the age of five.

It was the first of many graduations to come. After graduating in 1985 from Orange High School in Hillsborough, N.C., Ms. Shella went on to Fisk University in Nashville, Tenn., where in May of 1990 she earned her B.A. in psychology. Then in June of 1993, Ms. Shella earned her Juris Doctorate from the University of Virginia in Charlottesville. She is also a member of the Virginia Bar Association.

Her parents are former Statesville, N.C., residents Emma and Burell Shella. The Shella's moved to Hillsborough when Melissa was seven, and they now live in Greensboro. Mrs. Shella has fond memories of her daughter's time at the day care center. She said it provided her with a means to have her children well cared for while she worked and attended school.

"Barium Springs compliments the educational system children receive at home," said Mrs. Shella. "This provides a positive basis for a successful school experience. Children learn to interact with others of their peer group, thereby forming new friendships."

Mrs. Shella is the sister of Mildred Daniels, an employee of the Wagner Center since it opened in September, 1969. Mrs. Daniels is very proud of her niece. She should be proud of herself as well, for she celebrated her 25th Anniversary at the Center in September.

Mrs. Daniels, Edith Roseboro Harmon, and Jane McDaniels all celebrated employment anniversaries recently.

Mrs. Daniels began working at the Center the day it opened in 1969. She worked with the three and four year olds until 1980, when the baby room was opened. For the past 14 years she has cuddled, loved and laughed with every baby to come through the door.

"The Center has given me so much," said Mrs. Daniels. "I look forward to coming to work in the mornings, whereas I know a lot of people who dread work. My own children attended here, so it gave me the satisfaction of knowing that my children were being well-cared for. I have also seen it give hundreds of working parents peace of mind to know that they had a safe, fun, educational place to leave their children every day."

Edith Harmon has been at the Center for 20 years. She works with the two-year-olds and was one of the first 25 people in the state to receive her Child Care Worker Basic Credentials. Mrs. Harmon completed the six-week course in 1992 and was presented her Credentials by Dottie Martin, wife of the former Governor Jim Martin, at a ceremony in Raleigh.

Mrs. Harmon has also been very active with the Statesville March of Dimes Walk-a-thon for many years. She has involved Center staff members in getting sponsors and has raised money for the Walk-a-thon.

Jane McDaniels also celebrated her 20th Anniversary this month. She is the Food Service Manager for the Center and said it had changed a lot in 20 years.

"For one thing, when I first came there were 40 children, now I feed over 100," said Mrs. McDaniels. "I love my kids and I love to cook, so I have really enjoyed these past 20 years. The icing on the cake is, that almost all of the children love my cooking. I even had a little boy come up to me once and want my recipe for 'toast'. He said he wanted to give it to his mother. Another little boy told me his mother didn't make cornbread right, and she didn't cut it right either!"

Another thing these women all seem to have in common is that they don't really feel like what they are doing is work. Parents of children at the Center are sure glad to have these three women who feel that way taking care of their children.

Jane McDaniels, left, and Edith Harmon, center, have both been at the Wagner Center for 20 years, while Mildred Daniels began working at the Center the day it opened in 1969.

IN MEMORY—IN HONOR

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Calling all program committee chairs

Have we got a deal for you? In fact, we really do. No charge ... no passing the plate ... no hard sales; just an informative program about the history of your mission here at Barium Springs.

We have staff available to speak anywhere with any size group about the children and families here, the services offered, where the money comes from and goes, and answer questions. A nine-minute slide program helps with the presentation and can also be sent by itself if you don't believe the "no passing the plate" part above.

Call (704) 872-4157 to arrange a program, or a tour of campus. (Be sure to ask for Reade if you're serving food.)

...Or so it seems

Earle Frazier, ACSW
President

I hear rumors that I might be put up for adoption. My birth parents were good to me for many years. Then a marriage made me a step-child. Before I could get used to that, they said they could no longer afford to keep me and may be looking for someone to adopt me. I wonder if they will. I wonder if anyone will want me. And if someone does, I wonder how long it will last. It's all kinda scary. What's going to happen to me? If you know, please tell me. My name is Barium Springs Home for Children.

Earle Frazier

Fran Oliver-Threatte
Director, 1988-1994

Marilyn Yakimovich
Director as of Aug. 15

Fond farewell to Oliver; new director welcomed

Children, staff and the Board of Regents would like to say a fond farewell to Fran Oliver-Threatte, Director of the L.C. Wagner Family and Child Development Center from 1988 to Aug. 5, 1994, and welcome Marilyn Yakimovich, who began as the Wagner Director on Aug. 15.

Fran was married on June 25, 1994, to John Threatte, who lives and works in Rock Hill, SC. The couple decided the commute to Barium was too much for Fran, so after a brief respite from the working world, Fran plans to look for employment closer to her new home.

At a reception given in her honor on her last day at the Wagner Center, Fran expressed her mixed feelings about looking forward to her new life as a married person, and regretting having to leave her friends and colleagues at the Center. She will be sorely missed, but we who know her are sure she will shine wherever she is. Her next employer will greatly benefit from her knowledge and expertise in the field of child care.

Marilyn comes to us from Morganton, where she was serving as Family Resource Specialist at the Family, Infant and Preschool Program of the Western Carolina Center. She brings with her impressive credentials in Early Childhood Education. The staff and parents look forward to getting to know her better, and to working with her in this important position.

'New' gift wish list

* 15-passenger Van
* Automobiles
* Dining Room Table (seats 12)
* Washing Machines (2)
* Dryers (2)
* 2 Vacuum Cleaners
* 2 Twin Mattresses
* 2 Twin Box Springs
* Twin Bed Linens and Bedspreads
* 3 Couches
* 2 Night Stands
* 1 Large Bookcase
* Toiletries
* Towels and Washcloths
* Sports Equipment (balls, gloves, frisbees, bats, ping pong paddles, balls & net)
* Copy Machine
* New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, N.C., 28010-0001, phone number (704) 872-4157.

Presbyterian Women's Bible Study—Lesson 3, November 1994

Christ, the Wisdom of God

By EUGENIA PHILLIPS

We rarely consider the tremendous shift of thinking that it took for new Christians of the first century, both Jew and Gentile, to become followers of Christ.

We who have been Christians in a society that is nominally Christian may even find ourselves wondering what took them so long. We need to remember that those people whom Paul and other early missionaries addressed had worshiped according to other long traditions. If they were Jews, they were used to the strict laws of the Jews; if they came from Roman or Greek backgrounds, their parents had prayed to idols, gods and goddesses whose names we do not even know but who were very real to them.

Eugenia Phillips

We often hear how hard it is for many of our church members even to adjust to sitting in a new place in their church sanctuary. How much harder to abandon parents' faith and to adopt a new religion! Surely it is proof of the work of the Holy Spirit that the newly formed Christian churches endured. Most people resist change, and first-century converts were no different from people we know today. Then, as now, security for many was found in doing things the way they had always done, and it must have been frightening to many to begin a new way of worship to an unknown, unseen God.

Awareness of this background helps us to understand why the Colossians, the people of the Roman city of Colossae, needed the letter which they received from Paul.

Because of the unfamiliar religion into which they were moving, the people of the church at Colossae were hanging on to attitudes from their former religions. Greeks and Romans had multiple deities to worship; converted Jews were acquainted with ancient Jewish writings from which they could identify beings who were associates of God.

In the Old Testament the new Christians found what we call the "wisdom" literature. (Proverbs 8: 22-31) In this passage, Wisdom is personified, and is spoken of as having existed with God at the beginning of the world. In addition to this, a kind of mysticism was popular which taught that the spirit world was inhabited by thrones, sovereignties, authorities, and powers, beings represented as angels. In consideration of these unseen beings whose existence came from traditional literature, some teachers wanted to convince the Colossians congregation that dependence on Jesus Christ was not enough. Homage and obedience must also be made to these other representations.

Although Paul has never been to Colossae, he heard of the problems in the new church while in Rome in prison. The church had been started by a leader named Epaphras, possibly a student of Paul's. Paul writes to insist that Jesus the Christ is more and greater than any power or spiritual being that they can imagine. Paul tells them, "In him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the... cross." (Col. 1:19) Paul points out that each person who has accepted Christ as Savior has admitted his or her helplessness before the power of sin. Jesus Christ by his death and resurrection has shown his victory over sin and death, and has invited all to join him in this victory.

Jesus is the image of the invisible God, says Paul. Paul warns his readers that they should not be "taken captive through philosophy and empty deceit, according to human tradition," (Col. 2:8) The New English Bible translates this into language we can easily understand, and which speaks to us today: "Be on your guard; do not let your minds be captured by hollow and delusive speculations, based on traditions of man-made teaching and centered on the elemental spirits of the universe and not on Christ."

How much we need to take this message to heart today when both within and outside the church we are hearing divisive arguments about what should be believed! The Colossians were listening to strong arguments by false teachers in a changing world.

We also are living in a changing world where new and different voices vie for our attention. Many of us think that we agree with Paul. We "have received Christ Jesus the Lord," and we want to "continue to live our lives in him, rooted and built up in him and established in the faith, just as we were taught..." (Col. 2:6) yet too often we find ourselves chasing off in many directions, giving priority to some other "god" , and suddenly realizing that for days we have given little or no thought to the will of God in our lives. We take bits and pieces of what Jesus taught and we use them as we choose, rather than submitting ourselves to God's will, as Jesus did, and as Paul did, saying in effect, "Do with me as you will. You are my God and King."

What does Paul mean when he speaks of the "elemental spirits of the universe"? He was referring to the elements of the natural world, or elementary ideas belonging to this world. As we read these concerns, we cannot help but think of the worthy causes in the world today that people tend to put before their worship of Jesus Christ and service to his church.

The author of our study book says that the writer of this letter believes the people of the Colossian church "are in danger of losing sight of Christ's distinctive claim on them and are attempting to supplement Christ with other redeemers found in their culture." Does that sound like what is happening in our society today?

In some churches, particularly those in the east, icons are used, similar to the one pictured with this lesson in our Study book. Monks created these pictures and would sometimes take years to finish one picture. A great deal of prayer and meditation went into the making of the icon. Their purpose was so that the worshiper who meditated before the icon could sense the presence of Jesus in his/her life, remember Christ's sacrificial love, and gain an awareness of his power and greatness as he joins God at the throne of heaven.

In our reformed tradition we do not use icons. However, in order to keep our Christian life on a steady course, we should keep in our minds the picture of Jesus that Paul describes for the Colossians. Because we know Jesus Christ and have accepted him as our Savior, we need have no concern over the clamor of other religious, social and moral philosophies that attempt to make demands of us. Our first allegiance is to Jesus Christ, and we will "seek the things that are above, where Christ is, seated at the right hand of God." (Col. 3:1)

Eugenia Phillips is a member of Sinking Spring Church in Abingdon, Va. This article is one in a series of background and enrichment material to this year's Presbyterian Women's Bible study, "Who is the Christ?"

Presbyterian Women announce staff changes

Presbyterian Women have announced several staff changes, effective Sept. 1.

The Rev. Elizabeth Lunz, associate to women's constituencies for the synods of Living Waters and South Atlantic for 14 years, and Glendora Paul, associate in the Synod of the Trinity and with PW for 21 years, are no longer on staff. Both positions were involuntarily terminated on Aug. 31.

Also leaving the Pittsburgh office, after 13 years, is Rosemary Zappa.

The Rev. Judith Wrought, associate for women's ministries in the Synod of the Rocky Mountains, will now also serve the Synod of the Southwest.

The Women's Ministries' Western regional office in San Francisco closed Aug. 15. The Rev. Shin-Hwa Park will assume responsibility for the Synod of the Pacific from her office in the Synod of Southern California and Hawaii.

Lynn Tuttle has completed her term as Women's Ministries' UN intern. Debra Jones has been hired by the Presbyterian Peacemaking Program and the Women's Ministries office in Louisville to carry global women's concerns and programming as well as seminar planning in the U.N. Office.

NEW RESOURCES

Reclaiming Morality in America

By William Murchison. Thomas Nelson Press, November 1994. 190 pp. $16.99

Review by STAN FEDYSZYN

Finally comes a book that has long needed writing. It's about morality. So, it must be written by clergy or at least a philosophy professor? Wrong! It's written by a journalist.

What would a journalist know about morality, you ask? William Murchison knows a great deal and what he doesn't know he intuits with unerring precision.

With the skill of a Master Journalist (as opposed to the Sensationalist kind) Murchison recounts the devaluation of American morality. In his Introduction he notes the difficulty of his task: to deal objectively with an issue that instinctively polarizes even the most somnambulent Americans. According to Murchison the decay didn't begin in the 1960s as popular myth would have it. The 1960s merely amplified conditions which had been evolving since the 1920s. In the '60s, they merely went public, thanks largely to the premature overdevelopment of broadcast journalism with its insatiable thirst for the sensational and controversial.

But Murchison is a Master Journalist. His response is pragmatic not visceral. He points no fingers, nor does he stoop to sloganeering. Citing numerous public as well as private sector documents, (most regularly The Bennett Report), he documents the unprecedented increases in our rates of violent and nonviolent crime, sexually transmitted diseases, substance abuse, teen pregnancies, illegitimate births and abortions, all in contra-distinction to decreasing literacy rates and SAT scores.

His deduction is simple: we've begun to think of morality (if we think of it at all) as a "me-me" thing instead of a "we-we" thing. We speak of it in negatives: "If it feels good and doesn't hurt anyone else ..." instead of "What benefit can it provide for the corporate We, living on this planet today?" "Civilization and immorality are fundamentally incompatible," he adds

Being a corporate matter, morality is never arbitrary. The problem is, that being a corporate matter, it inherently limits choices in life. Egad, what an un-American idea. "Consumer sovereignty has been transported from the economic marketplace into the moral realm." Egad, what a singularly American idea.

Murchison suggests that a society's moral fiber is seated in three places: the church, the school and the family. All three are hierarchical structures in which one looks up for authority and guidance. Unfortunately, we now see morality horizontally (does he really intend the pun?) as opposed to vertically (the authority over me). In Murchison's view all three institutions share the blame.

The Women's Movement has thrown family dynamics out of balance and the sexual revolution has suffocated many parent-child relationships into silence. Schools, forced into new imperatives for social development (and baby sitting) and still staggering from the effects of judicially mandated desegregation, are often dominated by job-protecting technocrats who prefer to teach "how to go about doing" instead of "how to go about thinking."

The church has also sold out to the democratic middle ground where the largest number of people can stand in a reasonable degree of comfort. "Never," asserts Murchison, has the church been so decisively shut out of an urgent dialogue ..." The social contract breaks down. Each element looks to defend rights while eschewing complimentary obligations.

Before he's finished, Murchison investigates most of today's major issues. He always arrives at the same conclusion: "the egalitarian push to water down standards of every sort" and the ruse that morality has been tried and found wanting (Murchison suggests that morality has been found difficult, rigorous and demanding of personal conviction) can only be addressed if all three institutions are willing to risk involvement in imparting moral instruction. What a refreshing thought for those who think that "responsibility" is going the way of the Spotted Owl.

In conclusion he insists that moral teaching is authoritative teaching, stressing a sense of human connectedness and responsibility and a grounding in an understanding of who we humans are and where we are bound. The task will be a formidable one but the alternatives are unacceptable.

The marvel of the work is the calm with which it handles dynamite on every page. There's an implicit challenge on every page as well: that it is high time for the orators to stop talking the talk and don walking shoes. We're paying the price for pluralism so it's time to get back to bedrock and develop a new counterculture, one to counter the culture of fear and fast-spreading confusion. It's time for a MORAL culture.

The book is a must for the "doer." It'll silence a lot of doubts and be a great help through the low times. Most important, it makes a sometimes confused case crystal clear and should be made mandatory reading for anyone arrested or ticketed for anything more socially unacceptable than double parking.

Murchison's dislike of the sensational must have carried over into his title. "Reclaiming Morality in America" might be good name for a sleep tonic but as the title of a book that needs to be read by the masses, it has as much attractiveness as last year's Christmas tree. Yet there may be some value in having a newspaper editor light the fire, even if it forces one to the conundrum of re-working Isaiah to: "And a journalist shall lead them"?

Stan Fedyszyn is director of singles ministries at First Church in Norfolk, Va., and a student at Louisville Presbyterian Theological Seminary.

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Presbyterians join national gun violence conference in Washington

WASHINGTON, D.C.—The Presbyterian Church (U.S.A.) will be represented during "Citizen's Conference to Stop Gun Violence," a symposium here convened by the Coalition to Stop Gun Violence, the Episcopal Diocese of Washington, and Washington National Cathedral.

Designed as a grassroots educational effort, the Nov. 11-13 conference will feature speakers who advocate a variety of anti-violence and gun control approaches.

Speakers will also present information on the strategies they endorse. The PC(USA)'s National Ministries Division is one of 50 organizations sponsoring the program.

The Rev. Jim Atwood, pastor of Trinity Church in Arlington, Va., is serving on the program's steering committee and is tentatively scheduled to chair one of the workshops.

"Our purpose is to show the many different kinds of ways that communities are organizing themselves to deal with gun violence across the country," Atwood said.

National, state and local leaders will brief participants on proposed legislative and educational initiatives including strict licensing requirements for gun dealers, increased taxes on handguns and ammunition and outright bans on some firearms including assault weapons.

Participants will be encouraged to increase their involvement in efforts to reduce firearm violence; however the conference will not be committed to any single strategy nor establish specific priorities.

Emphasizing the alarming threat of gun violence in America (excluding victims of gun assaults) Atwood said between 20,000 and 30,000 people die annually from handgun incidents.

"Three people in my own congregation have been assaulted by guns this year," he said. "And I have a 500-member congregation in a very isolated, secure, suburban community.

"You can't believe how many registered, established gun dealers there are in this country," Atwood said. "For example, there are more gun dealers than McDonald's (restaurants)."

Most conference activities will take place at the Sheraton Washington Hotel, including a welcoming meal and panel discussion Nov. 11.

An interfaith service Nov. 13 will be held at the Washington National Cathedral.

Hotel and airfare information are available by calling (202) 338-2422.

—Julian Shipp

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Vera is a symbol of freedom

Editor's note: This is the first in a series of stories by MarjCarpenter, mission interpreter in the Worldwide Ministries Division, on her recent trip to Malawi and Madagascar—Jerry L. Van Marter

Vera Chirwa is a symbol of freedom in Malawi. She was released from jail after 12 and a half years when the country obtained its freedom in the spring.

She and her late husband were hard workers in the struggle for freedom and at one time had to flee the country to keep from being jailed. Only that was not protection enough. Vigilantes came across the border in the night and brought them back and jailed them.

During that 12 years, they never saw each other or any of their family. They were not allowed to write letters or receive mail. Their children were from two to 10 years old—five of them—at the time of their jailing.

Her husband died in jail in the winter months. Some think he was murdered. When she was released, her children and her sister came for her. As her sister cried, Vera said, "Don't cry now. The good days are coming."

At a Presbyterian Church in Blantyre, she worshiped with her 22-year-old daughter, who was 10 when Vera was jailed, and said, "Not only did I get to see my children again—but this firstborn has two of her own—I have grandchildren."

On the front page of the newspaper in Malawi in August, there was a picture and story about Vera that said that she had resigned as the director of the Legal Resources Center—a volunteer job given her as she got out of jail.

In her resignation letter, forwarded to the Malawi Law Society, in which she gave a month's notice effective Sept. 16, Chirwa said, "I have been and still am sustained by my relatives as the government has confiscated all of our property, both personal and real. I have no house, no income and use public transport. I cannot forever go on like this as I have personal responsibilities to attend to. ..."

She said she was happy to have contributed to the volunteer job to help develop the center. But there have been inadequate funds for the project and Chirwa plans to find a job that will sustain her.

With her kind of courage, there is no doubt that she will. Presbyterians in the United States had two recent brief glimpses of this woman, when she appeared on the final day of the General Assembly in Wichita at the missionary installation and later at the Churchwide Gathering of Presbyterian Women in Ames, Iowa.

—Marj Carpenter

All in a day's work

Frank Dimmock, Presbyterian mission worker who heads the medical work in Malawi, was given the extra duty recently of squiring around a six-member visiting group for the Year of Africa.

He and his wife, Nancy, hosted them at home, fed them breakfast and then took them to see facilities at Embangweni hospital and station and then Ekwendeni, the hospital, lay training center, relief and development department and the girl's secondary school.

In between he checked on events at the hospitals and also on a recent theft of electrical equipment, talking to the police. Then he put the whole group into the van-ambulance and drove them off to Livingstonia (Dr. Livingston, I presume? You remember him).

As the group neared Livingstonia where the early Scots Presbyterian missionaries went way up on the mountain to get away from mosquitoes and malaria, the vehicle went up—up—and up around 20 hairpin turns in a ghastly drive.

The group was extremely relieved when we arrived and were glad we didn't have to tackle that road again until the next day.

But Frank went to the hospital to check on things there. And the ambulance driver had not arrived at work. A young woman was having a difficult labor. So Frank put her in the ambulance along with a nurse and went back down that mountain. She arrived in time to have better care at the facility at the bottom of the mountain, and Frank—he got to drive back up the mountain to rejoin the group.

All in a day's work.

—Marj Carpenter
Worldwide Missions

1995 stewardship theme released

"Give thanks...Sing praise...Declare God's steadfast love!" has been chosen by the Congregational Ministries Division as the 1995 stewardship theme for the Presbyterian Church (U.S.A.).

Vivian Johnson, associate director of the division's stewardship program area, said, "When the theme was chosen, careful consideration was given to what was happening in the life of the Presbyterian Church." Because of the spirit of reconciliation within the denomination after the recent General Assembly in Wichita, Johnson continued, "the theme seems ideally appropriate for 1995..."

Stewardship resources related to the theme will be mailed to congregations throughout the year. They will include biblical material, worship suggestions, leader development resources, bulletin inserts, promotional material and reproducible art.

Day of prayer for denomination set

The General Assembly Council's executive committee has asked Presbyterian congregations to include prayers for reconciliation within the denomination in their worship services on Oct. 30.

In its announcement of the date for reconciliation prayers, the committee stated: "As across the world we celebrate the life, death and resurrection of our Lord, we will also pray together for peace: in individual lives, families, communities, and between nations and peoples, as well as for the peace, unity and purity of the Presbyterian Church (U.S.A.)."

The committee's request came in response to an action of the 206th General Assembly (1994), which called upon "the congregations of the Presbyterian Church (U.S.A.) to pray for the peace, unity and purity of the church and to set aside a Sunday in 1994 for recognizing the work of the Holy Spirit in effecting a reconciliation of our denomination."

The action was taken as part of the Assembly's response to the Re-imagining Conference controversy.

Physicians needed for Rwanda

Presbyterian World Service is recruiting for physicians, nurses and trauma counselors, according to Susan Ryan. Call Tom Clayton at (502) 569-5278 if you have questions or a candidate.

Physicians and nurses are needed for at least a three-month minimum commitment, with fluency in French and experience in tropical diseases, third world experience and no family complications. This is not a time when family can come along.

Objectives of the teams, which are to be built into trauma teams, are to assist victims of the current crisis in Rwanda and the refugee camps. Persons with fluent French are asked to apply. Proficiency in Kinyarwanda is an added advantage. People are needed who are experienced in handling small project budgets and experienced with victims of violence and armed conflict.

Mission opportunities told

Since last March, the Worldwide Ministries division has been seeking Christians who are committed to serve and learn in a cross-cultural setting to fill positions around the world. There are 17 salaried positions and 101 volunteer positions listed. Some are already in discussion.

The four salaried ones in Africa include medical doctors, a professor, and a nurse. In Central America there is a need for a delegation coordinator and in East Asia and the Pacific, an evangelist, lecturer and youth worker. In Europe, there is a need for leadership development, interfaith ministry, a theologian, refugee ministry and Korean ministry.

In the Middle East and South Asia, the list includes an English teacher, researcher, and doctors. Volunteer positions include all kinds of medical expertise needed, some teachers, office managers, youth workers, assistants in women's ministries, chaplains, physical therapists, computer experts, solar maintenance, anesthesiologist, and others.

For inquiries about these positions, contact the Recruitment Office, Division of Worldwide Ministries, 100 Witherspoon, Louisville, KY 40202 or call (502) 569-5295.

Mead to address Tentmakers

Loren Mead, founder of the Alban Institute and author of the recent groundbreaking book *The Once and Future Church* will be keynote speaker for the Association of Presbyterian Tentmakers annual conference, Nov. 4-6 at the Center for Development in Ministry, Mundelein, Ill.

Tentmakers are ministers whose primary source of income is secular rather than church employment. The term "tentmaker" derives from the Apostle Paul, who supported himself by working as a maker of tents and leather goods. Persons wishing more information on the Association of Presbyterian Tentmakers annual conference should contact Linda Kuhn, 5976 W. Howe Lane, New Lisbon, WI 53950.

Ecumenical nominations sought

The office of Ecumenical and Interfaith Relations in the Worldwide ministries Division is again in the process of receiving nominations for the 16th annual Ecumenical Service Recognition Awards. The General Assembly typically presents the award to one session, one presbytery and one synod for their significant contribution to the ecumenical life of the Church.

Assistance is asked in nominations. Deadline for nominations is Oct. 31. For further information, contact Kathy Reeves at (502) 569-5303.

A Christmas Presence—See page 2

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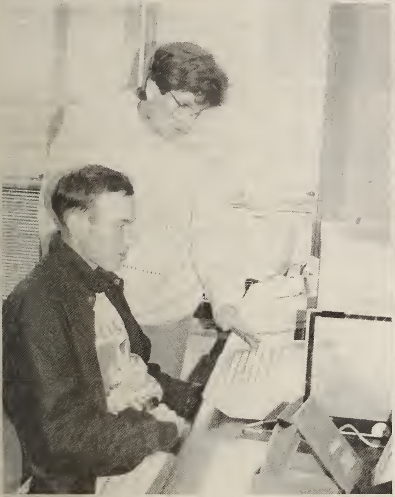


Zuni Continuing Education Assistant Connie Patterson works with Shane Moe, a resident from Wisconsin.

Zuni's goal is life with less restriction for mentally retarded young adults

By JOHN SNIFFEN

ZUNI, Va.—The Zuni Presbyterian Center is "one of the most exciting things in the Presbyterian Church!" says Director Robert Bishop with unabashed enthusiasm.

It's quiet and peaceful on the 300-acre campus in southeastern Virginia's Isle of Wight County. The road from Highway 460 to the center is small and winding. The multi-million-dollar facility is modern but modest. The gently rolling land looks much like what it originally was: a farm.

As one meets the residents, one is taken in by their friendly manner. They warmly welcome visitors and introduce themselves. That's normal, according to Bishop, who has been the center's director since 1972.

What the residents have in common is that they are mentally retarded. Their intelligence quotients (IQs) are lower than normal. They are at Zuni, however, because they are capable of learning sufficient social and vocational skills to become reasonably well-adjusted, self-sustaining, contributing members of society.

Zuni's goal is to prepare them to live in a world in which their lives will be less restricted, according to Bishop.

In return, he says, the 28-member Zuni staff benefits from the residents. "They're a wonderful, happy group to work with ... We learn a lot from them on a daily basis ... they're very open ... they have nothing to hide."

They don't need or want anyone's pity, he adds. "Don't feel sorry for them. I've learned from them to not worry so much ... to have faith in tomorrow. It's good for us to learn from them."

Zuni residents make good sales people, according to Bishop. "They come out and greet you ... and the barriers are broken in five minutes."

Up to 54 young adults may participate in the Zuni program. They come to the center after graduation from special education programs in public and private high schools. At Zuni they receive vocational training and learn how to live as part of regular communities.

On-campus vocational training focuses on three areas: food service, horticulture, and peanut processing. The latter is, perhaps, Zuni's biggest "claim to fame." At the recent Franklin-Southampton County Fair, Zuni peanuts took first place in competition with area companies.

Peanut processing takes up an entire building on campus; inside, the aroma of freshly cooked peanuts pervades the air. Residents cook, dry, weigh and package peanuts for shipment all across the country. Recently, the Ukrop's grocery store chain in central Virginia has started selling Zuni peanuts.

continued on page 3

'Give someone a chance and they will succeed,' says Zuni graduate

By JOHN SNIFFEN

FRANKLIN, Va.—"Give someone a chance and they will succeed. But they have to have a chance," says Ray Terrell. He should know. He's living proof.

Separated from his parents at birth, Ray was eventually placed in a state mental institution. If not for the intervention of a psychiatrist and others who were willing to give him "a chance," he might still be there today.

Instead, Ray is a self-supporting, active member of his community and church. He overcame the odds and today lives an independent life.

Ray's "chance" was actually provided by a series of caring persons who saw potential in a little boy locked away in the Lynchburg (Va.) Training School (LTS).

At age six, Ray had not been toilet trained or taught other basic life skills. He wouldn't talk or show emotion. A staff psychiatrist at the LTS, however, thought there was hope for the boy.

He asked some friends, Sidney and Annette Bowman, if they would consider taking Ray out of "The Colony," as the LTS was called, for weekends in their home in Altavista.

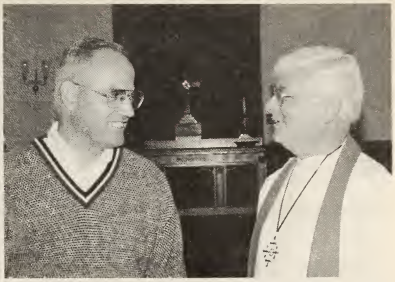
"He would not even cry, smile or speak," says Mrs. Bowman. "He was like a piece of wood. But our friend thought he saw something behind Ray's eyes, some spark."

"It was pathetic," adds Mr. Bowman. "He was a good looking boy, but very withdrawn. He couldn't cry a tear if he tried."

Ray and the Bowmans agree that their coming together was a key moment. "God sent them there to help me," says Ray. "God had a plan for Ray," says Mrs. Bowman.

Once Ray was removed from the institution and entered the Bowman's home, the transformation was quick. "He started saying words. He took to ev-

continued on page 4



Ray Terrell, left, and his pastor at Franklin Church, Jim Lambeth, who says Ray has "a joke a day."

Synod Assembly to reconvene

RICHMOND—The recessed meeting of the 208th Synod Assembly will reconvene Jan. 27-28 at the Holiday Inn-Central here.

The primary item of business will be a report from the standing committee on synod mission (see story on page 6).

Commissioners will also have to elect a new moderator. Moderator Joseph I. Steele, formerly of Kinston, N.C., has accepted a call in Chester, Pa. Vice Moderator Beverly Bullock has resigned to enter a training program in counseling medical patients.

Leader of China's Christians thanks former missionaries

By JUDY STEER
PC(USA) News Service
Additional information from
Columbia Theological Seminary

DECATUR, Ga.—Bishop K.H. Ting, president of the China Christian Council (CCC) and of Nanjing Union Theological Seminary in the People's Republic of China, thanked former missionaries for planting the seeds that have sprouted three new churches every two days in China since 1979.

"We are grateful to [the missionaries] and thankful to God [for them]," he said in an address Oct. 14 at Columbia Presbyterian Church here during the opening worship service of the China Missionary Reunion.

"All missionaries worked hard," he said. "We would like former missionaries to see how China is now ... the fruition of (their) labor."

One former missionary in China, Elizabeth Manget Minter of Austin, Texas, has visited her old church several times and witnessed its growth firsthand. "When I served (in the late 40s)," she said, "there were about 135 in worship on Sunday. ... In 1990, there were 600 in the sanctuary and about 100 in other rooms with loudspeakers. ... Now (in 1994) there are about 800, with closed-circuit TV and (people) standing out in the courtyard."

Katie Nelson, who served as an English teacher at Beijing Medical University from 1986 to 1988, said churches were crowded and Christians admired as model citizens. "We were told over and over again that Chinese Christians were surpassing all others in serving the people," she said. "We were told by one doctor, 'Christians serve with so much love.'"

Sponsored by Columbia Theological Seminary (CTS) and the Worldwide Ministries Division of the PC(USA) and held at the seminary, the reunion was the first such gathering since missionaries were ejected from China by the communists in 1949. The event gave participants the opportunity to recall their shared China experience, speak with Bishop Ting (pronounced "Ding"), and renew their commitment to the mission of the church in China.

"For many, the whole China experience, as a missionary or as children of missionaries, was still unfinished business. That is, it left them with a feeling of perplexity and uncertainty," said G. Thompson Brown, professor emeritus at Columbia and chair of the reunion program committee. "Some of them were forced out of China. That left scars, even after all these years."

"A missionary gives his life to another people and wants to identify with those people," said Andrew Roy, who served as a teacher and administrator at several Chinese universities and is the father of Stapleton Roy, the U.S. ambassador to China.

"It seems to me that we were most effective when working with, rather than giving to, the Chinese," said Roy. "Where we failed or were inadequate, God was at work."

continued on page 5

Christmas presents ... and presence

By RICHARD L. MORGAN

It was the Advent season and we were sharing Christmas memories in a reminiscence group at a retirement community. One of the residents shared her "four" Christmases.

Her "first," when she was a child, brought joy and wonder. Her "second" found her totally devoted to the Christmas joy of her children. After her husband's death, she shared her "third" Christmas with her children and grandchildren.

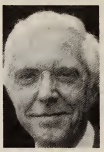
Now she was a long way from her family, so her "fourth" Christmas seemed devoid of joy. There was a wistful look on her face when she said, "I'll probably not have a tree this year ... just spend it alone."

Jean Paul Sartre has said, "There is magic in recollection, a magic that one feels at any age ... In remembering we seem to attain the impossible synthesis that life yearns for ..."

At any age, yes, but especially in life's later years. Advent is a prime time for that magic to be rekindled in the hearts of God's older persons. Memories of Christmas can easily be recalled and shared, if there is someone "there" to listen.

Her "fourth" Christmas was better than she thought, for others invited her to share the day with them. But her memorable words sparked some ideas for sharing Christmas with older persons, who often are alone.

Church volunteers could visit and interview older members of the congregation and record their Christmas memories. These memories could be collected in a scrapbook for display at an intergenerational Christmas dinner and be printed in the church newsletter.


Richard Morgan

Such questions as the following would trigger countless Christmas memories:

- What is your earliest memory of Christmas?
- As you recall the room where the Christmas tree stood, the stockings hung on the mantle, and the aromas of holiday baking, what memories return?
- Can you remember any special gift you gave or received?
- Is there some memorable worship or pageant you recall?

At the Christmas dinner, older persons could be the honored guests and one of their number be given the role of storyteller. Persons in nursing homes or confined at home would celebrate such an opportunity to be part of the church again.

Thomas N. Hart has said, "There is no service we can render to other persons quite as great or important as to be listener and receiver to them in those moments when they need to open their hearts and tell someone their story."

Advent is one of those times when the mystic chords of memory fill our hearts. In addition to the token presents we give our older friends, we can offer our presence and availability. In so doing we will relive the experience of Mary, who "kept all these things and pondered them in her heart."

And we may rediscover the spirit of Christmas as we minister to "the least of these ...."

The Rev. Dr. Richard L. Morgan of Lenoir, N.C., is a regular contributor to the Mid-Atlantic Presbyterian. His latest book, "From Grim to Green Pastures: Meditations for the Sick and their Caregivers," was released last month by Upper Room Press.

COMMENTARY

Editor's note—Due to the large number of letters received (1) some of these letters have been edited for length and (2) some letters have been held for the next issue.

Christians repent

Ref: "Time for God's People to act like God's people" by Sherry Hope in September issue

... Her fixation and apparent target for exclusion, ridicule, and hate (to make use of her "loving" expletives) is anyone and everyone who believes homo-sexuality to be anything other than a totally acceptable socio-sexual lifestyle....

Ms. Hope is apparently of the opinion that homo-sexuality is a genetic condition or trait of inheritance. ... I don't know of any scientific research, conclusive or not, that supports this theory. Common sense and study of the Bible very easily disproves this theory. God ... through Paul, condemns homo-sexual behavior as an abomination. ...

Becoming a Christian means repenting of sin. How can a homo-sexual person claim salvation through Christ when their lifestyle, their entire identity is a sinful one? If homo-sexuals are allowed to keep their sin, without repentance, and be accepted as Christians in Christ's Church, what other sins should we exclude from Jesus' command to "repent of your sins and follow me?" ...

I think it important to note that we are all sinful and unworthy in the eyes of God. But, through Christ we are forgiven and made acceptable if we Repent of our sin. However, in an effort to be open minded, if there is any factual evidence that proves this behavior is hereditary, I would like to know about it.

Jesus came into the world to teach us how to love God and our neighbor as ourselves, and Jesus was the true living example of these two commandments. Are we to compromise what we know is right for love? Did Jesus make exceptions to the conditions for salvation? Does love require us to abandon the Bible and its teachings in order that we may live more comfortably in our modern day lives? The answer is obviously and emphatically no. ...

Thomas S. Henson
Midland, N.C.

Mid-Atlantic Presbyterian

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Heartfelt thanks to writer

I wish to send my heartfelt thanks and blessings to Sherry Hope of Baltimore, Md., for her thoughtful letter in the September issue. She has done a magnificent essay on the center of Christianity—Christ and His teachings—not the laws of the people of Israel that Jesus was sent to change.

I believe firmly that her thoughts on women, on the Re-Imagining conference, on homosexuality, are inspired by her understanding of God's laws as taught by His Son.

Thank you for giving ... space [to] this wonderful writer.

Betty Bristle
Asheville, N.C.

A malaise gripping the Presbyterian Church

The ... letter from Sherry Hope ... etched in stark relief the malaise gripping the organized Presbyterian Church.

Writing of Jesus' mission here on Earth, Ms. Hope claims "Jesus said He came to ... do away with the old." I cannot allow your readers to accept such a blatant twisting of the Gospel.

In Matthew 5:17-18 (NIV) Jesus actually said: *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, nor the least stroke of a pen will by any means disappear from the Law until everything is accomplished."*

Notice Jesus says *"Do not* think that I have come to abolish the Law ... ."

Ms. Hope goes on to warn of adhering to "... every exact wording in the Bible ..." since, if we did, women would not be permitted to speak much less hold leadership roles. ...

Paul's admonition that women should "... keep silence in the churches ..." is found in I Corinthians 14, one of the most debated chapters in Scripture. This is also the chapter where Paul appears to teach prophecy is preferable to tongues and is [the chapter] used by many in the organized church to refute the speaking in tongues.

Taken in context, we see the Church of Corinth as a free-wheeling congregation, glorying in the exhibition of the gifts rather than worship of the Giver. ...

But a thorough study of Scripture reveals this same Paul telling the Galatians *"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in the Christ Jesus."* (Galatians 4:28-NIV). ... He also beseeched the Philippians to "... *help these women who have contended at my side in the cause of the gospel ... ."* (Philippians 4:3 NIV). Evidently not only did Paul accept women's leadership in the early church, he considered them equals: no small admission from a man who was once a Pharisee.

Ms. Hope goes on to suggest we "... need much more dialogue and research into the real meaning of [the] word [homosexual] in the Bible." An admirable sentiment—but the word never appears! The act, however, is graphically described in Leviticus 18:22 NIV. *"Do not lie with a man as one lies with a woman; that is detestable."* The same chapter also forbids incest, adultery, child sacrifice, and bestiality. Certainly Ms. Hope does not expect "... more dialogue and research into the real meaning ..." of these acts.

No ... there is nothing in the Ten Commandments that says you must be heterosexual to love or need a partner. There is also nothing in them to specifically forbid lying—merely the giving of "... false testimony against your neighbor." But such theological hair-splitting is the reason the Presbyterian Church fails to meet the spiritual needs of its people!

God's people are commanded to hate sin and love the sinner. In today's climate, however, no one is a sinner—merely a victim. The Episcopal Church has gone so far as to recommend the very word "sin" be replaced by the word "discontinuities." Shall the Presbyterian Church follow *that* lead? ...

Holly A. Hoch
Petersburg, Va.

They will know we are Christians by our love?

I found it interesting that in the September issue of *Mid-Atlantic Presbyterian*, on opposite pages, were the loving commentary of "Time for God's People to Act Like God's People" and the Reader's Comments, of which four letters were narrow and negative, although I am sure that their writers would not so characterize them.

I am continually saddened by the resistance to change of any kind that is so prevalent in our Church. But that does not sadden me nearly as much as the apparent hardening of hearts of so many of our members. They seem to have forgotten that Jesus welcomed sinners, that He had compassion for those who were ill in mind or body, that He did not even condemn the adulterous woman.

Jesus was probably the most liberal character in all of the Bible. His interpretation of the Law transcended the minutiae of the Pharisees. He did not spend time writing Catechisms or Books of Order. He wanted people to be concerned for their fellow human beings, and to bless them, even those with whom they disagreed. He urged His followers to pray, to forgive and above all to love. He amply demonstrated His kind of love when He gave His life for us.

There's a song that says, "They will know we are Christians by our love." I wish that more of this spirit could be found in all of our churches.

Mrs. Adair B. Gould
Wilmington, Del.

Please, no name-calling

I noticed with a smile (at this point, there's little else to do about the post "Re-imagining" crisis) a comment made by a reader in the September issue.

In characterizing some faithful Christians whose views contradict his own, a presumably equally faithful Christian wrote, "These fuzzy chinned, feather-brained pulpiteers are creating an unhealable rift ... ."

Sure, a reconciling statement released by our General Assembly isn't going to calm everyone's nerves or change everyone's stance. But let's at least come together enough to avoid name-calling in the press. At this stage, finger-pointing is hurtful enough.

Keith Grogg
Kannapolis, N.C.

When will we ever learn?

Apparently the wave of fear and paranoia that rolled in after the Re-imagining Conference was *history repeating itself*; shaky faith afraid to confront change.

In my grandfather's time "good church people," fearful of scientific investigation of the universe, urged the brethren to concentrate on the Rock of Ages and stop looking to the age of rocks. Is the "rock" that fragile? Is a conference of courageous women, using their God-given intellects, going to shatter the Gibraltar of faith? (Remember how,in Jesus' day, some nervous followers were afraid He would destroy the church because of the things He did on the Sabbath?)

Maybe that great old preacher in London long ago (Leslie Weatherhead) put his finger on our recurring problem: *"Your God is too small!"*

Duncan MacBryde
Davidson, N.C.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Zuni trains residents for less-restricted life

continued from page 1

Peanuts are solidly connected with Zuni's image. Even the center's resident beagle is named Peanut. Bishop, however, is quick to point out that there is much more to the center than just peanuts. "It's the program that makes this facility special."

When the center was started in 1967, residents were primarily trained for jobs in agriculture. Times have changed, however, and most job openings are now at fast food restaurants or large department or grocery stores.

Some vocational training is done on campus, but many residents receive on-the-job training elsewhere. Twenty residents are now working off-campus, many up to 20 hours per week, according to Bishop. The goal for 1995 is 33 off-campus workers.

To accomplish this type of training, the center has two full-time professional job coaches. They train residents to do what their employers need them to do. The employers get good, dedicated employees and Zuni does the training, says Bishop. The center also does followup checks with the employers and provides residents with transportation to and from job locations.

Back at Zuni, those not working off-campus are learning living skills or working in the dining hall, horticulture center, or peanut processing plant. They are also paid for their on-campus work, so they can have up to two paying jobs at a time.

Living skills taught at Zuni include personal hygiene, housekeeping, socializing, shopping, managing money and being involved in community religious activities.

Again, while they may learn the skills on campus, they are regularly taken into surrounding towns and cities to practice the skills.

Christian education

For Sunday worship, residents attend one of five local churches, including two Presbyterian churches. Full-time Christian education director Charles Chappell leads Bible studies on Mondays and chapel services on Tuesday evenings.

Bishop says Zuni's Christian education program is "very strong. It's amazing how much the residents can learn and know about Jesus."

Bishop emphasized that residents are not kept at the center for a set amount of time. "We do not make them spend time on campus if we think they have the ability to move out."

After Zuni, the next step for many graduates is to move to a group home or supervised living in an apartment setting.

As director of the mental retardation division of Presbyterian Home and Family Services, Inc. (PH&FS), Bishop also oversees two group homes —in Fredericksburg and Waynesboro—which are owned and operated by the agency. A third is in the planning stages.

"Unfortunately, there are not enough group homes and supervised apartments out there," he says.

Zuni graduates are given priority when there are openings at the Fredericksburg or Waynesboro homes, but they must also meet a federal definition of being "homeless."

Zuni's special program costs more than "peanuts," and contributions are important to the center's budget. As a part of PH&FS, it receives a portion of the synod-wide Thanksgiving Offering.

One of the main ways Bishop has involved the public in supporting Zuni for the last five years is an annual auction on the second Saturday in June. The most recent effort brought in about $30,000 in auction proceeds and cash donations. Bishop is the auctioneer and the event attracts 400 to 500 people.

Day in the Country

Zuni also hosts an annual "Day in the Country" in July. The event is co-sponsored by the Zuni Kuwayes, a volunteer support organization for the center. *Kuwayes* is the Zuni Indian word for "friends."

The "Day in the Country" features games, entertainment and refreshments. About 1,000 supporters and area residents usually attend. It's another way that Bishop seeks to teach people about the center's mission and, hopefully, enlist their support.

Bishop will also take his message about Zuni "on the road." He and PH&FS Executive Director Peter Geitner are available to make presentations to church groups and other organizations.

Church groups may also visit the center. For overnight guests, the new Jerry Newbold Guest Lodge accommodates up to 14 persons and has complete kitchen facilities.

Volunteers perform many useful functions for the center. They answer phones, serve as mentors, provide transportation, or perform special tasks as needed.

"Our volunteers tell us they've never worked in a nicer place," says Bishop.

Zuni director Robert Bishop, center standing, talks with Leandra Brownson, Shawn Snoots, and David Lee in the center's peanut processing plant.

Zuni accepts residents who are at least 18 years old with an IQ in the range of 45-75. All applicants must be ambulatory, verbal, have basic self-care skills and have no severe vision or hearing impairments or other multiple handicaps.

The center is not equipped to admit residents who require a special diet, ongoing medical care, or have severe physical or emotional problems.

To recommend a person for residency—or for more information—phone the center at (804) 242-6131. Correspondence may be addressed to Zuni Presbyterian Center, P.O. Box 54, Zuni, VA 23898.

For more information about Presbyterian Home and Family Services, Inc., write to the agency at 150 Linden Ave., Lynchburg, VA 24503-2099, or phone (804) 384-3138.

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Young boy rescued from institution

Compassion of others led to 'miracle'

continued from page 1

erything we offered him. He was very interested in being clean," recalls Mrs. Bowman.

In the institution, Ray would not touch a toy placed in front of him. How would they teach him to play? "Our son, Wade, was the answer," says Mrs. Bowman, a professional educator. "Children respond to other children."

Other families in the Altavista Presbyterian Church joined in the effort to help Ray, taking him home for alternating weekends. A Jewish family also participated.

Mrs. Bowman took him with her to the Demonstration School at Randolph-Macon Women's College where he did very well. He was quick to pick up new skills and learned how to swim and how to ride a bicycle.

Ray made good progress outside of "the Colony," but had to go back there at the end of the weekends. "You could just see him shrink down in the backseat of the car as we drove there," recalls Mrs. Bowman.

Then another person gave Ray a chance. Dr. Bernard E. Bain, the beloved director of the Presbyterian Home in Lynchburg, joined Sidney Bowman in asking the LTS administrators to let Ray out of the institution. The officials were hesitant to grant the request, but after a determined effort, Bain and Bowman prevailed and Ray left the mental institution and entered the Presbyterian Home at age nine.

Mr. Bowman recalls driving Ray to his cottage at the home, which at the time housed orphans and some children from single-parent families. Ray was the only one who had been in a state institution.

"They were real nice kids," says Mr. Bowman. "They took to Ray and he took to them. One of them said 'Hey, they're some puppies out in the barn', and they all went off together."

By his own accounts, Ray did well in the Presbyterian Home, which he entered in 1956. "By the fifth grade I could say my multiplication tables backward and forward by heart and had memorized the Shorter Catechism," says Ray. He also played on the football team. "I was the skinniest guy out there," he recalls.

Enters Zuni program

In 1967 Presbyterian Home and Family Services started the Zuni Presbyterian Center in a farmhouse in Virginia's Isle of Wight County. Ray was the fourth resident at the center, which was designed to prepare mentally retarded young adults for living and working in society. Since the Presbyterian Home did not normally admit children with mental retardation, Ray is the only person who has ever been in both the home and the Zuni program.

"I really think Ray's situation [as a young adult] led Bernard Bain to think about programs for mentally retarded young adults," says Mr. Bowman.

The first residents, all boys, were trained in agricultural skills. They put up fences. They picked and loaded produce. It was hard work.

Christian education was also a key part of the program. Every Sunday, Ray and other students attended services at Bethany Presbyterian Church.

In August 1972, Ray started a job at the Southampton Memorial Hospital in Franklin. He moved to that city and has been working at the hospital since, mainly in food service. He does not have a driver's license, so he takes a taxi to work and co-workers give him rides home in the evening.

Ray rents a downtown duplex, where he lives comfortably by himself. Numerous sports magazines and boxes of sports trading cards are evidence of his hobby (Joe Montana is one of his favorite sports figures). He lives within walking distance of Franklin Presbyterian Church, where he is a member.

Joining the Franklin Church brought Ray back into contact with the Bowmans. Sidney Bowman decided to go into the ministry and graduated from Union Theological Seminary in 1961. Seven years later he was called to Franklin, where he served until 1976. Now retired and living in Georgia, the Bowmans stay in contact with Ray. "We feel like he's a part of the family," says Annette Bowman.

Since his membership at Franklin Church spans two decades, Ray has had several other pastors. Jim Lambeth, the current pastor, enjoys Ray's sense of humor. "He's got a joke a day," says Lambeth. Mary Jane Winter, Franklin Church's pastor from 1976 to 1981, says Ray "is a wonderful human being." She adds that the results of the acts of compassion which gave Ray his chance are still being felt.

"Tommy Pearson, who was a kid in the Franklin Church when Ray came there, is now a house parent at the Zuni Center," says Winter, the alumni relations director for Union Theological Seminary.

Despite the fact that he was left in a state institution during his early years, Ray bears no grudges. He forgave his father, whom he finally met when Ray was a young adult.

Ray's life has not been an easy one. Considering the way he spent the first nine years of his life, Ray says the results have been good. "Miracles will happen. They said there was no way I would turn out like I did," he says with a smile.

All he needed was a chance.

Zuni resident Jon Whorley dumps freshly cooked peanuts out on paper to dry. Zuni Presbyterian Center peanuts are sold by mail from the center and at Ukrop's grocery stores in central Virginia.

Massanetta Springs renews winter rates for youth ski groups

HARRISONBURG, Va.—Massanetta Springs Conference Center will again offer special rates for church youth group ski retreats this winter.

For $31.70 per person per day, participants receive three meals, lodging (with linens) in the hotel, and evening snacks around the fireplace.

A minimum of 20 youth is required for a group to receive this special rate. Two adults receive free lodging with each group of 20 paying youth.

A popular option to the hotel is Wilson Cottage, which sleeps up to 25 persons and can be rented with or without linens. The purchase of one or more meals from Massanetta Springs is optional. Wilson Cottage has its own kitchen facilities.

The cost of Wilson Cottage starts as low as $11.50 per person per night. A ten-person minimum is required.

Massanutten Village Ski Resort is located approximately seven miles from Massanetta Springs. Groups must make their own reservation for group ski packages directly with Massanutten Village.

More than 540 youth and their advisors took advantage of skiing opportunities at Massanutten while staying at Massanetta Springs last winter.

The conference center offers these special rates to church youth groups because of its commitment to provide opportunities for worship and fellowship for young people.

Chesapeake Center offers winter special

PORT DEPOSIT, Md.—Chesapeake Center, the synod's camp and retreat center here, is offering youth groups a Winter Retreat Special for the month of January.

The special weekend rate of $45 per youth includes housing in one of the center's heated retreat cabins, five meals (Saturday breakfast through Sunday lunch), and hot chocolate on Friday night. The facilities are available 7 p.m. Friday through 2 p.m. Sunday.

All chaperons stay free. Meals are provided for $30 per adult. Also, one person stays free (housing and meals) for every 10 paying guests. Meeting rooms are free.

Phone (410) 378-2267, or write to Chesapeake Center, 50 Happy Valley Rd., Port Deposit, MD 21904, for more information.

Support group forming

The Chesapeake Center Committee is inviting guests, former campers, and campers' parents to join The Friends of Chesapeake Center, an organization to "help the ministry of Chesapeake Center thrive as it moves into the 21st century," according to committee chair Bill Goettler.

Membership contributions—which start at $10—will help "create reserves necessary for sound and responsible fiscal operation of Chesapeake Center," wrote Goettler in a letter to prospective members.

Members will receive a quarterly newsletter from the center and will have the opportunity to participate in advisory groups.

For more information, contact the center at the phone number or address above.

***THE MODERATOR OF THE CHURCH OF SCOTLAND** has invited Dr. Charles Talley to bring a group to visit him at Dornoch Cathedral in 1995. There will be a weekend on the Isle of Iona, a week in St. Andrews with day trips during the British Open Golf Championship, a week in the heart of Edinburgh with day trips during the Military Tattoo at Edinburgh Castle, two nights in Pilochry (during the Drama Festival), two nights on the Isle of Skye, and three nights in Inverness in the highlands with day trips to Dornoch and John O'Groats. Depart Dulles Airport, Washington, D.C., to Glasgow; July 13-August 8. Contact: Dr. Charles C. Talley, 23465 Harborview Rd., #644, Punta Gorda, FL 33980; (813) 624-6285. (ROTARY make-ups in Edinburgh and St. Andrews.)*

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China 'experience ... was unfinished business' says former missionary

continued from page 1

At the suggestion of Bishop Ting, the reunion included missionary children (or "mish kids") as well as the former missionaries. Among the 160 participants were some in their 90s who had traveled from as far away as California.

Ting offered an apology on behalf of the Chinese Christians. "I want to apologize to former China missionaries and their families for all the suffering wrongly imposed on them 40 years ago," he said. "I would be glad if you take my presence here as a token of healing and reconciliation in Christ."

Interviewed later by the Presbyterian News Service, the Rev. Franklin J. Woo of New York City, former missionary in Hong Kong and former director of the China Program of the National Council of Churches of Christ in the U.S.A., noted the importance of this apology. He equated it with former President George Bush's apology to the Japanese Americans who were held in internment camps in the U.S. during World War II.

"It made them whole again," said Woo. "Ting's being here (was a) pastoral visit."

Presbyterian missionary involvement in China started in 1837 with three missionaries. From then until they were forced out by the Communists, more than 1,700 missionaries served in China. Left in the country were the bodies of 219 missionaries who had died and were buried there.

China today

Bishop Ting talked about the church in China today as "postdenominational"—"a word which we have given ourselves the liberty to create and yet probably violates the beauty and purity of the English language," he quipped. "But we think that this word is a good description of where we are.

"Denominational structures have not existed since over 30 years ago," he said. "The overwhelming majority of our Christians ... have never been members of any denomination. ... We hold to the principle of mutual respect in matters of faith and worship.

"(We) want to encourage diversity for realizing the richness of Jesus Christ in his church. We like to see a Chinese church ... in which differences are not merely tolerated, but appreciated ... . We still have a long way to go to achieve this broadness....

"The China Christian Council is the organizational form of our postdenominational unity. It is different from any national council of churches in that we do not anymore have denominational churches to form the council. ... We are glad of the unity we can enjoy. It is closer to Christ's own prayer that we be one. ..."

Ting said that while there are still difficulties for Christians in the People's Republic of China, atheists of the state are "more open and friendly to Christianity" than they have been in the past.

"I am not upset by the atheist's advocacy of atheism," he said in his address, "because God has been and will be forever, despite any denial. In an overwhelmingly secular society, the denial of God at least raises the question of God."

The Columbia connection

The hosting of the China Missionary Reunion by Columbia Theological Seminary was an acknowledgment of the close relationship between the seminary and the China Christian Council. The alliance started in 1991 with a grant from the Henry Luce Foundation and was strengthened by an additional three-year grant, announced last June. (Luce's grandfather was a former missionary to China.)

The grant will further support cultural and academic exchanges between Columbia Seminary and both the CCC and Nanjing Union Theological Seminary. Since 1991, according to CTS president Dr. Douglas W. Oldenburg, over 50 members of the CTS community have visited China.

Participants from this synod at the China Missionary Reunion at Columbia Theological Seminary included, from left: first row—Cora Wayland of Charlotte, N.C.; Ruth Farrior of Montreat, N.C.; Eleanor Bridgman Monteith of Charlotte, N.C.; Ruth Bell Graham of Montreat, N.C.; Lucy Grier of High Point, N.C.; Ethel Dickson Smith of Asheville, N.C.; and John Brady of Black Mountain, N.C.; second row—Hugh Farrior of Kensington, Md.; Mary Price Coulling of Lexington, Va.; Page Lancaster Codington of Black Mountain, N.C.; Charlene Woods of Montreat, N.C.; Aurie Montgomery Miller of Mooresville, N.C.; third row—Randy Taylor of Montreat, N.C.; John Wayland of Davidson, N.C.; Chick McMullen Dimmock of Montreat, N.C.; and Donaldson Woods of Montreat, N.C.

Not pictured but present for the reunion—Annie Kok Brady of Black Mountain, N.C.; Emma McMullen Doom of Black Mountain, N.C.; Kenneth and Francis Foreman of Montreat, N.C.; Sandy Yates Gartrell of Montreat, N.C.; Jane Leiper of Washington, D.C.; Mary Ann Craig Link of Floyd, Va.; Lydia Woods Peale of Palmyra, Va.; Agnes Junkin Peery of Charlotte, N.C.; Kitty McLauchlin Peterson of Black Mountain, N.C.; Virginia Somerville of Montreat, N.C.; John Seabury Thomson of Chevy Chase, Md.; Anne Lewis Winn of Harrisonburg, Va.; Elizabeth Blain Woods of Davidson, N.C.; and Latitia Yeandle of Garrett Park, Md.

FESTIVAL OF MARRIAGE

Wrightsville Beach/Wilmington, NC
July 17-20, 1995

Featuring:

Donald Meichenbaum, Ph.D., is considered one of the ten most influential psychotherapists of the century, in a survey reported in the *American Psychologist.* He is a world reknown expert on stress and coping, and on communication process.

Susan Page, M.Div., is the author of the acclaimed *Now That I'm Married, Why Isn't Everything Perfect?* John Gray, author of *Men are from Mars, Women are from Venus*, says, "Susan Page is the most inspiring speaker on the subject of marriage and relationships that I have ever heard...Susan uncomplicates love in a magical way."

Scott D. Miller, Ph.D., is a therapist, trainer, and lecturer on solution focused therapy. Dr. Miller is known for his engaging and humorous presentative style.

Conference Topics:

- *Understanding & Empowering Relationships*
- *What Do Couples Do Right?*
- *Creating a Perfect Marriage in an Imperfect World; The Eight Essential Traits of Couples Who Thrive.*
- *The golden rules: Three simple strategies for making your marriage survive & thrive!*

Meichenbaum, Page and *Miller* are three of the world's best experts on relationships, and they can help couples develop new attitudes about marriage and learn new relational skills. Presentations will be in the mornings and evenings. Afternoons will be free to enjoy the beach! Inexpensive dormitory housing will be available at the University of North Carolina at Wilmington. Or stay on the beach at discounted rates: Shell Island (1-800-689-6765); Holiday Inn (1-800-532-5362); Sandra Holiday (1-800-822-4588). Rooms are also available at the Comfort Inn near UNC-W (1-800-444-4841).

One of the first 250 couples registering for this conference will receive 2 free trips to Greece!

FESTIVAL OF MARRIAGE—July 17-20, 1995

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PSCE calls for entries for annual Vision Awards

RICHMOND—The Presbyterian School of Christian Education (PSCE) Vision Awards program, now in its fourth year, was established to recognize churches across the denomination for excellence in Christian education and outreach.

All churches wishing to be considered for one of the 1994-1995 awards must apply by Feb. 1, 1995.

The four awards conferred each year are: the Tolly Thompson Award for Excellence in Christian Education, the Sarah Hill Brown Award for Early Childhood Education, the Elinor Curry Award for Outreach and Social Concern, and the Katharine Hawes Award for Effective Youth Ministry.

Each church chosen for an award will receive $1,000 to enhance or expand the recognized program. Award recipients will be announced at the PSCE breakfast during the 1995 General Assembly, where a representative from each of the four churches will be invited to accept a framed certificate from the School.

Eleven churches representing 10 states have received a Vision Award since the beginning of the program.

Informational brochures are available from the Communications Office of the Presbyterian School of Christian Education, 1205 Palmyra Ave., Richmond VA 23227. For more information, call Nancy Fischer at (804) 254-8049.

Wheeler named synod comptroller

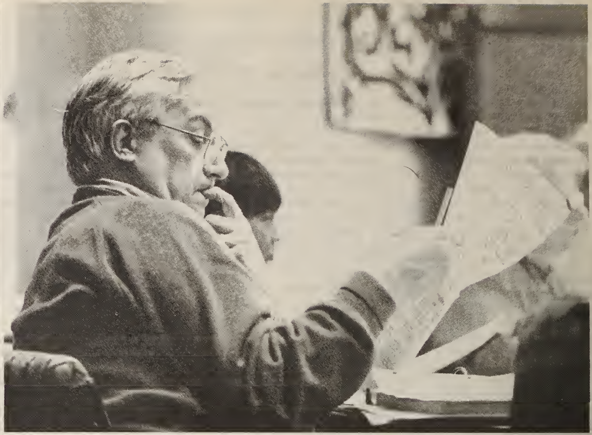
RICHMOND—Jack Wheeler has been named synod comptroller through June 1995. The Synod Council approved Wheeler's appointment during an Oct. 17 conference call.

Wheeler

Wheeler, who had been doing financial data entry for the synod on a contract basis since 1992, will also temporarily assume the responsibilities of the associate executive for finance. That position has been vacant since mid-September.

In approving his position, the council also stated that Wheeler will be eligible for any position which comes out of the new synod staffing design.

Wheeler is a member of Southminster Church in Chesterfield County.


George Harrison, an elder from Norfolk, Va., and a member of the Standing Committee on Mission, ponders the synod's organization during the committee's Oct. 28-29 meeting at the synod office.

Mission committee finalizing plan

At press time, the Standing Committee on Mission from the 208th Synod Assembly was still working on its report to the meeting which will reconvene Jan. 27-28 at the Holiday Inn-Central in Richmond.

The mission committee, chaired by the Rev. Samuel F. Rutland of Whiteville, N.C., had met twice and was scheduled to meet again Nov. 18-19.

While some details could change before the committee finalizes its report, the plan taking shape included the following:

- Synod would have both an annual assembly and a council, which would act for and be accountable to the assembly;
- The Synod Assembly would have the same representation from the presbyteries as they send to the General Assembly. This would mean a synod meeting would have about 65 commissioners, half of its present size. Commissioners would serve one-year terms. There would be one youth delegate per presbytery;
- The Synod Council would be composed of 20 persons according to this formula: one from each presbytery, one from each of five mission committees (see below), one from an administration committee and one from the finance committee. Council members would serve two-year terms. One-fourth of the council membership will be racial ethnic persons;
- The mission committees would be for campus ministry, evangelism, justice and mercy, partnerships, and racial ethnic ministries;
- Communication would be a part of the synod's work, but without a separate mission committee. The Synod Council would have oversight of this area; and
- If the plan, is approved, there would be a transition committee, possibly composed of members from the mission committee.

Going into its Nov. 18-19 meeting, the committee had approved some basic guidelines for how four of the five mission areas would be pursued. They had not approved an overall plan for campus ministry.

The evangelism mission area no longer includes new church development and church redevelopment. The committee members agreed that those areas are part of presbyteries' mission and did not belong at the synod level.

Health, which had been included as one of the areas under partnerships, is now listed under justice and mercy issues.

The other major business set for the committee's last meeting was a staffing plan.

A detailed report of the committee's plan will be printed in the January/February issue of the *Mid-Atlantic Presbyterian*, which should be in homes by mid-January.

Correction

In the Mission Statement printed in the July/August and September issues of the newspaper, two words in the second paragraph were transposed. The paragraph should start, "The Synod is responsible for *mission* and *ministry* within the region ..." (emphasis added).

Statesville church publishes history

STATESVILLE, N.C.—First Church of Statesville, N.C., is publishing the history of its first 225 years as a community of faith.

The book is written by Henry Middleton Raynal, who grew up in the church during the years when his father, Charles Edward Raynal, served as pastor.

The church celebrated its 225th anniversary in 1989. At that time, the celebration committee was given a generous bequest from the David Andrews family to underwrite the cost of writing the history.

Raynal began research for the book following his retirement as pastor of Falling Creek Church in Glasgow, Va., and completed the writing last summer. The 350-page work is scheduled for publication in December.

The book will be available for shipping in December. The cost will be $20 plus $3 for shipping. Anyone interested in receiving a copy can send their order with a check to: First Presbyterian Church, P.O. Box 467, Statesville, NC 28687.

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North Carolina council sets 1995 legislative agenda

RALEIGH, N.C.—The House of Delegates of the North Carolina Council of Churches (NCCC) has adopted position statements on four major public issues: campaign finance reform, juvenile justice, welfare reform and gun violence.

These will be the principal subjects for education and advocacy for the NCCC during the 1995 session of the North Carolina legislature.

Regarding campaign finances, the NCCC statement calls "for a publicly funded process that would reduce the influence of money, empower the ordinary citizen's vote, and create a financially level playing field for candidates," according to a press release from the council.

The statement deplores "the current system that gives undue political influence to wealthy individuals and to financially powerful special interest groups. It deplores also the amount of time candidates and officeholders must give to fund raising."

Regarding juvenile justice, the council said the current system is "in crisis" and that many troubled youth are not getting needed help. Despite many calls for "harsher and more punitive treatment of wayward youth," the report says "Christians ... will want to emphasize prevention, compassion and restoration."

Cited as the practical measure in this area is adequate funding for community-based programs that offer strong support for families and strong educational components.

On the subject of welfare, the council cited a shortage of "adequate paying jobs" as the main problem and that 28 percent of full-time workers in the state earn wages below the poverty level.

"Welfare reform ... must include job training, affordable child care, health care, and the assurance of jobs with decent pay," stated the release. The council recognized the problems associated with increasing out-of-wedlock births, but rejected punitive measures it said "would increase the destitution of those already suffering … ." Instead, "irresponsible reproductive behavior, out-of-wedlock births, and family dissolution should be discouraged by programs that offer help, hope and economic opportunity."

Regarding gun violence, the council said that while the existence of guns is not the only cause, "the large supply of handguns in the population and their easy availability are significant parts of the problem."

The NCCC recommended that the state license handgun owners and that safety training be a part of the licensing process.

The NCCC is an ecumenical organization comprising 25 denominational bodies, including the Synod of the Mid-Atlantic of the PC(USA).

100th birthday

The Rev. J. Clyde Plexico Sr., seated, recently celebrated his 100th birthday with an open house at the Presbyterian Home in High Point. He was born in Sharon, S.C., on Aug. 30, 1894. He was married to the late Mary Ferguson Plexico for 68 years and is a retired Presbyterian minister. With him are, left to right, his son, the Rev. J. Clyde Plexico Jr. of Hendersonville, his great-grandson, Bart Salvaggio of Raleigh, and his grandson, Clark Plexico of Hendersonville.

At Peacemaking Jubilee next August

Irish Nobel Prize winner to speak

By JERRY VAN MARTER
PC(USA) News Service

One by-product of the Irish Republican Army's cease-fire in Northern Ireland is heightened interest in the Presbyterian Church (U.S.A.)'s Aug. 12-16, 1995, Peacemaking Conference.

The reason? Nobel Peace Prize winner Mairead Corrigan Maguire has accepted an invitation to be one of the keynote speakers at the conference, sponsored by the Presbyterian Peacemaking Program.

Maguire, co-founder of the Community of Peace People in Northern Ireland, won the Nobel in 1976.

She joins a list of keynoters for the "Peacemaking Jubilee" that includes Juan Somavia, the Chilean ambassador to the United Nations and president of the U.N.'s Economic and Social Council; Sister Joan Chittister, a well-known author and lecturer; and Harold Saunders, a Presbyterian elder who served as the U.S. Assistant Secretary of State during the Carter presidency.

About 2,500 persons are expected to attend the conference, which will be held on the campus of Hofstra University at Hempstead, Long Island, near New York City.

The conference will explore the biblical promise of community. "In an atomized and broken world, all of us wish to enhance our sense of community with others," said the Rev. Richard L. Killmer, coordinator of the Presbyterian Peacemaking Program. "This conference will look at ways that community can be strengthened."

Montreat announces 1995 schedule

MONTREAT, N.C.—Montreat Conference Center has announced its schedule of conferences and retreats for 1995.

The program year starts with the Couples Conference on Jan. 20-22. A Youth Ski Weekend follows on Feb. 17-19 and the center's first Elderhostel of the year is March 19-24.

Other highlights of the schedule include the Stewardship Conference, April 23-27; the Annual Recreation Workshop, May 1-6; Youth Conferences, June 11-17, July 9-15, July 16-22, July 30-Aug. 5, and Aug. 6-12; Worship and Music Conferences, June 18-24 and June 25-July 1; Family Enrichment Conference, July 4-8; Women's Conference, July 4-9; Global Mission Conference, July 23-29; and Bible and Theology Conference, July 24-28.

For a complete conference and retreat schedule, contact the Montreat program office at (800) 572-2257, ext. 336.

Paul S. Wright, oldest moderator, dies at age 99

PORTLAND, Ore.—The oldest living moderator of the Presbyterian Church (U.S.A.), the Rev. Paul S. Wright, died Oct. 24 in a nursing home here. He was 99 years old.

Born into a missionary family serving in Persia, Wright was moderator of the General Assembly in 1955. He held pastorates in North Dakota, Minnesota and Oklahoma before coming to First Church in Portland in 1941. He retired from that pastorate in 1973 and was named pastor emeritus.

Wright began his association with Lewis & Clark College in 1941, leading chapel services. In 1974, he was named distinguished guest lecturer and interim chaplain at the college. Shortly thereafter, he was named theologian-in-residence, a title he held until his death.

He was a life trustee of the college and remained active in the life of the college through last January, preaching occasionally and leading Bible studies. The Paul S. Wright Endowment Fund is established at Lewis & Clark College to fund a scholar-in-residence program there.

A service celebrating the resurrection was held Sunday, Oct. 30, at the Agnes Flanagan Chapel on the campus of Lewis & Clark College. U.S. Senator Mark Hatfield (R-Ore.) delivered the eulogy.

Wright is survived by his wife, Mary Elizabeth, of Portland; one daughter, Laretta Wright Cipra of San Diego; and two grandchildren. Cards and letters may be sent to Mrs. Wright at 411 S.W. Bancroft St., Portland, Ore. 97201.

—Alexa Smith
PC(USA) News Service

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Preacher — Louis B. Weeks, President, Union Theological Seminary
Faculty Inaugural Address — Rebecca H. Weaver, Professor of Church History
For more information, contact: — Mary Jane Winter, Director, Alumni/ae & Constituency Relations
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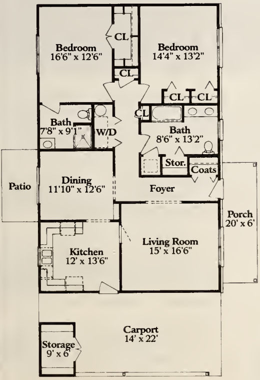

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Union Theological Seminary

IN VIRGINIA

Genie Addleton, Editor November 1994

"The Year is Underway!"

by Nancy Lee

Union's new president, Louis B. Weeks, opened the 183d session of the seminary with convocation on Tuesday, September 13, 1994. Joining Dr. Weeks in leading worship were Dean Charles Sewzey, staff, students, and faculty, including Dr. Livingstone Buama of Trinity College in Ghana, who has returned to campus this year as visiting professor of theology.

With a warmly inclusive spirit, Dr. Weeks reached out to everyone in the seminary community—acknowledging the presence of staff, students, faculty, and visitors. Asking people to stand, Dr. Weeks called many by name. Students stood to represent home states and countries, and, by the time he was through with this "roll call," Union's new president had honored every single person in the congregation.

In his address, Dr. Weeks offered three images of Union Seminary, as he put it, "three reasons for our life together." Taking Peter as a model, from Mark 8:27-38, he suggested first that Union Seminary is a place where Christians continue to "grow in the faith." Second, drawing on Proverbs 1:20-33, Dr. Weeks suggested Union is and should be a "community of wisdom." And finally, he said, "We are a community serving the church, [and] through the church also serving the world."

While Louis Weeks celebrated the diversity of the seminary community, students themselves recognize and appreciate being part of a heterogenous group. New Master of Divinity student, Sheryl Mitchell, a native of Annandale, Virginia, and a spring graduate of the University of Richmond, said, "I've been struck by the diversity of the students, by the different age groups, their different backgrounds, and what led them here, as well as by all the international students."

Bennett Aboagye is a new exchange student from Ghana where he has been the pastor of a Presbyterian church for nine years. Upon arriving at Union he said he noticed "the cooperation between the staff and students. By that I mean they move together and do everything in common."

While Bennett has temporarily left behind his wife and seven children, his roommate is fellow Ghanian pastor, Moses Faith Nyomi Nyamadi.

Moses is also on study leave without his family. Ironically, the two did not cross paths until they were en route to Union. Moses said, "We met for the first time at the Amsterdam airport. Bennett was able to identify me when I was putting on my clerical collar." Both ministers have come to Union for further study in pastoral care and sexual issues in the ministry.

The varied backgrounds of Union's students are represented in part by three attorneys who begin the M.Div. program this year. Ken Grigg has been an attorney in Richmond, his hometown, for 12 years. He is representative of approximately 50 percent of the student body who are preparing for ministry as a second career.

Ken described the transition from lawyer to seminary student: "It's been more difficult than I expected. I've been wrestling with the call to ministry after I've been ministering for so long as a layman in a non-ministry career."

Kathleen Duval, a native of New York City, has entered the Dual Degree program after practicing law in Richmond for 17 years. She lives on the PSCE campus, and her earliest impression is quite different from Ken Grigg's. "It's been easier than I anticipated," Kathleen said. It's been a lot of fun to live in a community, to live with the people I'm studying with, to know people in depth. Instead of having to squeeze in a book here or there on the ministry, now I have the opportunity to be immersed in reading about ministry and theology, in practicing it and being able to give my full attention to it instead of it being an avocation. That's very gratifying."

Dean of the Faculty, Charles Swezey, and President Louis B. Weeks led the seminary community in an exuberant celebration of the new academic year.

Union Seminary Caravan Is On the Road Again

STUDENTS AND FACULTY VISITED CHARLOTTE-AREA CHURCHES IN SEPTEMBER.

TOP: UTS Trustee Edward Newberry, pastor of Memorial Presbyterian Church, Charlotte, and his congregation hosted Dean of Students Jean H. Cooley. From left, Edward Newberry and Jean Cooley with church members Nannie Alston, Shirley Massey, and Brenda Foster.

ABOVE RIGHT: Mindy Douglas Adams, third-level, Master of Divinity student from Pickens, South Carolina, with hosts Lewis (B.D. '61) and Brenda Bledsoe of Steele Creek Presbyterian Church, Charlotte.

BELOW RIGHT: Senior Pastor Todd Hobbie (D.Min. '79) and Associate Pastor Julia Coffman Hester (M.Div. '93) and the congregation of First Presbyterian Church, Concord, North Carolina, hosted UTS Vice President for Institutional Advancement, Hal Todd.

LEFT: Dr. Livingstone Buama, visiting professor of theology, from Ghana, with host Jerry L. Cannon, pastor of C. N. Jenkins Presbyterian Church, Charlotte.

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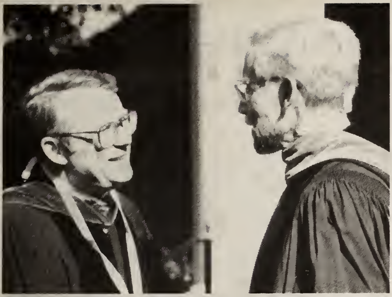

Union Theological Seminary President Louis Weeks greets a well wisher after his inauguration on Nov. 4.

Weeks installed at Union Seminary

RICHMOND—Louis B. Weeks was officially installed Nov. 4 as the sixth president of Union Theological Seminary in Virginia. PC(USA) Moderator Robert W. Bohl gave the address at the inauguration service at Ginter Park Church.

Pre-inaugural events included a concert of American church music on Nov. 3 in Watts Chapel at the seminary. The James River Brass Quintet, the choirs of All Souls and First churches of Richmond, and the choir of the Richmond Theological Consortium were featured performers.

Campbell is McCormick president

CHICAGO—The Rev. Cynthia M. Campbell was elected ninth president of McCormick Theological Seminary at a special meeting of the school's Board of Trustees Sept. 22. Campbell, 46, will begin her duties at McCormick Jan. 1. She is the first woman to be elected president of a Presbyterian theological institution. Campbell is currently pastor of First Church in Salina, Kan., and previously directed the doctor of ministry program at Austin Presbyterian Theological Seminary.

Thomason receives national award

Robert Thomason, minister director of the United College Ministries in Northern Virginia and coordinator of the Virginia Campus Ministry Forum, was honored "for outstanding ministry in higher education" by the National Campus Ministry Association. During its 30th anniversary conference at Michigan State University in August, the ecumenical professional association presented four awards recognizing special contributions to campus ministry.

Thomason was cited for creative ministry during 28 years of service in Georgia, Florida, and Virginia and for his contributions to ecumenical ministry across the country. His award was presented by Laureen Smith, campus minister for Ecumenical Christian Ministry at George Washington University.

Clyde Robinson, General Assembly staff person for campus ministry and a member of Charlotte Presbytery, also received an award.

Two Virginia campus ministers were selected to be co-representatives from the Southeast Region to the organization's executive committee. They are **Cheryl Harrison-Davidson**, campus minister for United Campus Ministries at Christopher Newport University, and **Bill Davidson**, director of the Tidewater Wesley Foundation in Norfolk.

21 selected as Warner Hall fellows

LAURINBURG, N.C.—Twenty-one Presbyterian ministers from Synod of the Mid-Atlantic have been selected by St. Andrews Presbyterian College as Warner Hall Pastoral Fellows for fall 1994. Warner Hall Fellows are selected from among applicants to spend a week at St. Andrews involved in research and retreat. Pastoral Fellows are invited to attend classes, use the college's library and gymnasium, and interact with faculty and students during their week as guests of St. Andrews. The fall Pastoral Fellows are:

Oct. 2-7: Robert M. Close, Annandale, Va., John Calvin Church; Lewis M. Kimmel, Waxhaw, N.C., Walkersville Church; William F. Owens, Pinetops, N.C., South Edgecomb Parish; and Charles J. Sherrod, Sanford, N.C., Edgewood Church.

Oct. 9-14: John N. Causey, Smithfield, N.C., First Church; Gary D. Cecil, Gastonia, N.C., West Avenue Church; Robert F. Chastain, Burgaw, N.C., Burgaw Church; Frank C. Collier, China Grove, N.C., Immanuel Church; James F. Ferry, Garner, N.C., First Church; Peggy C. Owens, Pinetops, N.C., South Edgecomb Parish; Zolton J. Phillips III, Blackstone, Va., Blackstone Church; John A. Pilutti, Raleigh, N.C., Presbyterian Church (U.S.A.) Foundation; Charles A. Rush, Raleigh, N.C., Ernest Myatt Church; James W. White, Raleigh, N.C., St. Giles Church; and Robert A. Wilson, Lynchburg, Va., Westminster Church.

October 16-21: Carl O. Bickel, Bowie, Md., United Parish of Bowie; David Q. Garrison, Raleigh, N.C., Western Boulevard Church; Keith A. Grogg, Kannapolis, N.C., Kirkwood Church; Edgar C. Mayse, Churchville, Md., Churchville Church; Charles E. Reese, Huntersville, N.C., New Friendship Church; and George F. Taylor, Poolesville, Md., Poolesville Church.

For further information on the Warner Hall Pastoral Fellows program, contact St. Andrews College Chaplain, David B. Thornton, at (910) 277-5143.

Campus Ministry Corner

Reaching out to non-traditional students

By MARY E. GRAHAM

In addition to the traditional activities of fellowship meals, worship, Bible study and fun nights for on-campus students, the Presbyterian Campus Ministry at East Carolina University seeks to offer special programs for non-traditional students.

Non-traditional students may be defined as any students who are returning after age 25, graduate or undergraduate, younger students who are married and/or parents, or students who are attending classes while working full time. Many of these students are preparing for second careers, adjusting to major life changes such as divorce or job loss and, while spiritual seekers, may or may not have become involved in traditional mainline churches. Other non-traditional students may be women who are entering college for the first time after raising families.

The non-traditional student is often highly motivated but apprehensive about returning to school after a long absence. In addition, attention may also be claimed by job and/or family responsibilities, leaving little time for campus life outside the classroom.

The impetus for this program arose from conversations with faculty members who had noticed a marked increase in the number of non-traditional students needing some type of support and a forum. Since such students often have minimal leisure time to participate in campus activities, any programming must take into account their often-crowded schedules.

"Brown-bag" luncheons which function as support group and discussion forum anchor the current program. As it gains impetus, it is hoped that other services such as child-care cooperatives may form.

The Rev. Mary E. Graham is the Presbyterian campus minister at East Carolina University in Greenville, N.C.

Warren Wilson kicks off $15 million campaign

ASHEVILLE, N.C.—For the first time in its 100-year history, Warren Wilson College has embarked on a comprehensive fund-raising campaign.

On Oct. 15 the college kicked off a $15 million centennial campaign targeting three areas: capital improvements, endowment, and the annual fund. At the time of the kickoff, $5.15 million, representing 34.3 percent of the total goal in pledges and gifts had been received.

Of the $15 million goal, $7.35 million is directed toward three capital improvements: a new science building, library renovations and construction of new dormitories honoring the women of the Asheville Normal and Teachers College and the men of the Asheville Farm School.

Warren Wilson College was founded in 1894 as the Asheville Farm School by the national board of missions of the Presbyterian Church. The college is celebrating its centennial during November.

The college seeks to raise $5.65 million for endowment in three areas: staff, scholarships and programs. Funds will be used for faculty and staff development, student financial aid, and general program support.

A total of $2 million is earmarked for the college's annual fund, which covers daily operating expenses such as heating and lighting, vaccinations for cattle, and chemicals for the pool.

Hugh Verner and Mimi Cecil are co-chairs of the campaign which will end in August 1997. Doug Orr is the college's president and Howell Ferguson is chair of its board of trustees.

For information, phone the college at (704) 298-3325.

Forbes, Sample to address ecumenical gathering

The Rev. James Forbes of Riverside Church in New York City and the Rev. Tex Sample, professor of church and society at St. Paul's School of Theology in Kansas City, have been announced as preachers for a national ecumenical Christian student gathering this winter.

The conference, "CELEBRATE! Gathering at the Crossroads," will be held Dec. 28, 1994-Jan. 1, 1995, in St. Louis. It is co-sponsored by the Presbyterian Church (U.S.A.), the American Baptist Church, the Christian Church (Disciples of Christ), the Episcopal Church, the Evangelical Lutheran Church in America, the Moravian Church in America, the National Catholic Student Coalition, the United Methodist Church and the United Church of Christ.

Keynote speaker is Edwina Gately, founder of the Catholic Volunteer Missionary Movement and of Genesis House in Chicago. Bible Study leaders are Rita Nakashima Brock, associate professor of humanities at Hamline University in St. Paul, Minn., and the Rev. Carmen Guerrero, Hispanic missioner of the Episcopal Diocese of Los Angeles.

Music will be provided by Bread for the Journey, a group that specializes in Christian music from around the world.

The conference will include worship, Bible study, speakers and seminars, international presentations, denominational gatherings, a New Year's party, and plenty of time for informal fellowship.

More information is available from conference planners Kathy Campbell, (704) 547-4068, or Riddick Weber, (919) 489-1711.

William S. Coffin to speak Feb. 4-5 in Charlottesville

CHARLOTTESVILLE, Va.—William Sloane Coffin, noted chaplain and social activist, will be guest speaker at Westminster Church here on Feb. 4-5, 1995.

The Rev. Coffin, most recently author of *A Passion for the Possible*, will speak twice on Saturday. He will also lead an adult Sunday School and preach on Sunday. An all-church luncheon will be held after church on Sunday.

The Saturday morning event, scheduled for 10 a.m. to noon in the church library, will focus on campus ministry and the relation between the church and the university. The Saturday evening event will focus on contemporary peace and justice issues. The evening event will begin with a potluck supper in the fellowship hall, and then will end with a discussion to be held in the library.

The Sunday School class will be held in the fellowship hall at 9:30 a.m., and the church service will begin at 11 a.m.

For more information about the weekend, or directions to the church, please call Westminster at (804) 293-3133.

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I certify that the statements made by me are correct and complete. (Signed) John Sniffen, Editor.

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Remember Feb. 13, 14, 15, 1995

Feb. 13, 14, and 15, 1995, are the days to shop at Food Lion next year if you wish to participate in "Community Way Days" for Barium Springs Home for Children.

It is an easy way to help the children at the Home because for every Food Lion receipt turned in dated one of those three days, Food Lion will donate 5 percent of the total (before tax) to the Home.

North Carolina Presbyterians may shop twice at any **North Carolina** Food Lion during these three days in February and turn in up to two cash register receipts to their church. Also, each Presbyterian may ask one friend who is not Presbyterian to shop at Food Lion during those three days and turn in two of their friend's receipts as well.

It is as simple as doing your weekly grocery shopping at Food Lion on one of these three days, writing your name and Barium Springs Home for Children on the back of your receipt and turning it in to your Presbyterian church. If you are already a donor to the Home, you may send your receipts directly to us.

The project's rules state: 1. only **North Carolina** Presbyterians and their friends may participate; 2. each Presbyterian must sign their name and Barium Springs Home for Children on the back of their Food Lion cash register receipts before turning them in to their Presbyterian church; 3. each friend, or non-Presbyterian, must sign their name, the name of the person they shopped for and BSHC.

North Carolina Presbyterian churches will receive information at a later date on how to collect and total receipts. Other project rules stipulate that Presbyterians are not to solicit receipts from non-eligible customers, either inside or outside the store. Also, no boxes are to be placed inside or outside the store to collect receipts from their members or friends. **Any violation of these rules could disqualify the Home from this project, thus denying the children of this valuable opportunity for support.**

Please address any questions about the project to the Home at (704) 872-4157 and not to Food Lion Store employees.

This will be the fifth year that the Home has participated in this project, receiving four gifts from Food Lion totaling $39,000.

The amount we receive from Food Lion depends directly on your participation, so please remember **Feb. 13, 14, and 15, 1995**, (that's a Monday, Tuesday and Wednesday) when you do your weekly or monthly shopping in February.

...Or so it seems

Earle Frazier, ACSW
President

Every little child in all the world has been a little safer since the coming of the Child of Bethlehem. —Roy L. Smith

During my many Christmases as part of Barium Springs, the outpouring of compassion and concern for the children and young people here has been inspiring.

But the response of Presbyterians throughout each of these years is an even more resounding testimonial to the truth of Mr. Smith's observation. Literally thousands of children have, indeed, been safer here because other thousands of "children of the Child of Bethlehem" have taken His teachings and commandments seriously.

As my 24th—and last—Christmas here approaches, please join me in giving thanks for all who have made 104 Christmases here so special. But let us not forget the people who made 37,752 other days equally special for the thousands who have come this way.

Earle Frazier

The Spirits of Christmas—Past, Present & Future

Thousands of children have awakened here on Christmas morning; orphans, then dependent and neglected children, and now troubled youth. The children change but the same fears, tears, joys and giggles have echoed through the halls.

The wounds that bring them here are inflicted by an ever-changing society. The scars of abuse, neglect and emotional turmoil are just as severe now as those created by the wars and dreaded diseases of the orphanage years. How we mend those wounds evolves to match the power of their source.

But God's requirement of our love for them never waivers. He didn't say "if they are orphans" or "if we approve of their behavior," only "if they need us."

Our Presbyterian friends of children have always answered the call for help. Christmas is an especially important and rewarding time to help others. Once, children here were basically cut off from family, if family existed. This place was "home" and hundreds of "brothers and sisters" worked and played shoulder-to-shoulder, heart-to-heart. Churches "adopted" children and had them in their homes at holidays ... sent special presents ... knew the children personally.

Today, not all but much of this is still true. Every effort is made to restore families and give them the skills to live together successfully. As good as orphanage life was for many, most believe that a healthy family life is preferred.

Churches still "adopt" children. They don't know who they are. They can't come home to visit for the weekend. They don't have their pictures on their refrigerators. But they are in the heart of the church.

They do receive their love, hopes and prayers, and treasured presents at Christmas.

The little girl holding the doll in the picture at right needed this place, and you, badly. Though her needs and how they are met have changed, the little girl here today needs you just as badly. The fact that, God willing, she will return to her natural family has not kept Presbyterians from responding to the needs of the times. How she and her family life turn out is still very much dependent on your love for her.

Yes, Christmas-Present is very much like Christmas-Past. What will Christmas-Future hold? Of one thing I'm certain, our God will not let the children down, and neither will you or other loving Presbyterians.

Christmas–Past

Calling all program committee chairs

Have we got a deal for you? In fact, we really do. No charge ... no passing plate ... no hard sales; just an informative program about the history of your mission here at Barium Springs.

We have staff available to speak anywhere with any size group about the children and families here, the services offered, where the money comes from and goes, and to answer questions. A nine-minute slide program helps with the presentation and can also be sent by itself if you don't believe the "no passing the plate" part above.

Just call (704) 872-4157 to arrange a program or a tour of campus. (Be sure to ask for Reade if you're serving food at the meeting.)

IN MEMORY—IN HONOR

Barium Springs Home for Children

Donor: ____________________
Address: ____________________

My gift of $________ is enclosed
I wish to: ____ Honor ____Remember
Name of Honoree or Deceased:

of (address)____________________
On the occasion of ____________________
Date of death (if applicable) ____________________
Survivor to notify: ____________________
Address: ____________________

Relationship of survivor to deceased: ____________________

Mail to: P.O. Box 1, Barium Springs, NC 28010

'New' gift wish list

- 15-passenger Van
- Automobiles
- Washing Machines (1)
- Dryers (2)
- 2 Vacuum Cleaners
- 2 Twin Mattresses
- 2 Twin Box Springs
- Twin Bed Linens and Bedspreads
- 2 Couches
- 2 Night Stands
- 1 Large Bookcase
- Toiletries
- Towels and Washcloths
- Sports Equipment (balls, gloves, frisbees, bats, ping-pong paddles, balls & net)
- New Clothes (girls & boys, 10-18 years)

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, N.C., 28010-0001, phone number (704) 872-4157.

Special thanks to ...

The children, staff and Board of Regents would like to say a special thanks to:

Morrison Sunday School Class at Mallard Creek Church in Charlotte for two twin mattresses and box springs; two mattress pads; nine sets of twin sheets; two bed spreads; two blankets and two pillows. Also thanks to the church for three picnic tables.

IBM (and Mr. Henry Harris) of Cary, for the computer equipment.

Circle #1 at Second Church in Kannapolis for two sets of twin sheets. Also the Paul Cline Sunday School Class for two sets of sheets.

Priscilla Circle at Bush Hill Church in Alexandria, Va., for the towels and toiletries.

Mr. and Mrs. Leroy Arrington of Newton for the towels.

Chesebrough Ponds Company in Raeford for the toiletries.

Presbyterian Women of Shiloh Church in Raeford for the sheet and towels.

Mr. and Mrs. Ray Scott of Kannapolis for the set of sheets.

Mr. and Mrs. Charles M. Greer of Lumberton for the new rib turtleneck sweater/shirts.

Mrs. Walta T. Bostic of Raeford for the school supplies.

Mr. James P. Gray of Chapel Hill for the arts & crafts supplies.

Mr. Elmo Pascal of Valdese for the dining room table.

Mr. Jim Sappenfield of Troutman Funeral Home for the use of the tent during Homecoming and the Day Care Celebration.

PYA Monarch for the hot dogs and chips for the Day Care Celebration.

Food Lion for the gift certificate used for the Day Care Celebration.

Presbyterian Women at Star Church for the new towels and toiletry items.

Presbyterian Women's Bible Study—Lesson 4, December 1994

Christ, the friend of the poor

By EUGENIA PHILLIPS

We have watched with admiration the Christ who was both human and divine. We have felt our human relationship with him even as we stood back in awe, like the centurion, and murmured, "Truly this man was God's Son!" (Matt. 27:54)

Today, however, as we listen we may feel uncomfortable. Today his words are puzzling. He is talking about the poor people, the hungry and oppressed people. He is saying, "Blessed are you who are poor ... , you who are hungry ... , and you who weep ... , and you who are hated and excluded ..." (Luke 6:20+)

We remember earlier in his minstry when he said, "The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor ... , release to the captives ... , sight for the blind ... , freedom for the oppressed ..." (Luke 4:18) For these statements, he had almost been killed.

Eugenia Phillips

If we had been one of those listeners in Palestine many years ago, it should not have surprised us that Jesus expressed concern about these groups of people. He spoke like a prophet who the people had studied, and part of the thrill of hearing him would have been the realization that the prophets had a direct line to God. Many before him had expressed God's concern about that part of society often ignored or overlooked. Isaiah had spoken for God as he said, "Is this not the fast that I choose; to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free ... to share your bread with the hungry, and bring the homeless poor into your house ... ?" (Isaiah 58:6,7) And Amos said, "Take away from the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everflowing stream." (Amos 5:23,24)

What was it like to be poor in the time of Amos or Jesus? There was a strong feeling among people of that day that poverty and illness were caused by sinfulness either of the individual or of his/her mother or father. Thus, it was easy for the well-to-do to justify avoiding such individuals. The lame, the crippled, the poor crying for alms, were ignored or overlooked by those who passed by on their way to work or homes.

Inconvenience? A blight on the streets? A bother in smaller communities? Something to be avoided. Can't we get rid of them? Were these words used in Palestine in the time of Jesus? Yet they sound very contemporary. It is much easier to complain that someone (the government, the shop or home owners, some agency) should help the poor and homeless than it is to accept the fact that they are our responsibility if we are followers of Jesus. It is even easy to say that "the church" should do something for them, easily forgetting that *we* are the church.

The expostulations of prophets, and of Jesus, demanded that the people do something that went entirely "against the grain." A coin tossed by a politician or a glance from a curious rabbi on his way to the Temple was often the most that these poor people could expect.

What about these words that Jesus said: "Woe unto you who are rich ... to you who are full ... to you that are laughing now, you will mourn and weep." (Luke 6:24) We may be sure that Jesus was not condemning people simply because they had been able to secure a comfortable way of life. These words reflect his constant effort to pull the minds of selfish men and women away from centering only on the wants of themselves and their families. Jesus does not praise poverty or condemn riches. Rather, he denounces the frame of mind that so often accompanies the well-fed, prosperous citizen. Many in our culture, and in our churches, feel that they could not exist without those extra comforts and luxuries that fill their lives. A $395 bird bath, a $125 Teddy bear, a $7,000 week-long cruise, their 30th cashmere sweater; such things are a way of life with many who feel that they are just rewards for hard work. But Jesus tells a parable about possessions and says, "From everyone to whom much is given, much will be required; and from the one to whom much has been entrusted, even more will be demanded." (Luke 12:48)

Many have become so accustomed to a proud and selfish way of life that they have lost any sensitivity to the bitterness of injustice, and the ache and misery of hunger and poverty. It is these "rich" that Jesus condemns.

We all know of examples of wealthy people whose kind generosity reflects their Christian charity. Many "rich" people each day show their gratitude to God for all they have been given, through a continual giving of themselves as well as their material blessings.

For whatever reason, in every generation, there have been people who have been at the mercy of society. Jesus would not have us forget about them; in his word and action, he showed his concern. He called children who were considered unimportant and insignificant to come to his presence and enjoy his loving care; he sat and talked with women who in his day were expected to be unseen and unheard. He reassured the Samaritan woman and her townspeople who represented a large group of people who were considered outcasts in the Jewish nation. When people crowding after him were tired and hungry, he did not turn them away. (He himself must also have been tired, and he might have said as too many of us have said, "Well, they should have thought of this.") Rather, he looked on them with compassion and provided them with food. He demonstrated his love constantly through the healing of those who were sick although his society taught that their sickness was the result of sin. He ate with the poor who the Pharisees considered to be sinners.

Without prosperity, without earthly influence, Jesus ministered to hurting people. Why don't we? Why is it so hard to look upon the downtrodden, the "underdogs," in society and feel *compassion*, a wonderful word that means deep sympathy and sorrow for the sufferings and troubles of another, accompanied by an urge to help them.

We must look at ourselves honestly. Is church membership for us simply enjoying the fellowship of friend sin church? Are we delighting in the security that comes with our weekly church service, the moment of self-gratification that comes as we place our offering in the plate, the feeling of self-satisfaction as we leave the sanctuary of having done "what we ought to do"? Is it enough to be one of those who worship at our lovely church where we give of ourselves to teach Sunday school, sing in the choir, arrange the flowers, or serve our turn as session members? Is religion simply a source of comfort and peace of mind for ourselves?

Jesus' life might have been much different if he had taken our attitude. Yet, he chose to keep ever before him the hurt of the helpless. He identified himself so closely with these people that he said that whenever we show kindness to them we are showing kindness to him. (Matt. 25:35-40)

Consider the opportunities that are offered to us to become involved with the helpless in our society today. Keeping in mind that *time and service are often needed as much as money*, here is a list of ways that congregations can witness to the love of Jesus Christ through their contributions to and support of:

Two Cents Per Meal Hunger Program; Meals on Wheels for shut-ins and the elderly; sales and distribution of crafts produced in Third World countries; Heifer International which ships animals to developing nations as a food source; shelters which minister to abused women; homes which minister to children from crisis situations; "free clinics" where persons receive medical care; "Super Bowl Sunday" (collection of money and food to respond to local, regional and global hunger); and local efforts, food banks, church meals and shelters.

It is not a matter of whether what we do will be successful, or what lasting effect we may have on the endless parade of needy people. What matters is that we tried the best we could. Jesus himself did not attempt to erase illness and poverty completely from the world around him. Rather, he gave of himself completely wherever he saw the opportunity. This should be what we ask of ourselves.

We have become very rich indeed by his self-giving. He has made us rich in love, in comfort, in assurance at the doors of death. He has shown us the way to walk close to God so that our lives in this world, no matter our condition, are richly blessed. "For you know the generous act of our Lord Jesus Christ, that though he was rich, yet, for your sakes, he became poor, so that by his poverty you might become rich." (2 Cor. 8:9)

Eugenia Phillips is a member of Sinking Spring Church in Abingdon, Va.

Presbyterian Women's Bible Study—Lesson 5, January 1995

Christ who brings peace

By EUGENIA S. PHILLIPS

Reconciliation is a word used by theologians, statesmen, lawyers, and even business people but one that is rarely heard around conference tables, at luncheons or family dinners, between friends having a cup of coffee, or in most casual conversations.

It is not unusual for most of us from time to time to ponder the ways of men and women, deplore arguments and anger between our friends, regret misunderstandings with people we know, or wonder why one person responds to another as they do. Yet very rarely does it occur to us that what we are considering has a moral direction as much as if we were considering theft, murder or adultery. Promotion of peace, unity, and reconciliation between unfriendly and angry persons, groups and nations was a major part of Jesus' mission in the world.

As long as there is strife between nations, groups and individuals in our world, as long as power and money are more important than living in harmony with humankind and nature, we have not come to an understanding of the meaning of Christ for the world. These things rob humankind of the peace that Jesus promises. He says, "The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly." (John 10:10)

Lesson five explores Jesus' role as the Prince of Peace. This title comes from Isaiah (9:6) who also wrote that wonderful passage in Chapter 11 which paints a picture of animals who have been fierce antagonists now resting peacefully together as a result of the wise and strong rule of one upon whom the Spirit of the Lord rests.

We like this picture. We also thrill later in Biblical history when we hear the angels announce the coming of "Peace on earth, good will to men," as a beautiful baby boy is born. We join in exultation again some years later as we mentally stand beside the road leading into Jerusalem and hear the children sing again of peace in relation to this one who is hailed as king.

These pictures seem a foreshadowing of that wonderful vision of John: "I saw a new heaven and a new earth; ... See, the home of God is among mortals. He will dwell with them as their God..He will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more ..." Peace, what a beautiful idea!

Christians of the world, those who profess to follow Christ, have been slow to realize that responsibility for achieving Jesus' great goal lies with them. We must find ways to eliminate from society destructive competition that causes sorrow among innocent people, devastation of natural resources, and violence within and between nations. Jesus' desire was to gather "all nations", "all the peoples of the world" into a unity of love and obedience to himself.

Peace is an elusive dream for most of us, for even the first steps toward it seem difficult to take. We are quick to say that nations should not fight against each other; we loudly proclaim that civil wars that take so many lives in nations today should stop. We know that God aches at the sight of so much heartache between God's children. Let the nations find compromise and reconciliation, we say. Let there be peace.

Having had such lofty thoughts and having formulated our opinions about the national scene, we then turn back to our lives, in the grocery store, at a local club meeting, at a business conference, with business associates in an office, at home with teenage children, in decision making between wife and husband, even at a church meeting. In one of these situations, we are offended, hurt, angered; and too often, too quickly, we forget that we are followers of Christ, the Prince of Peace. We take upon ourselves the trial, judgment, condemnation and punishment of another person, forgetting that this person is also a child of God. We speak angrily and hastily, or we say nothing and begin to carry a grudge that does not end.

To ask us to be peacemakers is one of those seemingly impossible expectations of Christians. How can we be like Jesus? How can we act as peacemakers in explosive situations?

As we look at the life of Jesus, we see many times when he might have lashed out in fury because of hurt, discomfort, frustration, or disappointments that he must have suffered. His human self felt as we do, but he found strength to carry out his mission through a continual dependence upon God in prayer. Such prayer kept him always near the presence of God and enabled him to resist those reactions that prove our undoing. In addition to this, we now have the knowledge that we are never alone, that Christ himself is with us, leading us through those troublesome situations.

The passage selected from Ephesians for this study reminds us of a conflict that happened in the early Christian church. Until the life of Jesus, the Jewish people had felt secure in their laws and customs based upon the worship of God. God was theirs, and they felt no need to share God with anyone else. An early decision made by Paul and contemporary leaders was that the Christian faith was for everyone. When the average Jew-in-the streets heard of this, we can imagine him saying disbelievingly, "You must be kidding! How can Gentiles be Jews? and we certainly don't want to be one of *them!*" (Does this sound familiar?)

Paul addresses such an attitude in Ephesians as he interprets Jesus to listeners from two strong backgrounds. "... you who were once far off have been brought near by the blood of Christ ... he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us." Paul wants them, and us, to realize that nothing in life is as important as the love shown to us in the life and death of Christ. Things which of themselves might seem important pale before consideration of the glory which is promised when a person puts personal feelings and attitudes aside for the love of Jesus Christ.

In recent years the Presbyterian Church (U.S.A.) has made a commitment to peacemaking that has produced many resources available for study and help in working toward this important goal. A long list of these is available from Distribution Management Services, 100 Witherspoon St., Louisville, KY 40202. Among them are *Peacemaking Through Worship, The Biblical Witness to Peacemaking, Dealing with Conflict in the Congregation, Light in the Darkness: Peacemaking in the Gospel of John, Journey Toward Wholeness: Peacemaking and Spiritual Growth,* and *Peacemaking in the Family.*

We read in the first chapter of the book of John, "What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it." We must act in the world to raise the eyes of each person above his or her own concerns to look at the light that all should see and follow. We will see that the light of God shines not only on us where we are but also on people whose hopes, dreams, and whose very personalities may be completely different from ours. This, however, does not exclude them from the joy of knowing the love of Jesus, which we may be able to show to them. We find unity and peace as we all walk together toward the same light of God.

In his great pastoral prayer recorded in John 17, Jesus prays for those who follow him, "that they may be as one." Let us also pray that as we take upon ourselves the commitment to be followers of Jesus, we will also as willing disciples promote peace and understanding between individuals and groups, and let our own lives be living examples of the self-forgetting love of Jesus Christ.

Don't fence me in

Three volunteer workers from Colonial Heights (Va.) Church remove fence posts from around the Zuni Presbyterian Center. The fence was no longer necessary as the center has disposed of its cattle herd. From left the workers are Jack Malone, Bill Burford and Richard Hartwell. For more information about the Zuni Center, see stories on page 1.

News from the PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Bread for the World marks 20th anniversary

By JERRY VAN MARTER

WASHINGTON—Bread for the World (BFW), the Christian citizens' anti-hunger lobby, recently celebrated its 20th anniversary of advocating for hungry people at a reception on Capitol Hill.

BFW, which began in 1974, now numbers 44,000 members, who call, write and visit members of Congress advocating for changes in U.S. policies that are a boon to hungry people.

David Beckmann, president of the organization, said at the reception, "Our effective, faith-based advocacy for ending hunger is rooted in the Christian gospel. Bread for the World is the most broadly interdenominational movement in American church life."

"If Bread for the World's past 20 years are any indication, we've witnessed just the prologue," said Arthur Simon, founder and president emeritus. "This persistent, moral voice will continue to inform and sustain religious, political and social efforts in ending hunger."

BFW has focused its efforts this year on attaining full funding for the federal government's Special Supplemental Food Program for Women, Infants and Children (WIC). Statistics show that nearly 3.5 million low-income women and children are currently not able to receive nutrition and health assistance from the program due to funding shortages.

"Bread for the World is thankful to God for two decades of citizen and financial support from individuals, church leaders and religious institutions (including the Presbyterian Hunger Program)," said Beckmann.

"I pray that this organization may continue to serve as a catalyst for churchwide hunger advocacy and sow the seeds of God's justice and mercy for hungry people."

Go, See and Act is theme

World Day of Prayer is March 4

"Go, See and Act" will be the theme of the 107th annual World Day of Prayer, scheduled for March 4, 1995.

The service for next year has been written by the Christian women of Palestine and focuses on the accounts of Jesus' passion and resurrection. It invites participants to "hear and respond to God's call for justice and reconciliation."

Acknowledging the sensitivity of Middle East issues, as well as the controversy surrounding the 1994 service that has surfaced in some parts of the international community, the administrative committee of Church Women United has issued a statement affirming women in their efforts to forge new theological understandings that are authentically rooted in their experiences.

"This service, presented through the eyes of Palestinian Christian women, is intended to be a part of the larger peace process that seeks a safe and just coexistence for all persons in the region," the committee states.

"We recognize that as 'new' voices are heard, they often challenge our previous understandings, and may even cause conflict among groups who experience the world from different perspectives. World Day of Prayer offers us an opportunity to engage in listening to each other and prayerfully considering the perspective of another as well as humbly sharing our own."

—Marj Carpenter
Worldwide Ministries Division

PPC board approves sale of retail division

LOUISVILLE, Ky.—The Presbyterian Publishing Corporation (PPC) will turn part of its retail division over to Cokesbury, a decision that could eliminate 18 jobs but increase stability in the financially troubled corporation, according to PPC officials.

Starting Jan. 1, 1995, most PPC retail activity will be handled by Cokesbury, PPC president and publisher Davis Perkins said following a Sept. 22-23 board of directors meeting in Louisville.

The nation's largest denominational retailer, Cokesbury sells roughly $70 million dollars each year in retail products. It is operated by United Methodist Publishing House.

Through its 64 retail stores and state-of-the-art telephone and catalog services, Perkins said, Cokesbury is "uniquely qualified to provide effective support to Presbyterian Publishing House fulfilling its mission."

Correction

The Presbytery of the James news page for October contained a couple of incorrect statements. The correct information is:

Christopher Handley, new associate pastor at Richmond's Crestwood Church, was a special student at Union Theological Seminary; and George Whipple, stated supply pastor of Concord Church in Rawlings, received a D. Min. degree from the seminary in 1984.

GAC extends 'Year with Africa'

"The Year With Africa" has been extended for at least one more year, through the 1996 General Assembly, by action of the General Assembly Council on Oct. 1.

"It's important to give congregations who are beginning, or who are planning to begin (Africa emphasis programs), their time with Africa," the Rev. Sandy Peirce of the Worldwide Ministries Division committee, told the council.

A subcommittee within the division is to examine ways to select and emphasize mission work and to consider other possible "Year With ..." geographical themes, the length of emphasis and other ecumenical resources which may be drawn into the work, according to John R. "Pete" Hendrick, division committee chair.

Hendrick told the Presbyterian News Service the committee was persuaded to continue the emphasis on Africa through the 1996 General Assembly so "the whole church" might be involved in "what looks like a groundswell of interest and enthusiasm in knowing about Africa, about our brothers and sisters in Christ there and about how to be in partnership with them."

Hendrick said prominence of Africa in recent news coverage heightened interest in the continent this year.

Media Mission receives donation

Gregg Hartung from Presbyterian Media Mission in Pittsburgh reports that they received a $20,000 donation of audio equipment from Westinghouse to redistribute to friends across the world who are doing Christian broadcasting in primitive conditions.

The first tape deck went to Cameroon, Africa, where Peter Ngong has an ecumenical studio for recording three weekly radio shows on the 10 government-run radio stations.

Also, a segment from the *Passages* radio show produced by Presbyterian Media Mission received the coveted Gabriel Award in Hollywood on Nov. 11. The segment so honored concerns a couple from Cranberry Township who tell the story of their son's death.

Number of volunteers increases

The Volunteers in Shared Ministry initiative of the General Assembly Council has shown great results in the increased opportunities for volunteers internationally and in the U.S. More than 170 international mission volunteers have been appointed to date in 1994 to serve one year or longer and some shorter terms.

These volunteers serve as English teachers, health ministry workers, youth and community workers, global youth interns, and in a variety of other creative and challenging positions. Many are retired long-term mission personnel who have returned to serve as volunteers. From Bangladesh to great Britain, Kyrgyzstan to Costa Rica, Korea to Kenya, the volunteers serve in significant ministries.

—Marj Carpenter, Worldwide Ministries Division

Stated clerks form association

A new professional organization for stated clerks in the Presbyterian Church (U.S.A.) has been formed. The organization, the Association of Stated Clerks, is also open to professors of church polity and others interested in the work of stated clerks.

According to the Rev. Clark Chamberlain, stated clerk of the Synod of the Sun, the association will serve as a focal point for advocacy for the office of stated clerk, training for persons embarking on that office, continuing education for incumbent stated clerks, mentoring among clerks and mutual support for stated clerks.

An eight-member steering committee has been formed to direct the activities of the association. The association will be funded by dues, which have initially been set at $30 for 1994-95, according to Chamberlain.

Two projects share PW offering

Flood victims in the U.S. Midwest and families suffering from malnutrition in Zaire will be the beneficiaries of the $52,360 offering collected at the July 1994 Churchwide Gathering of Presbyterian Women in Ames, Iowa.

According to Freda Meyerhoffer, financial secretary of the event, half of the offering collected there will assist families in Missouri, Illinois, Kansas and Iowa who are rebuilding in the wake of floods that swept through eight Midwest states in the summer of 1993. That aid will be channeled through disaster offices in the affected synods and presbyteries.

The other half of the offering, $26,180, will assist the Presbyterian Church of Kinshasa (CPK) in establishing a community garden project to ease the threat of malnutrition in Zaire.

Each CPK congregation will form a garden committee to manage the distribution of seeds, fertilizer and fencing. An agriculturalist will work with the local committees to maximize production of the gardens.

Ivory attends Mandela reception

WASHINGTON, D.C.—Elenora Giddings Ivory, director of the Presbyterian Church's Washington Office, was among 4,500 invited guests who greeted new South Africa president Nelson Mandela at the White House Oct. 4. Mandela thanked the American people for helping overturn the apartheid system and then implored them to join his nation in its newest struggle: overcoming poverty and building its economy.

Synod restructuring plan on pages 6-7

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Mid-Atlantic Presbyterian

January/February 1995
Volume LXI, Number 1
Richmond, Virginia

Seigle Avenue Church grows while crossing class, race barriers

CHARLOTTE, N.C.—Getting different races to worship together isn't the big problem; getting different classes of people together is the greater obstacle, according to Charlie Summers.

As pastor of Seigle Avenue Church here, Summers leads one of the few Presbyterian congregations which includes equal numbers of blacks and whites, and crosses hard-to-crack socio-economic barriers.

Not only does the inner-city church include much diversity in classes and races, it is also growing. For the past three years the church has added 30 new members a year and now numbers 180 in its congregation.

Across the street from a large federally subsidized apartment complex in an inner-city neighborhood rife with crime, Seigle Avenue church cannot claim location as a drawing card. Or can it?

Many young white adults who have joined the church have cited its commitment to urban ministry and the desire to worship in an interracial setting.

For many new black members, the reasons for joining are different. Some are former recipients of the church's outreach programs and now want to help others. Many are residents of the Piedmont Courts housing project across the street.

New black members often cite the church's "accepting nature ... message of grace instead of condemnation" and its informality, says Summers. Few people "dress up" for worship at Seigle Avenue.

"Worship is a very culturally controlled experience," says Summers. "If you grow up in West Virginia, what you think is beautiful music is different than if you grow up on the southeast side of Charlotte.

"Anytime you combine in worship people from different cultural backgrounds, you have to include pieces of the experience of everybody in the room. Those whose experience is left out will not stick around."

Seigle Avenue Church member David Conlin, right, helps 6th grader Andre Alexander with his math homework as a part of the church's after-school program for youth.

Summers, who was pastor of the interracial Sixth Church in Washington, D.C., during the late 1970s, says that the way a church plans its worship "announces who it is you hope will stay and worship with you.

"White congregations which say they would like to have black members but are unwilling to include spirituals, gospel music, Kinte colors, Kwanzaa observances, Black History Month ... the African-American experience ... very clearly in their worship service ... are *defacto* saying 'We want you to worship with us, but we're not going to change anything to make you comfortable.'"

At Seigle Avenue Church, worship follows "a fairly relaxed Presbyterian order of worship," says Summers. A teaching sermon is preceded and followed by gospel hymns and music.

Symbols of both European and African traditions are used. For example, during the advent season a wreath and candles were featured, but the candles were red, green and black, key colors in the African-American tradition.

continued on page 3

Synod offering for Barber-Scotia College is Feb. 19

A special offering will be collected Feb. 19 in the synod for Barber-Scotia College, the historically black school at Concord, N.C.

After hearing a report last June on the college's urgent need for financial support, the Synod Assembly approved an emergency synod-wide offering for the school. The Synod Council approved the Feb. 19 date during its meeting in Richmond last November.

Information on the offering will be sent directly to the churches and presbyteries. For more information, call the synod office at (804) 342-0016.

A unique mission

"Barber-Scotia is the personification of the spirit of the mission of our church, and the spirit still has work to do in 1995," said acting president, Dr. Mable Parker McLean, during a recent interview in her office.

More than 90 percent of Barber-Scotia's students are the first members of their families to attend college, according to McLean. "Many people are shocked by that," she said of the fact that so many African-American families are just now reaching the point where they can send sons and daughters to college.

"And many others [in the students' families] are depending on these students," added McLean.

Many Barber-Scotia students also need financial assistance. Thus, the small college must meet the distinct needs of students who cannot usually afford the services it offers.

Last spring Barber-Scotia's ability to continue operations appeared doubtful. When trustees learned that the school's debts exceeded $1.3 million, the college's president was forced to resign and drastic cuts were made in order to meet operating expenses. The entire faculty was laid off and many students left while owing money to the school.

Under the leadership of trustees chairman George Shinn, more than $1.2 million has been raised to help the school meet its financial obligations. Shinn, owner of the Charlotte Hornets basketball team, and the NAACP announced joint plans last summer to raise still more funds.

The school reopened in Sep-

continued on page 5

Campus ministry is like 'serving lunch to a parade'

CAMPUS MINISTRIES
Campus minister Laureen Smith in front of her "office" on the George Washington University campus

By ROSALIND BANBURY-HAMM, Associate Executive for Synod Ministries

WASHINGTON, D.C.—It is a postage stamp of an office with exposed pipes painted yellow, blue and beige and a radiator fastened in the middle of the wall. The refreshment center is one I-didn't-know-they-made-them-that-small microwave on top of a two-foot-cubed refrigerator.

Adorning the walls are posters with the messages: "A different world cannot be made by indifferent people," "Imagine a Violence-free World," and "Walking with Africans, A Healing Journey, PC(USA)."

There is one sofa, one coffee table and some metal chairs stacked in a corner. You have to go next door to use a restroom. Like most campus ministries, Ecumenical Campus Ministry at George Washington University is poorly funded and always in danger of having its funds cut. Last year, all Methodist funding to ecumenical ministries was completely eliminated. In 1995, all campus ministries in National Capital Presbytery may sustain a cut.

The office has two sections. The outer section is shared by three part-time people. The inner office is the space of the Rev. Laureen Smith, a Presbyterian pastor who is the campus minister for the Ecumenical Campus Ministry.

A busy street lies just outside the office door. People of every imaginable age, race, and dress scurry past. Everyone seems to have a backpack or large shoulder bag. A few carry brief cases. It is a hectic pace, a highly programmed, urban campus in the middle of Washington, D.C.

Laureen's face lights up when she talks about her work. "Campus ministry is like serving lunch to a parade. The students rush in and out and cannot stay in one place too long because the parade moves on by," Laureen noted. "Some students will stop and eat a full meal with mash potatoes, gravy, meat, green beans. Some just want the strawberry shortcake. Some other students just look and go away. We at Campus Ministry prepare a theological banquet and

continued on page 4

Surprise!

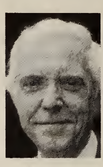
By RICHARD L. MORGAN

Al Winn had just delivered a stirring message at the Montreat Older Adult Conference on "God's Surprises." He made us realize how many of our losses in later life can become moments when God surprises us.

Since prolonged sitting can become wearisome, I decided to take a long walk along Greybeard Trail. Suddenly I realized I was *surprisingly* alone, free from the disturbances and distractions of noise. I relished the moment and recalled the story of a frenetic American who climbed one of the Himalayas to interview an old Indian guru. When he finally saw him, wrapped in silence, he blurted out, "Aren't you lonely up here all by yourself?" "No," replied the guru, "Not until you came!"

As I walked that sun-kissed road, listening to the quiet stream and other sounds of silence, I remembered Cleophas and that other person who walked seven miles from Jerusalem to Emmaus, that first Easter afternoon, and suddenly a stranger joined them. Only later did they recognize their Lord. I thought, "Isn't that a foretaste of Heaven? Walking alone, and suddenly one of God's saints appears." At that precise moment, Fred Stair unexpectedly appeared! Surprise! When I told him about my fantasy, he was gratified to know he was numbered with the saints.

Jesus was always surprising people. The prophet wrote well of his coming, "So shall he startle many nations ... ." He surprised Nicodemus by telling this older man to be born again. He surprised the Pharisees when he made a hated Samaritan the only one who showed mercy. Again and again he surprised the disciples, talking with a Samaritan woman, eating with Zaccheus, responding to the cries of a Canaanite woman. The ultimate surprise was first experienced by Mary on the first Easter morning, when the person she thought was the gardener turned out to be Jesus, risen from the grave.



Richard Morgan

When the Turks invaded the city of Constantinople they entered a church and plastered over a picture of Christ. Centuries later, the plaster cracked, and the features of the face of Jesus could be seen. Centuries have plastered Jesus and obscured the real Christ from us. Somehow he manages to break out of our notions and surprise us with reality.

A new year, 1995, is here. Some approach it with dread and apprehension. We need to approach it with wonder at how God may surprise us. As Whittier wrote,

I know not what the future hath of marvel or surprise; Assured alone that life and death His mercy overlies.

The British poet William Cowper battled mental illness all his life, was confined for a while in a mental institution, and often attempted suicide. Yet, even through that despair he could pen the words of one of our seldom sung hymns:

Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing in his wings.

May God's healing love surprise you in 1995!

The Rev. Richard L. Morgan of Lenoir, N.C., is a regular contributor to the Mid-Atlantic Presbyterian. His latest book, "From Grim to Green Pastures: Meditations for the Sick and Their Caregivers" was released recently by Upper Room Press.

COMMENTARY

One reader questions Interfaith Alliance article; another 'interested and amused' by same

After reading your article about the Interfaith Alliance formed by Dr. Valentine and others to oppose the radical religious right, I realized that I didn't know enough to make an informed judgement about the issues in the article.

Since other readers are probably in the same position, perhaps you could do a more in-depth interview with Dr. Valentine or another spokesperson for the Interfaith Alliance, addressing the following questions, which are raised by statements in the interview:

Who are the radical right?

What are the political litmus tests imposed on people of faith, and how are they imposed?

What are some examples of positions on legislation and public policy issues that the Interfaith Alliance will lobby for?

What is the "one way" that the radical right thinks good Christians must live and think? Who among the radical right articulates this view? Who articulates the view that the radical right is the only true religious voice in America?

In what ways are the radical right preventing the promotion of respect and tolerance? For whom or what do they show disrespect and intolerance?

What is the radical right's political agenda?

What are the issues for which the Interfaith Alliance will serve as a clearinghouse?

What is the harsh unyielding doctrine preached by the radical religious right?

Answers to these questions will help all of us to learn more about the religious right, and to understand how the Interfaith Alliance seeks to serve.

Ann Hardy
Baltimore, Md.

I viewed with interest and amusement your article in the October 1994 issue, "Valentine leads Interfaith Alliance." My interest stemmed from a desire to learn what our former moderator is currently doing. My amusement came from his characterization of those who are not part of the "radical religious right."

The people your article identifies as serving on the governing board of the Interfaith Alliance are among the most preeminently quotable religious leaders in the country today. To characterize, as Mr. Valentine does, that they are "no match" for others in the public dialogue is not simply amusing but incorrect. These are individuals who have been in the forefront of the politization of the American religious community over the past 20 years.

I also found it interesting that your article makes no mention of the report that this alliance receives a major portion of its funding from the Democratic National Committee. Would you care to comment on this report?

Donald D. Denton Jr., D. Min.
Richmond, Va.

Editor's response—Herb Valentine says that the Democratic National Committee contributed $24,000 to the Interfaith Alliance, which is projecting an annual operating budget of $4 million. He adds that all political parties were solicited for contributions. Also, there was also a report of a financial connection between the Christian Coalition and the Republican Party.

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Conservatives should examine St. Paul's message to the Galatians

I write in reference to Ms. Holly A. Hoch's comments [Commentary, Nov./Dec. issue] on the letter of Sherry Hope. The passage from Matthew 5 that Ms. Hoch quoted is introductory material to the sermon on the mount in which Jesus reinterpreted four Old Testament laws and outright contradicted two more, thus "doing away with the old," and redefining much of "the old."

Throughout his ministry, Jesus fought against the legalistic adherence to obeying the law that was the Jewish practice. And then he had that profound insight that the law was based on love. Also, the point of the events on the Mount of Transfiguration is surely that the law and the prophets, symbolized by Moses and Elijah, were superseded by God through Jesus and his teachings.

God said, "This is my beloved son, with whom I am well pleased; listen to him," not Moses or Elijah, the law and the prophets, they had disappeared. St. Paul more fully examines the sharp break between Christianity and Jewish legalism in his letters to the Romans and the Galatians.

See, for example, Romans 3:27-31, 5:20-21, 6:14, 7:4-6, 8:2-5, 9:30-33, 10:4, and 11:1-6. And in Romans 13:11 Paul clearly shows that Jesus did, indeed, "come to do away with the old" by writing, "Owe no one anything, except to love one another; for the one who loves another has fulfilled the law." The commandments, "You shall not commit adultery; You shall not murder; You shall not steal, You shall not covet" and any other commandment, are summed up in this word, "Love your neighbor as yourself."

In short, love supersedes the commandments, does away with "the old" Jewish legalism based on the Old Testament. I suggest that Mr. Henson, whose letter appears in the same issue, and who seems to exhibit some of the legalism that Jesus and St. Paul struggled to discredit, think about these words of St. Paul; they answer the questions he posed in his letter.

Many examples of the truth of Ms. Hope's observation that Jesus "came to do away with the old," that he came to end the Jewish reliance on the law and the prophets, can be found in Paul's letter to the Galatians, among whom the conservatives of his day were trying to influence the people; e.g. 2:15-16, 3:15-18, 3:19, 3:21, and 3:23-26. And, in Galatians 5:4, St. Paul makes this sweeping indictment: "You who would want to be justified by the law have cut yourselves off from Christ."

I would suggest that those who consider themselves conservative in this day and age examine themselves very seriously in the light of what St. Paul said to the Galatians.

Jack Prince
Bloomery, W.Va.

People changing Bible to suit themselves

[The] reference to the comment "Your God is too small," as quoted from Leslie Weatherhead offends me big time. Our God is "all sufficient;" the world is too sick. We are in a "ME" generation! Most people think they are right, and rather than seeking understanding, being able to receive it, as well as give it, they are out to change the world to see things as they do.

Victims today are being victimized over and over, because the criminal blames anything from catching an adulteress in the act to having abusive parents, as an excuse for murdering??? AND they get away with it!!

If we would accept God as being "El Shaddai," and try to understand His way, and support others with guidance, strength and compassion, for whatever trials and tribulations they are having, our world would be better all around. Start to take blame for our own actions and stop trying to give the world puny excuses for misbehaviors. God knows ALL, and no matter who believes the untruths, on judgement day we all will PAY the price for our transgressions. Yes, we are forgiven for our sins, but God is the "fairest in the land" and He accepts ALL Christians in heaven; it is His blessings and rewards earned, that the difference will be done.

The trouble with the world is most are trying to change the Bible to suit themselves, and not enough people have the courage to take God's Word and all His blessings and promises and just STAND on them! If people would just act as they are expected in the Bible and stand on their efforts, then they will see first hand ...

God is Great, God is Good, and God is LOVE! The Bible still is the "Greatest Story Ever Told"! We all should study it more often.

Linda White
Churchville, Md.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

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Mid-Atlantic Presbyterian
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Sharing concerns is a time for reality at Seigle Avenue

continued from page 1

Another point where Seigle Avenue Church's worship differs greatly is the time for sharing joys and concerns.

"It is a time for reality," says Summers. "People give thanks for finding jobs or places to live, for a child getting out of prison, for completing a first year of sobriety, for the recovery of a neighbor who was a gunshot victim.

"Combined with 'normal' issues Presbyterians are willing to share ... it adds a quality of reality to the experience here that is affirming across race lines," he adds.

History of mission

Seigle Avenue Church was organized in 1945, an outgrowth of a ministry to the Piedmont Courts residents. At that time, it was an all-white housing complex and "... it was not a particularly big stigma to be low-income," says Summers. "Lots of people were poor; the Depression was only recently over."

With financial support from Mecklenburg Presbytery the church was able to offer a variety of Christian education programs. The city health department and other organizations were provided space in church for clinics and other programs.

The church grew throughout the 1950s and reached a peak membership in the early 1960s when Ernest Trice Thompson Jr. was pastor. There was talk among members that the church should become self-supporting, but it was successfully argued that the com-munity's needs would always be more than the congregation could afford to handle alone.

It turned out to be an accurate assessment.

With the mid-60s came desegregation and much turmoil. As black families were moved into the Piedmont Courts, white families moved out. William A. "Bill" Stewart, now executive of Memphis Presbytery, was pastor during this turbulent time. Membership dropped to about 50 and there was much discussion about how the church should minister to its new interracial community.

A core group of members decided to stay. "There is no vote in the records," says Summers. "The core group stayed to keep the neighborhood ministry going. They were convinced they had a unique opportunity and didn't care what color the people were.

"The church was steady and faithful to its ministry and kept the doors open to the neighborhood," he adds. "Being interracial came as a byproduct of that steadiness."

George and Mary Carol Michie brought their family into the congregation during the late 1960s. "We were visiting churches right after Martin Luther King Jr. was killed and it was scary what we heard. There was a lot of fear," says Mary Michie. "We asked about various churches and a friend pointed us toward Seigle Avenue."

She says the core group remained because of "a real strong belief that the church is where people are ... and that there is a lot going on in this community, a lot of needs.

"The church has given us a lot, too," says Michie, who is resource coordinator for Charlotte Presbytery. "It's really shaped our lives in many ways. Our children grew up in a church with all kinds of people in it." A daughter, Lynn, recently passed her ordination examination with the presbytery. "She always talks about how Seigle Avenue shaped who she is today."

Bill Stewart left for another post in 1971. Prior to his departure, he provided an evaluation of the church's ministry and predictions for its future. It included the following:

"... The Church has been theologically committed to the brotherhood of races as the biblical style of life on earth. We are our brothers' priests; we have life best when we have it together with peace and integrity and fairness. Hopefully the day is not too far away when both races will teach and run the Church together ...."

Stewart, while correct about the eventual outcome, predicted it would happen in three to seven years. It would be much longer.

Prior to leaving, Stewart persuaded the Myers Park Church to become a "partner-in-ministry" with the presbytery in supporting Seigle Avenue. It is an arrangement that continues today. Myers Park, which has a membership over 3,200, recently pledged $500,000 toward the effort to replace Seigle Avenue's old, worn-out Christian education building.

Seigle Avenue minister Charles Summers (third from left) and the 'kitchen crew' after a recent Wonderful Wednesday program. They are, from left, James Hollis, Dot Woods, Summers, Angela Pearce, Lois McKinney, Velma Jones and Karen Nagle.

While the congregation and Stewart's successor, Bob Morgan, were committed to serving the community, quality of life in the neighborhood deteriorated. Drug dealers were working the projects and vacant buildings were boarded up. There was much fear and unrest among the remaining residents.

These conditions reached a very visible climax in November 1985 when seven persons were injured in a gun battle in Piedmont Courts. As is often the case, it took an explosion to get results.

The apartment complex was remodeled in 1986 and 1987. A residents' organization was revived with a new sense of pride and purpose.

Thus, when Summers arrived in 1987, the situation at Piedmont Courts had bottomed out and was ready for improvement. Membership at Seigle Avenue had not increased greatly, but the "core group" kept the church active and involved.

Service and growth

Summers came to Seigle Avenue Church after serving six years as chaplain at his alma mater, Davidson College. It was finally time for the birth of the church Bill Stewart envisioned in 1971.

"When I came here seven years ago, middle-class folk from elsewhere ran the outreach programs. Now, neighborhood people, who were once recipients of the programs, are now church members and overseeing those same programs," says Summers.

Flexibility and the willingness to try something new are the reasons for Seigle Avenue's success, says Summers. For example, Seigle Avenue Church started the first hot meal program for senior citizens in Charlotte. When older residents were moved out of Piedmont Courts, the program was closed. In its place, the church started a program for pre-school kids.

The pre-school program has blossomed. It has an annual budget of $90,000 and its own board of directors so that it can seek corporate funding.

Wonderful Wednesday

Wonderful Wednesday is another example of the church's willingness to experiment. Eight years ago there were no children coming to Sunday school, so the classes were moved to Wednesday evening. Within one year, 50 kids were attending. At its height, up to 90 children were involved.

The children gather in the sanctuary for singing and fellowship. Then they split into age groups for lessons. Finally, they gather for a light meal.

continued on page 4

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Ducker had been Radford Church pastor since 1983

Crash kills former synod council member

RADFORD, Va.—The Rev. George Ducker, 47, pastor of the Presbyterian Church of Radford and a former member of the Synod Council, was killed instantly in a head-on automobile collision Dec. 4 outside Radford.

Funeral services were held at the Radford church Dec. 8. and at Myers Park Church in Charlotte, N.C., on Dec. 10.

Born July 18, 1947, in Charlotte, Ducker was a member of the Myers Park Church. He received a bachelor's degree from St. Andrews Presbyterian College in 1969 and a master of divinity degree from Louisville Presbyterian Theological Seminary in 1972.

He was ordained by Mecklenburg Presbytery and served as pastor of the Westover Hills Church of Charlotte from 1972 to 1975. That was followed by pastorates at the Limestone Church in Gaffney, S.C., and First Church of Rock Hill, S.C. He was called to the Radford Church in December 1983.

Ducker served on the transitional council for the new synod starting in 1987, then as an at-large member of the Synod Council from 1989 to 1992. During that period he was chair of the synod's personnel committee.

"George was an untiring worker and gave many hours to the formation of the new synod," said Synod Executive Carroll D. Jenkins. "His role in aiding the early development of the personnel committee and enabling its work was invaluable."

He was also active at the presbytery level, first in Fincastle Presbytery, then in its successor, the Presbytery of the Peaks. He was a former chair of the Division on Administration for the Peaks.

Ducker's community involvement included seven years as a member of the Radford City School Board.

He is survived by his wife, Lane; two sons, Greer and Brian; his parents, William G. and Elizabeth H. Ducker; and a sister, Nancy Tuchscherer.

Memorials are suggested to the following: the 2nd Century Campaign of the Radford Church; music scholarships for the Radford City Schools; St. Andrews Presbyerian College; and Louisville Seminary.

Campus ministry like 'serving lunch to a parade'

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the 'meals' may range from Bible study to addressing issues on campus."

A fourth-generation Presbyterian, both Laureen's great-grandfather and mother are Presbyterian ministers. Lau-reen grew up in California and received a bachelor of arts degree in theater from the University of California at Los Angeles. It was there that she met Charles Doak, then the Presbyterian campus minister, who was a major influence in her decision later to go into campus ministry. She received her master of divinity degree from Harvard University.

Scotia Village

Capture The Spirit!

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Laureen has worked in pastoral counseling with battered women, as a volunteer coordinator, and as a Bible teacher and workshop leader for numerous Presbyterian churches in National Capital Presbytery. Four years ago at George Washington University, Laureen inaugurated the annual Oxfam Fast for a World Harvest which continues to offer the campus community information and strategies for feeding a hungry world. The fast is now a campus-wide event.

I spent an afternoon and evening with Laureen asking about and observing her campus ministry. We ate dinner at Western Presbyterian Church. There I met a couple who had met at a campus ministry gathering in college and later married. The evening student gathering was on "prayer," part of a series on "The Care of the Soul." One faculty member surprised the students by saying that he prays before every class and asks God to help him remember that he has been entrusted with God's children. I also put some questions to Laureen which follow.

What is most precious to you about this campus ministry?

I get to share in the life of some phenomenally precious children of God. I am trusted to walk with them in their personal journeys. After some silly games or late-night tears, I walk back to my car and thank God for the gift of that time with the students. An 18-year old may grapple with questions which I never had to ask such as "Will I die from AIDS if I have sex?" I am so thankful to be included in those important questions.

What is most meaningful to you in this campus ministry?

Watching honest, personal growth is the most meaningful. That growth may take place in short spurts of spiritual growth of a student, a faculty member or in me. I enjoy helping facilitate that

continued on page 5

The-Resa Woodfolk and Seigle Avenue elder Wilma Petty

'Wonderful Wednesday' program has led to growth on Sundays

continued from page 3

Ironically, Wonderful Wednesday has also been a key to getting neighborhood adults involved in the church. "Adults were more comfortable coming over Wednesday night and volunteering to help," says Summers. "They got to know us in an informal setting, then they would take the risk and come on Sunday morning."

Wednesday is not the only day of the week when you will find numerous young people in and around Seigle Avenue Church.

After the local schools are out for the day, youth start to pour in and most settle down for serious pursuits. Volunteer tutors from Seigle Avenue and other churches are paired with kids who need help with their studies.

At the vortex of the whirlwind of young people coming and going is The-Resa Woodfolk, the church's youth and Christian education director. "They call me 'mean' because if they say they don't have homework, I have homework for them," she says between answering questions and directing traffic through the halls.

Woodfolk came to Seigle Avenue Church in June 1993 after receiving a master's degree from the Presbyterian School of Christian Education. Ordained in another denomination, she also holds a master's degree from Johnson C. Smith Theological Seminary. She plans on becoming a Presbyterian minister.

When she started the afterschool tutoring program there were 15 kids involved. "Now there are 32 and we have five kids on the honor roll," she adds proudly.

Woodfolk, who was nicknamed "the Rev. T-bone" by her youthful charges, also helps them deal with social pressures and temptations. AIDS, teen pregnancy and conflict resolution are some of the topics she has led them through.

Needs for the future

The top priority at Seigle Avenue now is to replace the Christian education building which was built in 1945 by residents of the Piedmont Courts. The old cinder-block building is literally crumbling and the church needs more space. One Wonderful Wednesday class now has to meet across the street at the housing complex.

Total cost of a proposed new structure is $850,000. With the help of Myers Park Church's generous pledge, a total of $723,000 has been promised toward the goal.

The new building will allow Seigle Avenue Church to double the size of its pre-school program and start other programs, according to Summers.

And for a church that thrives on serving its community, there will be more needs to meet.

Milford nominated for GA moderator

The Rev. Richard J. Milford, pastor of Grosse Ile Church in Detroit Presbytery, has entered the race for moderator of the 207th General Assembly.

Milford was endorsed by the presbytery in October. He joins Marj Carpenter of Big Spring, Texas (Tres Rios Presbytery), as a candidate for the top elected post in the Presbyterian Church (U.S.A.). The election is slated for July 16, the second day of the week-long Assembly in Cincinnati.

Milford has served the 632-member Grosse Ile church for 32 years. He has been moderator of Detroit Presbytery, as well as a member of its Permanent Judicial Commission and chairperson of its Bicentennial Fund campaign. He has served in higher education ministries in both the presbytery and the Synod of the Covenant.

At the General Assembly level, Milford just completed two terms on the Board of Pensions, chairing its Health Care and Nominations committees and serving also on the Social Responsibility Committee.

In its endorsement, the presbytery stated, "As we look to leadership, it is our belief that someone who is able to listen with open-mindedness and fairness is needed. Someone who is willing to hear what the people are and are not saying, someone who encourages dialogue. ... the Rev. Richard Milford is that someone."

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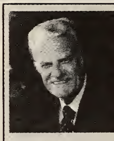

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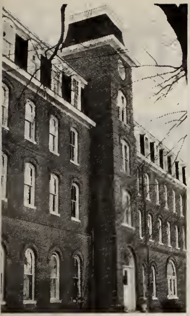

Barber-Scotia's 104-year-old Grace Hall sits unused and in need of renovation.

Barber-Scotia rallies from financial crisis

continued from page 1

tember for the academic year with 400 students, down from 700 the previous fall. Dr. McLean is the acting president while the board of trustees searches for a permanent replacement.

In the meantime there are obviously more needs than money for Barber-Scotia. Older buildings sit vacant for want of extensive renovations and repair. The grounds show evidence of cutbacks in maintenance.

As students said goodbye and left for the Christmas holidays, however, there was the usual conviviality one would expect among friends on any campus. Meanwhile, administrators and faculty went about the business of education.

Dr. McLean

In her office on the 40-acre campus, McLean spoke about how Barber-Scotia has overcome past financial and leadership crises. "We've constantly rallied, but you have to ask how much strength is left," said McLean.

"We can ill afford to lose the opportunity for that part of the population that would choose to come here," she added.

Founded as mission school

One of two historically black colleges owned and operated by the Presbyterian Church (U.S.A.), Barber-Scotia dates its origin back to 1867 and the founding of Scotia Seminary, a mission school in Concord for young African-American women.

In 1932 the school received its present name and became a junior college. The renaming came through a merger with Barber Memorial Seminary of Anniston, Ala.

Barber-Scotia became a four-year senior college in 1943 and admitted its first male student in 1955.

The school's distinguished alumni include:

Dr. McLean;

Mary McLeod Bethune, founder of Bethune-Cookman College and advisor to President Franklin Roosevelt;

Thelma Davidson Adair, moderator of the 188th General Assembly of the United Presbyterian Church (U.S.A.);

Sara Brown Cordery, recently moderator of Presbyterian Women's churchwide coordinating team; and

Katie Geneva Cannon, the first black woman ordained to the ministry by the UPC(USA)

As first black woman minister in Presbyterian Church

Twenty years ago Barber-Scotia graduate Cannon made history

Barber-Scotia graduate and North Carolina native Katie Geneva Cannon made history 20 years ago when she became the first African-American woman to be ordained to the ministry in the United Presbyterian Church in the U.S.A.

She was also the first African-American woman to earn the doctor of philosophy degree from Union Theological Seminary in New York.

Presently a full-time, tenured faculty member at Temple University in Philadelphia, Cannon is an associate professor of religion. Lofty titles haven't diminished her capacity to stand in awe of her achievements or recall her origins in the ministerial field.

"Twenty years ago a black woman, theologically trained, who passed Greek, Hebrew and other ordination exams was truly an extraterrestrial," Cannon said. "It was stranger than fiction. I mean people could not comprehend what such a person looked like, did or believed in.

"People don't gawk or hyperventilate when they know now there are black women who are ordained ministers," she said.

Cannon's professional experiences are extensive. She has served as the stated supply pastor of the Presbyterian Church of the Ascension in New York City (1975-77); as a member of the ministerial staff at the Presbyterian Church of the Master in New York City (1974-75); as a member of the administration/faculty at New York Theological Seminary (1977-80); and as a tutor in theology and ethics at Union Theological Seminary in Virginia (1981 and 1983).

For eight years, Cannon was the associate professor of Christian social ethics at Episcopal Divinity School in Cambridge, Mass. (1984-1992), and has traveled extensively in West Africa and the Middle East.

Prior to her studies at Union Seminary, Cannon graduated from Barber-Scotia College in 1971 with a bachelor of science degree and attended the historically black Johnson C. Smith Theological Seminary in Atlanta, where she earned a master of divinity degree in 1974.

A great time

She described 1971 as "a great time to be in seminary" due to the Vietnam War and a significant number of students who were either military veterans, did not wish to join the military or were identified as "boy preachers" who showed tremendous promise as ministers and theologians. Also, there were a number of young, black, single women 18 to 20 years old also desirous of attending seminary.

"It was a wonderful mix," Cannon recalled. "All of my professors, except those in religious education, were men, and most of them were black men. They were very supportive, challenging, rigorous and took us seriously as students."

Cannon apparently took her training and studies seriously, too. She is the recipient of numerous honors and awards including the Rockefeller Doctoral Fellowship, the Roothbert Fellowship, Who's Who Among Black Americans 1980-81, Visiting Scholar in Christian Ethics at Harvard Divinity School (1983-84), Visiting Professor at Yale Divinity School (1987), Visiting Professor at Wellesley College (1991), a Rockefeller Scholar-in-Residence at the University of Pennsylvania (1991-92), a Bunting Fellow at Radcliffe College (1987-88) and the Isaac R. Clark Preaching Award (1974).

Reared in a family of Presbyterians with a strong Afrocentric lineage dating back to 1867, Cannon grew up in Kannapolis, N.C. Her brother, the Rev. Jerry Cannon, is pastor of C. N. Jenkins Church in Charlotte.

Katie Cannon said her ministerial call came through a series of social and personal processes. During the Civil Rights Movement, Cannon became a black nationalist, a revolutionary who suddenly found her faith and beliefs challenged by her newfound knowledge. "I had a head-on collision between what I'd been taught and what I was now dealing with," she said. "It was not a God-struck-me-dead experience. Yet within the first six weeks of being in seminary I knew this is what I wanted to do more than anything else in the world. It was like a fire in the bones."

As she lives out her calling, Cannon, while acknowledging women in all mainline denominations still have barriers to overcome, she believes the future is bright for all female pastors—regardless of race, creed, nationality or color.

"God doesn't make junk, God doesn't make mistakes," Cannon said. "If God made humans as male and female, then God could call women as well as men to preach."

—Julian Shipp
PC(USA) News Service

Campus ministry is 'new church development'

continued from page 4

growth which leads me to profound awe: "wow God, you are so amazing in creating this person." Sometimes that growth is quite painful. One Korean-American woman struggled as a Christian because her parents had quite different understandings of Christianity. I don't bring God on campus. God is already here. But I point and say "look!" I see God everywhere.

Why should the church be involved in campus ministry?

First, because Jesus said, "Let the children come unto me." Campus ministry with students and faculty is an investment and a mission of the church. Campus ministry is a place where we take ministry out into the world for others. We owe it to the future to care for and nurture the young members of our society. Campus ministry is caretaking and stewardship of the future which has been entrusted to us. Campus ministry **is** new church development.

What is the justification for funding campus ministry in the face of so much crying need?

That question divides "need" into categories which may be artificial. The needs of students on college campuses are very real but may not be so obvious. It would not be essential for the church to give money to campus ministries if churches were already doing the ministries which students desperately need but often lack. Students face tremendous pressures on campus: stress, alcohol, AIDS, questions of sexuality, acceptance and belonging. Pastoral care must extend **into** the life of the campus.

How many students does the campus ministry reach in a given week?

That is a difficult question to answer and one that churches often ask. Last spring, I answered the question by trying to add up the students involved in that particular week. That week a student died. I spent hours at the hospital with friends and family members. I visited with the fraternity to help them deal with the death and conducted the funeral. Do I count all the people at the funeral? Do I count the members of the fraternity even though they are not regulars at the weekly student gathering? If I'm involved in a campus event, do I count all the students who attend? If I count just the regular students at the weekly Bible study, that is a small number. If I count every person to whom I may minister, that can be a large number.

The fact that you were asked to come to the fraternity and to do the funeral says to me that the campus community trusts you.

I had not thought of it that way but I believe that I am trusted. I work hard to be a trustworthy pastor who honors the tough theological questions and the real-life struggles. To be trusted also means that I am more effective as a pastor in the life of this community.

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Restructuring plan read

An overview of the task

From a letter to synod commissioners by the Rev. Sam Rutland, chair of Standing Committee No. 1. The Synod Assembly will reconvene Jan. 27-28 in Richmond to consider the committee's plan, which is paraphrased on these two pages.

As a preface to this mission paper, we would like to present some of the issues which guided our discussion and final decisions concerning this design. We hope that this introduction might prove useful as you consider the different components of the Synod's mission.

Our first revelation was that all within the Synod of Mid-Atlantic did not view Synod in the same way.

Before reunion, the old PC(US) (southern church) saw one of the primary duties of the Synod to be the support of institutions and care agencies of the Presbyterian church within their state. That is, Synod made certain our retirement homes, children's homes, colleges, homes for the aging, etc., received good and proper support. To many who were in the old southern church, this is still the defining and unique role of Synod. Therefore, Synod required only a small staff.

On the other hand, those who were members of the former UPC(USA) (northern church) viewed Synod as a programming/initiating arm of the larger church. It was the role of Synod to promote such issues as Justice and Mercy, Racial Ethnic Ministries, Church Development, Evangelism, etc. Therefore, Synod required more staff, and received support from the General Assembly for, in some cases, staff salaries and institutional funding.

Certainly, this is a very broad-stroked overview of the former synods ... but ... these forces still inform our understanding of Synod. The greatest evidence of this was seen in response to the survey sent to [synod commissioners] following our June stated meeting.

When asked to propose a synod structure, many elaborate plans with extensive staff were presented. Other plans simply stated, "We need a synod executive, a secretary, and a copying machine." This, by the way, was the heart of our discussion in June over whether Synod required a "bookkeeper" or an associate executive for finance. More programming requires a higher level of staffing. Not surprisingly, mission and staffing designs among commissioners followed very closely the old UPC(USA) and PC(US) perceptions of Synod.

So, why are we still wrestling over Synod? Because, unlike many other Synods, we have an equal number of former UPC(USA) and PC(US) people in the pews of our Synod. With reunion, all former programs were frozen in place. For five years the Synod was required to carry out all the programs of the three antecedent synods. The good news in this is that for five years we had the luxury of not having to deal with the issues of reunion which impacted our mission design. But the reality before us this January is this five-year grace period is now elapsed .... We are face-to-face with all the challenges of reconciling our divergent understandings of Synod's mission. Dear friends in Christ, this is the task before us.

We, the members of Standing Committee No. 1, reflect the diversity of the struggle which is mentioned above. In our deliberations the passion for our varying convictions has been expressed quite freely. But God has brought us together to joyfully present this design. We believe that this proposal represents not only a melding, but a strengthening of all our views of Synod.

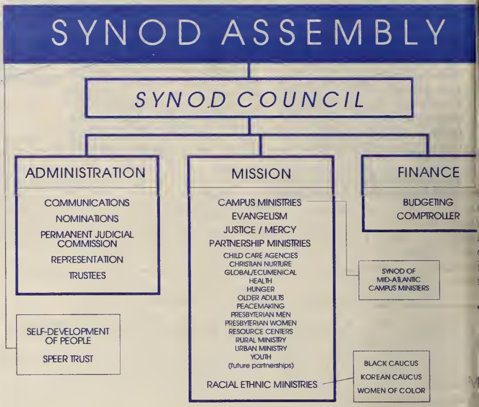
Specifically, our committee desired to accomplish two ends: (1) effective and efficient ministry programming, and (2) a downscaling of Synod reflective of wise stewardship and current realities. This design maintains most program budgets at present levels where possible, while reducing Synod's Assembly from 250 persons to 125 in attendance ... downscaling Synod's staff by 25 percent ... (and) reducing the size of Synod council from 50 to 22 people.

Mission Statement

The Synod of the Mid-Atlantic is an intermediate governing body of the Presbyterian Church (U.S.A.). It affirms that Christ is Head of the Church and that all power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead, who comes to dwell in believers through the Holy Spirit, and sends God's people into the world to carry out God's mission. This mission is clearly stated in the "Great Ends of the Church"—to proclaim the gospel for the salvation of humankind; to shelter, nurture, and give spiritual fellowship to the children of God; to maintain divine worship; to preserve truth; to promote social righteousness; and to exhibit the Kingdom of Heaven to the world.

The Synod is responsible for mission and ministry within the region encompassing Delaware, the District of Columbia, Maryland, North Carolina, Virginia, and a section of West Virginia. We are of different racial ethnic groups, ages, sexes, and vocations who have various abilities, different theological positions consistent with the Reformed tradition, and different marital conditions (single, married, widowed and divorced). In this diversity, we seek wholeness to achieve the "Great Ends of the Church."

Through this diversity, the Holy Spirit enables the Synod of the Mid-Atlantic to perform its mission and ministry in partnership with the General Assembly and the member presbyteries of the Synod.



Synod Assembly

Mission

Synod is the intermediate governmental unit responsible for the mission of the church throughout its region. It therefore has the responsibility and power to initiate, develop, coordinate and maintain such ministries as are suggested in the *Book of Order*, G-12.0102.

Membership

Approximately 66 commissioners, to be elected by their presbyteries, with at least two commissioner representatives from every presbytery ... equal numbers of elders and ministers ... follow[ing] the representative formula established in the *Book of Order* G-13.0102 for commissioners to the General Assembly. The number elected ... may increase or decrease with changes in the size of a presbytery.

... it is incumbent upon each presbytery and their respective nominating committees to elect commissioners to synod with special attention to the principles of inclusiveness.

Special Representatives

... invitations shall be issued to the following who shall have voice but no vote: Synod Council (22 members); Ecumenical Delegates (5 to be invited); Synod Staff (Executive/Stated Clerk, Associate Executive, Comptroller, Ministry Coordinator); Synod Mission Committees—one representative from Campus Ministries, Evangelism, Justice/Mercy, and Racial Ethnic Ministries; Partnership Ministries—one from each active partnership; Youth Advisory Delegates (YADS)—one per presbytery.

Meetings

One per year.

Terms

1. Each commissioner shall serve for a term of one year.
2. YADS and Ecumenical Delegates shall serve for a term of one year.
3. Special Representatives may participate in Synod as they continue to serve in their elected/appointed offices.

Function

As listed in *Book of Order*, G-12.0102

Synod Council

Mission

To serve the Church and her mission by providing leadership, administration, and maintenance for the support of Synod's ministries, as well as assistance in implementing the actions of Synod's Assembly. To work for the goals and mission of the Synod and to "provide for the regular review of the functional relationship between Synod's structure and its mission."

Membership

22 members, composed as follows:

- 13 members (one from each presbytery)
- 5 members (one chair from each Syn
mission committee)
- 2 members (one each from Synod's
ministration and Finance committee
- Moderator and Vice Moderator of Syn
shall sit with voice and no vote
- Synod Executive/Stated Clerk shall b
corresponding member with voice, no v

The council shall consist of one-third min
ters, one-third lay men and one-third
women. At least 25 percent of council me
bers shall be racial ethnic persons. This co
mitment to inclusiveness will be accomplish
in the following manner.

Each of 13 presbyteries will be asked
submit the names of three persons to serve
Synod's Council: One lay person, one cle
and one racial ethnic person (provided
presbytery has racial ethnic membership
clergy). From this list the Synod nominat
committee shall then select 13 council me
bers with regard to inclusive representati

The Synod shall also select the chairs
the five mission committees ... thus enabl
a commitment to inclusiveness to be acc
plished through committee representati
and not solely through presbytery and Sy
staff representation.

Function

The function of the Synod Council is to p
vide servant leadership for the Synod.
council shall undertake all responsibili
delegated to them by the Synod Assem
including, but not limited to, Personnel C
mittee administration; development o
Synod budget and providing for yearly
dits; coordination of Synod mission comn
tee functions and funding requests; oversi
of Partnership and Campus ministries;
oversight of Communications.

Transitional Committee

Mission

To monitor, assist and provide continuit
the Synod Council in the transition proc
The committee shall report back to Sy
Assembly.

Membership

Nine members. The moderator shall be
sen by the committee. Three members s
be selected from Standing Committee N
six members shall be chosen at large. A q
rum will be a majority.

Function

To review and report all transitional act
ties of the Synod. All records and report
the Synod Council shall be made availabl
the committee.

The Transitional Committee shall mee
least bimonthly. The committee shall re
to the Synod Assembly on their work an
Synod Council and staff compliances to Sy
actions on the new design structure.
committee will sit until such time as Sy
dissolves it or July 1, 1996, whichever co
first.

for Synod

Mission Priorities

Campus Ministries
Communications
Evangelism*
Justice and Mercy
Oversight
Partnership Ministries
Racial Ethnic Ministries

These seven ministry priorities, dopted by the 208th Synod Assembly n June 1994, serve as the founda-ional building blocks of the revised nission design. The synod's mission ommittees—Campus Ministries, vangelism, Justice and Mercy, Part-ership Ministries, and Racial Ethnic Ministries—were conceived and developed with these priorities in mind. Also, the synod's emphasis upon oversight is addressed with a redesigned Synod Council, a redesigned Synod Assembly, and a Transitional Committee. Finally, a commitment to effective communications is reaffirmed as an essential work of the synod's staff.

* *Deleted by Standing Committee No. 1 from "Evangelism" are Church Development and Re-development, which are assigned as presbytery-level mission concerns.*

Campus Ministries

ission

o achieve the great ends of the Church through variety of programs and ministries con-ucted throughout the broad diversity of cam-uses of higher education within the Synod.

lembership

6 members–one from each presbytery, three ampus ministers, three representatives from ach cluster Campus Ministries Committee with voice but no vote), and the Synod Minis-y Coordinator (*ex officio* member). The chair hall be elected by Synod.

unction

he Campus Ministries Committee of Synod hall meet at least annually to:

. Define and review standards and requirements for the position of campus minister.

. Review annually [vacant] campus minister positions and recommend to schools, presbyteries, and Synod potential persons to fill those positions.

. Encourage and resource presbyteries/local churches in establishing and strengthening ministries on primarily racial ethnic campuses.

. Review programs in the clusters for fulfillment of Synod mission, recommend allocation of block grants, provide resource materials to clusters, develop and review covenants and plan for annual campus ministers retreat.

. Provide an annual Campus Minister's Retreat for rejuvenation, idea generation, and recommitment to purpose and mission ... .

. Provide an annual Cluster Retreat to improve understanding, exchange ideas, and determine special needs; limited to 50 participants ... .

lusters of campus ministries shall be formed r the purpose of improving involvement and nderstanding within logical geographic ar-as. These groups are not governing bodies, ut ones which serve to improve understand-g, exchange ideas, and determine special eeds for the geographic region represented.

. Three clusters shall be established for a period of three years, to phase out of existence unless approved to continue by action of the Synod Assembly during 1997.

. The make up of the clusters of presbyteries shall be:

Coastal—Coastal Carolina, New Hope, Eastern Virginia, The James

Mountain—Salem, Charlotte, Western North Carolina, The Peaks, Abingdon

Northern—Baltimore, National Capital, New Castle, Shenandoah

. Each cluster shall establish a Campus Ministries Committee (CMC) consisting of three campus ministers or chaplains, three Presbyterian students involved in campus ministries (limited to one per campus), two representatives from each presbytery in the cluster, three Youth Ministries and/or Young Adult Ministries delegates (last two years of secondary education up to 28-year-old recent college graduates).

. Each cluster CMC shall elect three members as delegates to the Synod CMC with voice but no vote.

. Cluster meetings shall be held at least three times per year.

Evangelism

Mission

To foster evangelism within the bounds of the Synod.

Membership

The committee will consist of 13 members, one from each presbytery. The chair will be elected by Synod.

Function

A. To pray for the peace, purity and unity of the church for the purpose of increasing our ability as a Synod, as presbyteries and as local congregations to more effectively communicate the gospel of Jesus Christ.

B. To plan and administer periodic special evangelism events. These events would utilize the very best people in the area of Christian evangelism.

C. To maintain regular contact with the evangelism committees of the presbyteries within the Synod. The Evangelism Committee will obtain information from individual presbytery evangelism programs and inform other presbyteries of effective evangelism efforts within the Synod.

D. To develop an ongoing contemporary evangelism multi-media advertising effort.

E. Each member of the committee will report the work of the committee to their respective presbyteries, in order that creative evangelism might be stimulated and supported at the presbytery level.

Justice and Mercy

Mission

To respond to the call sounded by the prophet Micah: "He (the Lord) has told you, O mortal, what is good; and what does the Lord require of you but to do justice, to love mercy, and to walk humbly with your God." (Micah 6:8)

Membership

14 persons, one from each presbytery and one from the Justice for Women Committee. The chair shall be elected by Synod.

Function

A. The committee shall give attention to the following issues: Criminal Justice, Environmental Issues, Justice for Women, Prophetic Witness, Social and Economic Justice, and justice issues responded to ecumenically.

B. There is to be an advocate/enabler assigned at the Synod staff level who shall facilitate this ministry dealing with compelling social issues as they relate to the faith.

C. The committee shall hear, act upon, and assign requests or concerns that are received in the above listed areas.

D. The committee will receive information from the presbyteries and their churches on justice issues within their bounds. When common justice issues are identified, they will distribute appropriate information and recommendations regarding these issues. Also, they will apprise the presbyteries of their recommendations and distribute information as it relates to other Justice and Mercy concerns which come before the committee.

Plan shifts institutions and care agencies to presbyteries

As the Synod's mission budget has dropped from $3.95 million in 1988 to $1.6 million in 1993, the area of ministry most dramatically affected has been the support of our institutions and care agencies. Because support for those ministries is one of the few non-fixed budget expenses of Synod, they have felt the full effect of this financial downscaling.

It is the opinion of Standing Committee No. 1 that the Synod in all places desires the best of support for all the colleges, care agencies, conference centers and counseling centers. It is our decided opinion that the Synod wishes for all these good institutions and care agencies to grow and prosper in their ministries. It is our further opinion that the continued support for all of Synod's institutions and care agencies is present and strong where there is a close connection between supporters and the institution/agency.

With this understanding, it is the recommendation of Standing Committee No. 1 that:

A. The support of all Synod's institutions and care agencies (nine colleges, three older adult home organizations, and five children's ministries) can best be provided when under the care of the presbyteries of the Synod.

B. Synod's Council, in conversation with the presbyteries, shall be responsible for developing a plan by which to transfer the support of these schools, agencies and ministries to the presbyteries. This plan shall be presented to Synod Assembly and the participating presbyteries for adoption.

C. Current funding of all institutions and care agencies continues to the extent possible, so that an orderly transition to presbytery funding may occur.

Partnership Ministries

Mission

To oversee and to facilitate the cooperative ministry and efforts between one or more presbyteries in consultation with Synod, working together on certain mission efforts between one or more presbyteries in consultation with Synod, working together on certain mission concerns such as, but not limited to the following:

Child Care Agencies
Christian Nurture
Global/Ecumenical
Health
Hunger
Older Adults
Peacemaking
Presbyterian Men
Presbyterian Women
Resource Centers
Rural Ministries
Urban Ministries
Youth

Membership

13 members, one from each presbytery. Also, one representative from each partnership shall be on the committee with voice and no vote. The chair shall be elected by Synod.

Function

A. To identify, at the request of presbyteries within the Synod, possible partnership activities to be accomplished in the region, who might be responsible for partnership work, what funding will be required, how the work is to be accomplished, and, as the mission progresses, the effectiveness of the partnership mission evaluation.

B. To help define and implement Presbyterian mission in an identified region which transcends the boundaries of a single presbytery, including the negotiation of professional staff of Synod as a resource for both Synod and its presbyteries.

C. To consult with the presbyteries and the General Assembly, clarifying the differing responsibilities of the sessions, presbyteries, Synod, and the General Assembly as related to identified partnership ministries.

D. To clarify through consultations with the presbyteries of Synod which governing bodies can most effectively and efficiently carry out specific ministries in a specified region.

Racial Ethnic Ministries

Mission

To celebrate the rich racial ethnic diversity of persons within the bounds of the Synod, to foster and to have an understanding of racial ethnic issues, to assist in the development and nurture of racial ethnic ministries, and to work toward reconciliation.

Membership

16 persons, one from each presbytery and one from each of the three organized caucuses: Black, Korean, and Women of Color. The chair shall be elected by Synod. As other racial ethnic caucuses are established, the membership will be increased to allow one representative from each.

Function

To publicly interpret, communicate, and support racial ethnic concerns within the bounds of the Synod, including:

A. Facilitating cross-cultural discussions and reconciliation among racial ethnic groups within the Church.

B. Facilitating consultations with sessions and congregations and developing education programs for individuals.

C. Assisting presbyteries and congregations by planning and giving direction.

D. Recruitment of racial ethnic Presbyterians to the ministry and to Christian education careers.

E. Assisting majority churches in transition to a more inclusive membership.

F. Racial ethnic congregation evangelism, Christian education, and leadership development.

G. Fostering support for historically racial ethnic colleges within the Synod.

H. Supporting new church development and redevelopment of racial ethnic congregations.

I. Encouraging Presbyterians to become involved in racial ethnic ministries and in the development of shared ministries among racial ethnic congregations.

J. Supporting the purposes of the various [racial ethnic] caucuses in the Synod.

Communications

Mission

To provide a network of media ministry for the church of Jesus Christ in this region. Communications in both print and other media shall educate local congregations and the general public regarding the mission of the Presbyterian Church (U.S.A.) and the Synod.

Membership

The communications ministry of the Synod shall be accomplished by the Synod communications staff under the supervision of the Synod Executive/Stated Clerk.

Function

A. The primary function will take the form of print media. In addition, electronic communications are to be explored.

B. The communications staff will encourage all churches to update their congregational mailing list annually.

C. The communications staff will provide brochures for the Synod and presbyteries. The Synod shall work to create cross-communications between presbyteries, as well as to produce creative promotion literature in the Synod office for various Synod and presbytery communications as needed.

D. The communications staff will provide leadership for our church in carrying out aggressive, creative and authentic outreach of the Gospel of Jesus Christ through communications ... .

Staffing Design

With a total of nine persons, this downsized design represents a 25 percent reduction in Synod personnel. Positions included in the design are:

- Synod Executive/Stated Clerk
- Associate Executive for Evangelism, Racial Ethnic Ministries and Justice/Mercy
- Comptroller
- Director of Communications
- Coordinator for Campus Ministries and Partnership Ministries
- Support / Technical Staff (four)

[The part-time Associate for Older Adult Ministries is funded through gifts and shall continue as is.]

RESOURCE CORNER

From Grim to Green Pastures
Meditations for the Sick and Their Caregivers

By Richard L. Morgan. Upper Room Books, October 1994. 190 pp. $8.95. Review by James McPherson

This is a book that belongs in every church's library. It should be made available to people through whatever shepherding or pastoral care group is working in the local church or community. Dick Morgan has written 81 devotionals, each about two pages in length with reference to appropriate passages of scripture. The print is large and clear, and the book is attractively packaged.

Churches and communities are full of people who have suffered the full range of pain and tragedy, and all of the confusion, heartbreak and angry rebellion that accompany such events. There is no substitute for personal pastoral care, but there is a need for time alone and meditation. Dick Morgan's book is an admirable resource for that need.

First, he refuses to sugar-coat the problems of pain and suffering. It is intellectually and emotionally difficult to examine the many sided questions that torment people who are under the extreme uncertainties that result from illness, death and failure. This book asks all the questions and is not afraid of the doubts and fears.

Second, there is here the realization that there are helpful ways to think about and address human suffering. Ways that are available to everyone. A wide and appropriate variety of biblical passages are included and helpfully interpreted. Dick uses many descriptive metaphors that speak both to the suffering situation and to a positive path through that situation to a stronger grasp of faith. He also cites a large number of useful sources to which the reader might turn.

Third, the author speaks to his readers from personal experience. There is a kind of mysterious communication shared in common experience. Used properly and not in a self-serving way, shared experience can provide strength and hope for the one who seeks reason and comfort in the midst of pain. Dick Morgan's experience illuminates the long, deadly burden of pain and shows us a light at the end of the tunnel.

Finally, this book is an excellent resource for those who find themselves in the role of caregiver. He concludes a section titled "Supportive Friends" with:

A Prayer of John Calvin

May we be so bound up in love with those for whom we pray, that we may feel their needs as acutely as our own, and intercede for them with sensitivity, with understanding, and with imagination. We ask this in Christ's name. AMEN.

Illness and the responsibility of caregiving can isolate us. It is a rare pastor or friend who can share the full range of experience with the sufferer and still communicate the hope engendered by faith. Dick Morgan's book achieves both the understanding and the hope.

Jim McPherson is minister of the Tryon (N.C.) Church.

Information sought on William Black

Two North Carolina writers are researching for a biography on the Rev. William Black, onetime home missions secretary and evangelist for the Synod of North Carolina.

Persons who have information that they would share freely may write to Robert K. and Helen S. Gustafson at 711 Frederick Ave., Laurinburg, NC 28372.

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As Self-Development of People celebrates 25th year, synod committee reports on first six projects

BY MARIANNE CASHATT

Self-Development of People, the program created by the Presbyterian Church (U.S.A.) to empower communities of people who have been subjected to poverty, powerlessness and injustice, will celebrate its 25th year in 1995.

The national Self-Development of People (SDOP) committee will sponsor "Journey to Justice," a celebratory convocation April 21-23 in Chicago.

The synod's SDOP Committee has another important date circled on its calendar—March 31—the deadline for applications for the next funding year.

To qualify for SDOP grants, a community must assess its condition of poverty or oppression; indicate a desire to take charge of its own destiny; and organize or be organizing to do something about its condition.

The results of work done with SDOP funding must benefit the community directly. Community members must also be convinced that their efforts will produce direct, long-term changes for their lives and the community.

A proposal must state clearly the needs to be addressed; be initiated and controlled by the proposing group; and be for projects which directly involve self-development of people and the community, not the support of institutions or individuals.

Also, the proposal must describe in detail the goals and objectives, the methods to be used to attain them, and how the project will support itself financially without perpetuating dependency on funding sources. Realistic income and expenditure budgets are required. An evaluation process must also be clearly stated.

Members of the synod's SDOP Committee screen submitted proposals for potential for self-development. If a proposal meets the initial criteria cited above, several committee members will be selected to visit the community in person and meet with its leadership.

With the results of this on-site visit before them, the entire committee then votes on whether the proposal is funded.

The Self-Development of People program is funded through the annual One Great Hour of Sharing offering. About one-third of the undesignated donations to this offering is assigned for SDOP. In addition to a denomination-wide SDOP committee, the program authorizes committees to work for it at the synod and presbytery levels.

Network for Independence members celebrate approval of their SDOP grant.

Since its start in 1991, the synod's SDOP Committee has funded six projects. A brief description of each follows.

Jewell Ridge Store

This project has brought new life to a once-dying Southwest Virginia mountain-top, coal company town of 1,500 residents with generally low levels of education and few income-producing skills.

With the support of $30,000 from SDOP for the purchase of supplies and materials, community members and some outside volunteers refurbished the former company store building into a community center, library, museum and location for outreach public services. The facility now serves as a tourist attraction and provides employment for community residents.

Piedmont Courts Residents Organization

Public housing residents in Charlotte, N.C., organized to take control of their lives and their immediate community by creating this body. They developed a community service center which they staffed to provide after-school programs, holiday and other celebrations, and fund raising.

The $21,000 SDOP grant by the synod committee in May 1992 enabled community residents, including children, to conduct neighborhood improvement projects such as grounds-keeping, property maintenance, painting and apartment repairs.

Network for Independence

A group of women in Portsmouth, Va., chose to free themselves from the welfare system while supporting and encouraging each other by forming the network, which focuses on skills for teamwork, communication, critical thinking and fund raising. A $15,000 grant in May 1992 allowed members to attend workshops for self-esteem, educational and vocational opportunities, community projects, and child care resource development.

Homeless Alumni Shelter

In Raleigh, N.C., a small group of ex-shelter residents created the shelter to help themselves and others still in shelters to make the transition to life outside of the shelters. A $9,000 SDOP grant in June 1993 assisted the group in writing, editing, publishing and distributing a Shelter Survival Manual which informs readers how to regain a fully functional life and help others do the same.

Umoja's Children

A $30,000 grant in June 1993 helped establish an African American greeting card business owned and operated by inner-city youth. Approximately 60 youth ages 9 to 16 participate in the business which markets the greeting cards in major U.S. cities.

People Outside

Wives and other family members of incarcerated persons in the Richmond, Va., area formed this organization to deal with issues of poverty, isolation, ridicule, unemployment, failure, low self-esteem, and mental depression experienced as the result of their situation. A $23,500 grant in May 1994 provided seed money to rent space for an office and resource center. Services include instruction and peer counseling regarding speaking before parole boards, coping, dealing with child development issues, and obtaining resources on housing, employment training, and more.

For more information

Persons wanting more information about the synod's Self-Development of People Committee should write to the committee in care of the synod office, P.O. Box 27026, Richmond, VA 23261-7026, or phone (804) 342-0016.

Wanted

Pipe organ–any size, type, style or condition–for installation in Presbyterian church. Call Stan Longwill at (703) 860-1280 or write to Ashburn Presbyterian Church, P.O. Box 220, Ashburn, VA 22011.

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Environmental group organizes

BOONE, N.C.—A new organization for Presbyterians who are concerned about the church's response to the environmental crisis has been organized: Presbyterians For Restoring Creation.

According the Rev. William R. Knox, the group's membership secretary, Presbyterians For Restoring Creation was created because "we recognize the environmental crisis has been mounting while the church has not been able to respond in like manner to the spiritual challenge of stewardship confronting us."

The group will promote full implementation of the 1990 General Assembly's environmental report "Restoring Creation for Ecology and Justice."

An interim steering committee has been formed to guide the group. Members are the Rev. David Hall, Fond Du Lac, Mich.; the Rev. William Gibson, Ithaca, N.Y.; the Rev. John Jackson, Maitland, Fla.; Cathy Yost, Kirkwood, Mo.; Knox; the Rev. Richard Madden, Spokane, Wash.; Leslie Reindl, St. Paul, Minn.; J. Wayne Ruddock, Baldwin, Md.; John J. Thomas, South Holland, Ill.; and the Rev. Rose Carol Tau, Chicago.

For more information contact Knox at P.O. Box 2146, Boone, NC 28607; phone (704) 262-3881.

PW gathering to feature missionary Norman

Nancy Norman, a missionary who has served in Central America and Africa, will be a featured speaker at the Summer Gathering of Presbyterian Women in the synod next June.

The conference, which will follow the theme "Glimpses of Home: Biblical Images of the Realm of God," will be held June 8-11 at Massanetta Springs Conference Center at Harrisonburg, Va.

In response to 1994-95 being declared the Year with Africa by the Presbyterian Church (U.S.A.), the Presbyterian Women will highlight Africa during the gathering.

Presbyteries within the synod are currently involved with mission programs in Zaire, Ghana and Ethiopia. The Christian church in Africa is vital and growing fast, but there are many challenges—refugees, hunger, massive external debts and the past abuses of colonization and slavery.

Nancy Norman

Ms. Norman, who served for many years as a medical technologist and educator in Zaire, will present the evening mission interpretation on Saturday, June 10.

A native Virginian, she served primarily in Honduras, Guatemala and Zaire. She is active in PW, is an elder at Central Church in Bristol, Va., and serves on her presbytery's commitment committee and PW coordinating team.

Also featured will be keynote speaker Marj Carpenter and Bible study leader Isabel Rogers.

More information will be printed in future issues of this newspaper. A registration form will be included in the March issue. —*Grace Munro Roy*

Tell them 'Somewhere between 55 and Heaven'

By JAN McGILLIARD

When you are asked, as I am often asked, "at what age are you old?" you might use the title of this article as a response. It's the best definition of aging I've heard in a long time.

Sharing my reaction were more than 100 gathered at Mercy Center in Burlingame, Calif., for the annual conference and training of the Presbyterian Older Adult Ministry Network (POAMN).

What do you do at a conference on aging, you ask? We listen to the wisdom people (our keynote speakers and panelists), break into small groups, and return to share ideas and long range plans.

Miriam Dunson (General Assembly Staff for Older Adult Ministry) described the "Seven Priority Issues" adopted by the 204th General Assembly: education and leader development, focus on racial ethnic persons, attention to health care and housing, education and action concerning elder abuse, intergenerational issues, spirituality and aging, and global and ecumenical concerns.

Small groups met around these issues to develop a 10-year plan for older adult ministry, complete with goals and objectives. Most groups met far into the lunch break, unable to stop their planning.

The premiere showing of a new video for older adult ministry, *Aging Me ... Aging You ... The Journey of a Lifetime!*, held our attention far beyond the showing time. Valeria Tocci of Baltimore Presbytery is only one of the stars of this excellent production. (See "Resources" for more about video.)

Visiting the Bay area of California is like experiencing a cultural feast: diversity is the norm in this part of our country. Thanks to a panel representing Hispanic, Native American, Asian Pacific, African American, and European cultures, we entered, for a time, a different world with unique issues of aging.

David Ng described the Confucian family system, along with his experience of growing up in Chinatown as a second generation Chinese American, with parents unable to communicate in English, in poverty, both proud of and embarrassed by his heritage. Each panelist described what it means to be old in his or her culture, and how we in the church can make a difference in older persons' quality of life.

Participants from the Synod of the Mid-Atlantic included: Donna Coffman (The James), Joe Crawford and Valeria Tocci (Baltimore), Jan McGilliard (Peaks), Betty VanFossen (Shenandoah), Chris Zorn (Salem), and Lloyd Remington (Western North Carolina). The Rev. Crawford was elected to the board of directors of the Presbyterian Older Adult Ministry Network.

We returned feeling inspired and challenged by the people in this organization, its leadership, and its vision for older adult ministries.

My challenge to you is to become aware of the older adult ministry network in your presbytery, to ask questions about consultants and resources for your congregation, and to support the events and workshops planned with you in mind.

History seminar is April 25-28

MONTREAT, N.C.—The Department of History will hold its 17th annual Seminar on Local Church History here April 25-28. For more information phone (704) 669-7061.

Campus ministry corner

Alternative Christmas a success

By ROB SPACH
Chaplain, Davidson College

DAVIDSON, N.C.—This year the students, faculty and staff of Davidson College had an opportunity to buy the perfect Christmas present for the person who has everything—a gift for a someone who doesn't.

The student-led Chapel Committee organized an Alternative Christmas Gift Market, which was held on Dec. 4, and got the entire community involved in the act of Christmas gift-giving in a fresh and meaningful way.

At the market, a wide range of student groups—from fraternities to religious fellowships—set up stalls advertising particular projects to help people in need. Present-seekers bought such life-giving gifts as eye surgery for children in Ghana, medical equipment for Bosnia, bicycles for impoverished women in Mozambique, and a night in a safe haven for battered women in the U.S.

Upon buying these gifts, "shoppers" received lovely Christmas cards to send to their friends and family on whose behalf they made the purchase, as well as descriptions of exactly what needs the gifts addressed.

The first such market was started in 1980 by Harriet C. Prichard, the president of Alternative Gifts Market, Inc. (AGMI), of Pasadena, Calif. The markets now extend across the country, raising hundreds of thousands of dollars to help hungry, sick and homeless people around the world help themselves, and giving all of us an opportunity to give the world a Christmas present that makes a difference in people's lives.

Remarkably, 100 percent of the gift purchase price goes directly to the project listed, as AGMI raises its overhead independently. The Davidson market raised more than $5,000 this year, and the students hope to raise even more next year.

If you are interested in starting an alternative gift market at your college or church, call Alternative Gift Markets, Inc., at (800) 842-2243 for more details.

1995 Middle School Conference at Massanetta Springs

'Cloud of Witnesses' is event theme

HARRISONBURG, Va.—*A Cloud of Witnesses* is the theme for the third annual middle school conference at Massanetta Springs Conference Center.

Again, due to popularity, two sessions will be offered: June 22-25 and June 27-30.

The conference "strives to meet the needs of 6th through 8th grade youth, and to celebrate their God-given variety and diversity, by providing, with God's help, a loving and just environment," said John Mayes, chair of the conference planning team.

Through hands-on experiences, participants are "challenged and affirmed; set free to test and grow; and invited to practice life skills in the joy and support of the Christian community," added Mayes.

Through theme presentations, biblical character workshops, activities and fellowship, youth and adult participants will step through the biblical themes of creation, failure, redemption and hope.

"Together we will encounter God's relationship with God's covenant community," said Mayes. "People of the Bible will come to life as we look at them and their relationships to God. Through this Cloud of Witnesses, we hope to personally encounter God in new and exciting ways."

Cost of the conference (program, housing and food) will be $150 if registration is received by May 16. After that date the cost will be $160.

One adult advisor (21 years or older) is required for every seven youth.

For more information, write to Massanetta Springs Conference Center, P.O. Box 1286, Harrisonburg, VA 22801; phone (703) 434-3829; fax (703) 433-6118.

Educators' retreat is April 26-28

HARRISONBURG, Va.—Massanetta Springs Conference Center will host a retreat for church educators on April 26-28. Two workshop events will be offered.

The Rev. Rosalind Banbury-Hamm, associate executive for synod ministries, will lead a session on "Spirituality and the Use of Time," which will deal with issues surrounding time management for educators who wear too many hats.

Marty Barlow, a counselor and mediator, will offer a workshop titled "Caught in the Middle; Conflict Management for Church Educators." Participants will sharpen skills in communications, and conflict recognition and resolution.

Child care will be provided during workshops.

All full-time, part-time or volunteer educators are encouraged to attend. For more information phone Skip Hastings at (703) 434-6551 or Beth Smith at (703) 828-4172.

CAM assembly to feature Couto

Dr. Richard A. Couto will be the keynote speaker for the Coalition for Appalachian Ministry's 1995 assembly at Montreat Conference Center on March 28-29.

Couto is author of *An American Challenge: A Report on Economic Trends and Social Issues in Appalachia.*

The assembly will address the current economic conditions in Appalachia and offer local ministries understanding, hope and help in difficult times.

For more information phone (615) 584-6133.

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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
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Performance inspires youth

During a fun skit, Mark went through the audience pretending to be a gorilla.

Youth and staff from the residential centers were entertained on Nov. 28, 1994, by Mark Templeman and J. Meredith Murray, performers from Faith 'n Flight Ministries.

Their performance, "Can You Imagine" inspired youth with a wonderful sense of creativity and imagination. With a unique blend of humor and physical theatre, Mark and J. Meredith presented a combination of energetic, exciting and reflective music and acting sketches which not only entertained, but ministered to the audience.

Biblical characters, stories, social issues and relationships were presented with sensitivity and power. The youth were lead through a range of emotions: comedy, tragedy, joy, sorrow and love ... challenging them to consider and respond to the impact of the Gospel in their lives.

Frank Stewart, Director of Residential Services, said the young people were truly captivated by the show. "They laughed at the funny parts and grew very quiet and attentive during the more serious parts," said Stewart. "Usually in a group you can see several youngsters daydreaming or determined not to pay attention because they are angry about being there. But I didn't see a single one who was not engrossed in the show."

Stewart arranged the performance after seeing Mark and J. Meredith do a show at his own church.

"I was very impressed with them," said Stewart. "The show at my church was for 6- to 10-year-olds, but a lot of older siblings were in the audience as well. When I saw that the older youth were enjoying the show just as much as the younger ones, I decided it would be great for the 10- to 18-year-olds we serve at the residential centers."

Faith 'n Flight Ministries' purpose is to provide creative and thought provoking insights into the Christian faith, through the dynamic arts of drama and music. Their focus is not only the concept of salvation, but offering a fresh perspective and understanding of who Christ is and what He means in our lives. Through their performers, the ministry entertains and motivates people, enabling them to look and laugh while opening them to the reality of Jesus' unconditional love.

Mark and J. Meredith said they do about 150 shows a year to groups of all ages. They are available for worship services, youth rallies, family programs, conferences, retreats, conventions, college and public schools, camps, concerts and more. For more information or booking contact: Faith 'n Flight Ministries, 46 Lammers Ave., Dayton, OH 45459; phone (513) 439-2504; FAX (513) 439-4303.

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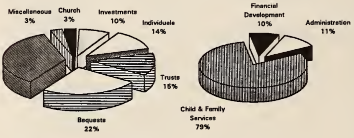
ANNUAL REPORT

FISCAL YEAR 1994

Total Income
$3,201,403

Total Expenditure
$3,041,784



Endowment Velue October 1, 1993 $10,742,271
Endowmant Valua September 30, 1994, $10,096,864
A copy of the Annuel Audit is available for review in the mein office.
Percentages are roundad off and may not total 100%

SERVICES TO CHILDREN AND FAMILIES

Facility	Residential Services*	FCDC**	Agency Totel
Intended Capacity	59	122	181
Applications/Inquiries	640	177	817
Number Admitted	88	43	131
Number Discharged	97	34	131
Total Served	141	155	296
Average number children per day	47	96	143
Total Days of Care	17,317	23,567	40,884
Average Length of Stay (months)	7.6	NA	-----

*Adolescent Center & Pre-Adolescent Center
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Just call (704) 872-4157 to arrange a program, or a tour of campus. (Be sure to ask for Reade if you're serving food at the meeting).

...Or so it seems

Earle Frazier, ACSW
President

I had a very special day on Saturday, Oct. 8, 1994. Lois Jackson (former houseparent) and Bonnie Homesley Stevenson (former resident) hosted a "Retirement/Reminiscing Party" at Bonnie's house.

They invited people who lived here when I worked here first from 1966 to 1971, plus some former staff, current staff and friends. In all, about seventy were present. Nineteen residents of that period attended from Charlotte, Statesville, Raleigh, Concord, Fayetteville and Austin, Texas.

It was one of the best days of my entire life since that period was the best of my working years. The residents of those years became very special to me as I was the chief disciplinarian and, as such, was intimately involved in their everyday doings. They taught me so much about relationships and what children really want from adults despite what they say they want.

Children respect strength and hold in contempt those adults who cannot "stand up" to them in times of trouble. Children want adults who can keep them in line with caring and understanding. Children who are out-of-control are particularly responsive to adults who offer control with understanding and compassion. Most of all, children respond with deep affection to the adults who can enjoy them as people, appreciate their struggles, share in their triumphs and dismiss their failures as not all that important. To be enjoyed as a person says something deeply significant about a child's worth and potential. This is particularly true of those who have been rejected or who feel rejected. Further, children will forgive all sorts of mistakes if they sense caring and affection.

Any adult who has the good fortune to become a special person to a child or teenager will know what is really important—what makes life worth the effort. On Oct. 8th, I was reminded of this fact and was—and am—thankful all over again for these people who continue to bring so much joy to my living.

Earle Frazier

Front row (l-r-): Lois Jackson (former houseparent), Bonnie Williams (former resident), Earle and Jesse Frazier, Bonnie Stevenson (former resident) and her husband Bill. Back row: Robert Williams (husband of Bonnie Williams) and Larry Ellis (former resident).

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Presbyterian Women's Bible Study—Lesson 6, February 1995

Christ and the New Creation

By EUGENIA S. PHILLIPS

Since the beginning of history, poets, story tellers, scientists and theoreticians have sought to answer the question, "Why does the world exist?" How could there have been a beginning and will there be an end to the created world? Perhaps we would more usefully spend our time wondering about the quality of life in the world during the time between those two polar events.

Experience, insight, and inspiration led the ancestors of the Jewish people to accept and base their faith upon the story of creation recorded in the first three chapters of Genesis. Here we see God creating men and women and the world of nature, rejoicing in their goodness and perfection. The destiny of nature is immediately tied up with the destiny of humankind. When Adam and Eve are sent from the Garden of Eden, they are given to understand that nature which heretofore has abundantly served their needs now becomes a challenge. "Cursed is the ground because of you," God said to Adam, and Eve was told that hereafter all women would endure physical suffering because of her sinfulness. Nature was no longer a kind companion of humanity.

Thus began the struggle to find again the glorious paradise which was lost because of rebellion against God. Since then, humankind has sought to regain the close relationship with God that would bring peace of mind and body, but has yet to attain the complete submission to God's will that would bring all of earth back to God.

Planet Earth, we call ourselves, spinning through space, and growing older every minute. While we wait for God's redemption of us and nature we are carelessly ruining our planet with too little thought for those who will come after us.

Until around a hundred and fifty years ago, the idea of being concerned over natural resources seemed rather absurd. There were still new lands to discover and explore, endless acres of wilderness to conquer, and each person was restricted only by his or her own ambitions. Large families were needed and encouraged. Prosperity was an objective which showed itself in abundance. Too many of us have inherited these objectives.

But what is reality today? The same desire for prosperity continues, but it is too often the show of prosperity that is sought, new homes, new furniture, larger gifts, larger festivities, parties and festivals, the newest cars, longer trips and cruises--rather than simply a desire to live comfortably. It was the bedevilment of pride that made Eve want more than God had given, and too often, we today have same attitude.

Our constant craving for more has caused repercussions throughout our world. We read the statistics often: Industrial nations, with 22 percent of the world's population, consume 70 percent of the world's energy, 75 percent of its metals, 85 percent of its wood, and 60 percent of its food, and they are responsible for about 80 percent of the world's environmental pollution. Because of this, the other 78 percent of the world's population lives with starvation, discomfort, and disease.

A recent issue of *Presbyterian Survey* (September 1994) states: "Presently 5.5 billion people are living on Earth and the number may go to 8 billion by the year 2025 and to 14 billion by the end of the next century. The planet's soils, forests, fish stocks, waters, atmosphere and oceans already are strained. What will happen if we plop down another whole human world on top of this one, much less two or three?" The article argues with evidence that population control is not the answer but that such growth can be retarded only with a more even distribution of resources and economic development.

Why are we such over-consumers, and why should Christians be concerned? A quotation from *The Futurist* (January-February 1993) tells us: Measured in constant dollars, the amount of goods and services that the world's people have consumed since 1950 is equal to that consumed by all previous generations put together. Yet this historical era of large-scale consumption appears to have failed to make the consumer class any happier. Regular surveys by the National Opinion Research Center of the University of Chicago reveal, for example, that no more Americans report they are "very happy" now than in 1957.... Studies on happiness indicate that the main determinants of happiness in life are not related to consumption at all; prominent among them are satisfaction with family life, especially marriage, followed by satisfaction with work, leisure to develop talents, and friendships.

And so, we come back, by way of experience and high-tech modern research, to what Jesus taught many years ago. Everyone wants happiness. We search for that sense of fulfillment lost to our first parents, and made available to us again through the life and teachings of Jesus. We have all felt a close fellowship with the natural world, and it is surely not our desire that our descendants should not know the pleasure of mountain forests changing colors in fall, of glistening white snow on unpolluted hills, and unrationed amounts of food and water. Yet, unless we begin now to preserve such pleasures and necessities, our descendants may never know them.

We do not need another television, another VCR, another car, telephone or stereo produced by factories generated by the planet's depleting store of fossil fuels; we do not need more wood and paper products, more fuels from the forests of the world; we can limit our use of cars, cutting down not only on fuel consumption but also on air pollution; we can become more conscious of recycling; we can declare war on littering.

As we look at the passage from Mark given in our lesson, we recall the closeness to nature that most cultures have experienced to a far greater degree than we do today. In this story of the silent, mysterious germination of small seeds into a bountiful harvest that appears in due time, (Mark 4:26-29) Jesus makes a comparison with the kingdom of God which in due time will come. We, as his followers and those who await that day, must realize that what we do during this time of waiting is important. Those who, like the farmer, realize their responsibility, and care for all of God's creation will have a rewarding part in that final event.

What a big order this is for us who want to live responsibly as Christians! We know that we must "do justice, love mercy, and walk humbly before the Lord"; we must keep the commandments of the Old Testament, the teachings of the New. Now, something more is required of us; something hard, because we have never thought of it as a Christian responsibility before. Environmental and ecological concern must come back to us as Christians, because we have been saying in our creed, "I believe in God the Father Almighty, Maker of heaven and earth ... ." As responsible children of God we must care for God's creation.

Jesus, in his sermon on the mount (Matt. 6), had before him listeners who had no idea of the luxuries of life that we take for granted. Theirs was a life of daily and seasonal struggle to obtain the basic necessities. Yet, to them Jesus preached a gospel of happiness of mind and spirit that does not depend on things. Can we not as Christians today find this kind of happiness that will change the goals for our lives, from restless activity and grasping for more material wealth, to a quiet contentment, knowing that we have enough, and that our concern should be for others, those suffering in the world today, and those who may suffer even more tomorrow because of our thoughtlessness today?

Paul encourages us. He pictures those who live with their minds on temporal and material blessings as those who live in the flesh. So he says, "The mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God." Then he says to us who call ourselves followers of Christ, "But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you." Are we in the Spirit? Or are our minds set more on getting and spending, following the letter of the law (going to church, behaving decently, contributing an offering) but never feeling the absolute abandon of all that we are and have to the Spirit of God? Paul tells of it, and many have experienced the true happiness that comes to the one in whom the Spirit of God is invited to dwell. Chapter 8 of Romans is one of Paul's most eloquent expressions of the joy which comes to those who truly trust their lives to Jesus Christ.

Let us all become stewards of the world God has given us. Let us as Christians find new ways to distribute wealth equitably around our world, to end pollution of land, water and air, and to save our rapidly depleting stores of raw fuels and other resources. We have been accustomed to the obligation of Christians to think of others in our world; now we know it is our duty to think of others who will be in our world tomorrow.

Presbyterian Women's Bible Study—Lesson 7, March 1995

Christ and the Power of Weakness

By EUGENIA S. PHILLIPS

Many of us have spent years learning about Jesus Christ. Surely, we know all about him. We know his actions, we know his words, and many of us can give a pretty good explanation of why certain things happened. So why do we continue to attend Bible study sessions about him? Why do we continue to ponder his words? One reason is that these words and actions are so completely different from what we hear in other areas of our lives that we are fascinated by the idea that one man could have lived, died and succeeded in changing the world with such upside-down ideas, ideas that we know in our hearts are true but which go against all that we hear from other directions.

This month's lesson presents a statement by Jesus which went against the impulses of his disciples at the moment that he said it, and goes against a natural tendency of us all. Yet, Jesus lived it out. Jesus taught that those who would be the greatest and the most powerful among humankind are those who walk in humility, even in subjection, those who appear to have no power at all.

As we meditate again upon the subject, "Who is the Christ?" it is helpful to imagine ourselves back in the position of those who were first learning about him. Suppose you were hearing for the first time that one of the disciples who had been close to Jesus had repeated to an interviewer the conversation that Jesus had with his disciples at supper just a few hours before he was arrested and the events which led to his crucifixion?

"What did he say?" you would ask excitedly, because you may not have come to any conclusions about the various rumors that were abroad about this newsworthy person. "Did he say he knew what was going to happen? Did he tell his disciples what they should do to help him? If he knew what was going to happen, what plans did they make to protect him?"

Then you would have heard the story as we now read it in Luke 22. You might have been surprised that Jesus showed no concern about what would happen to him, even though he seemed to know that he was going to die. He even seemed to know the plan which had been made for his arrest, and who would carry it out. You might shake your head in wonder as you heard that most of the conversation was somewhat trivial, with talk mostly about the disciples rather than about their great leader who had said he was about to be betrayed and to die.

Later, you would have realized that it was not trivial conversation that was made around that table. Rather, it was the last chance that Jesus had to try to tell his disciples that his way of life was different from all they heard from other people, both great and small, but that his way of life was the one that would bring them happiness in this world, and salvation in the world to come. He was living and speaking as he taught us to do, without concern for himself but with thoughts about those who were his friends.

Probably at the time, the disciples were more embarrassed than thoughtful. They may have been reminded of another time when Jesus had been unhappy with them when they had argued about who would sit among the most powerful in the kingdom of God. (Mark 10:35-45) That time he had told them, "Whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all." In both instances, he points out that he himself came not to be served but to serve, like the servant who waits on others eating at a table.

Perhaps the disciples were too close to what was happening. Perhaps they were still influenced by the attitude which had prevailed in their childhood and still was all around them, that when the Messiah came, he would be the invincible king of their country, full of power and might, able with the use of armies and legions to save not only himself but all the country from the fierce rule of the Roman empire.

Like so many events of history, hindsight made many things clear. Analyzing all that Jesus said and did brought a breadth of vision that congealed into an understanding that his actions were a definite reflection of what he said. How can we explain the fact that this man, led powerlessly to his own crucifixion, became the moving, saving, changing power for the whole world? Paul, who put so many impressions into words for people of all time, expressed it for us. In one of his earliest letters, I Corinthians, he speaks about Jesus, about his attitude toward power: "For the message about the cross is foolishness to those who are perishing (that is, those who have no faith in Jesus), but to us who are being saved it is the power of God."

Paul continues with a description of the ways by which people have attempted to live triumphantly in this life, the Greek people through reason and knowledge, the Jewish people through study of history and law, and he might have added the Romans through their military expertise and heavy-handed taxation. For them, such abilities led to the kind of power that they sought, power that brought wealth, pride, self-importance, and pompous vanity. On the contrary, the kind of power that Jesus taught and lived was that which is found in the kind of humble action that puts aside self, and rejoices in kindness and service in the most demeaning of circumstances.

Well, you say, I don't want power; it's not something I'm after.

It is true that few of us are looking for power, just as it is true that none of us is without power in some way. We go along in our rather normal paths, but the day comes when we feel the urge to cry out, "Why? Why should she (or he) have that job (or talent, or ability, or possession) and not me? I work just as hard, I'm better able, (or richer, prettier, or whatever), why not me?" So the old ego, the center of so much sin, takes over. And then we need to realize that our satisfaction as followers of Jesus is not in pushing our own interests, but unselfishly giving of ourselves to help others. We find power over our own lives by living as unselfishly as we can where we have been placed, even if it is waiting on tables, or, at least figuratively speaking, washing the feet of others.

An amazing thing then happens. Like countless people, throughout the centuries since that evening when Jesus spoke of humility and servanthood, we find peace and inspiration that can lead to great accomplishments. We prove once again Paul's words in this same passage, "God chose what is foolish in the world to shame the wise...to shame the strong...to reduce to nothing things that are. He is the source of your life in Christ Jesus ... ."

For most of us, this is all the power we seek. Some, however, in our own time have been examples of servant leaders who have made a lasting impact upon their culture and times: Ghandi, Mother Theresa and Martin Luther King. They have lived with the kind of humility that Jesus taught, and they testify to the fact that it is the true power which brings about those things which make a difference to the world.

What a great mistake we make if we think that by going through the motions of servanthood we will gain the results that Jesus promised! We must never forget the close relationship that Jesus maintained with God, the source of power. Isaiah had written words which Jesus had probably learned in his childhood, words which assured him and you and me of the power to make our lives rewarding and effective on the path where God has put us: "The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and strengthens the powerless....those who wait upon the Lord will renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isaiah 40: 28b-31) Such is the power given by God to those who follow the example of his Son, Jesus Christ, the servant king.

Chinese Christians harassed

By The Associated Press
(used with permission)

BEIJING—Beijing Christians active in blocking government moves to sack their popular pastor have been tailed, harassed and beaten by police in recent days, and a foreign reporter was detained Nov. 24 for visiting one of them.

At least a half-dozen Christians belonging to the Gangwashi church, the most popular in the capital, say they have been followed since mid-November by police who have vandalized the Christians' bikes and ordered them to behave.

On Nov. 23, one of them, Liu Fenggang, was beaten by plainclothes police, who hit him in the face and head. Friends said his eyes were virtually swollen shut and that doctors were worried he may have suffered head injuries.

When Jane Macartney, a Reuters reporter, went to see Liu the next morning, police took her away. She was released in the afternoon.

The Christians all were active in organizing church members to oppose the government's attempts to dismiss the church's senior pastor, Yang Yudong, who has long irritated the government with his pro-democracy views and his attempts to distance himself and his congregation from government supervision.

The Chinese Christian Council and the Three-Self Patriotic Movement, the ... bodies that govern the nation's Protestant churches, have tried to enforce a year-old decision to dismiss Yang and install Yu Xinli, chairman of Beijing's Three-Self Patriotic Movement, in his place.

But church members say the congregation's objections and the attention the incident has gotten have forced the authorities to delay implementing their plan.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Charges fly during second Reconciliation Committee meeting

By JERRY L. VAN MARTER

LOUISVILLE, Ky.—Deep-seated—and at times bitter—disagreements about the direction of the Presbyterian Church (U.S.A.) and those who lead it coursed through the second meeting of the General Assembly's Committee on Reconciliation here Nov. 30.

Armed with a six-page list of the issues they want discussed, the eight members representing the Presbyterian Lay Committee (PLC) criticized a host of denominational actions and specific church leaders they alleged were responsible for them.

Criticisms in the issues paper fall into four broad categories: theology, accountability, financial integrity and representation. Each section includes a statement defining the issue and then lists specific examples of alleged wrongdoing.

The theology section, for example, focuses heavily on denominational involvement in last year's ecumenical Re-imagining Conference and on resources produced by the church on issues of human sexuality.

The paper repeats many of the charges that have appeared in "The Presbyterian Layman," the PLC publication that some denominational representatives on the committee claim is a major contributor to the tattered relationship the reconciliation committee is trying to heal. Nine members of the 17-member committee were appointed by General Assembly moderator Robert W. Bohl.

The committee agreed to review at its next meeting (Jan. 25-26 in Louisville) a 40-page critique of "The Presbyterian Layman" prepared by John Bolt, a Presbyterian elder and Associated Press reporter in Dallas.

But Presbyterian Lay Committee representatives and their agenda dominated this meeting. "This is not an adversarial document," said PLC vice-chair Robert Howard, an attorney in Wichita, Kan., as he introduced the issues paper. "I don't see how any reasonable person could disagree with it."

However, Howard didn't make it through the third sentence of the document—"Unless and until our denomination reaffirms its historic commitment to God's revelation in the Word of God Incarnate and Written and restores the proclamation of that Word as the essential mission of the Church in all of its policies and programs, the reconciliation needed to unite Presbyterians in mission cannot be achieved"—before objections were raised to it by the Rev. Joanna Adams of Atlanta.

"This implies that the church and its staff persons are not currently doing this," Adams responded, "and I'm sure they believe they are."

Trust is the issue

The issue is trust, replied "Layman" editor the Rev. Parker T. Williamson. "The patterns are clear—in giving to the church and in research conducted by the Presbyterian Panel—that distrust is there [in the church] and is growing," he said.

The language of the issues paper "is grounded in polarity," said the Rev. James D. Brown, executive director of the General Assembly Council (GAC). "This is denunciation and I'm incredulous that you [speaking to Howard] could present this as healing and unifying."

In its section on financial integrity the paper accuses GAC staff of "violating its own rules" and "illegally transferring" line items between the General Assembly mission and per capita budgets. The allegations concern the movement of three committees' expenses, totaling $54,000, from the mission budget to the per capita budget after the 1993 denominational restructuring.

The three items, according to Brown, were "left hanging loose" after the 1993 General Assembly approved a report including a provision that all budget items remain in the budgets they were in prior to restructuring. The GAC subsequently approved the shift of the three items and the 1994 Assembly gave tacit approval when it approved the budgets that included the shift.

Williamson dismissed the Assembly action and concluded that "GAC backing of a staff recommendation [to shift the line items] doesn't make it any less illegal."

Brown countered that the decision "was handled within established processes of the church ... and to allege illegality is patently unfair."

After listening to the discussion, Alvin Puryear, a Bohl appointee from the Bronx, N.Y., sighed, "Do issues have to be overdramatized in order to get attention?"

In its section on accountability the issues paper states that "employment standards for professional staff should require solemn commitment to the same confessional standards that are required of all ordained officers of the church."

Howard insisted there are no legal barriers to such an employment requirement. "The church is exempt [from such equal employment opportunity legislation]," he said, "and if we establish some theological standards for church employees we can prevent disasters rather than constantly doing damage control."

Asked by Adams if he was suggesting creation of "thought police," Howard responded, "No, this is not a witch hunt, but a call for standards of accountability—our church has confessional standards. We're not Baptists."

Pushed by Adams to say what he would do about one national staff member named in the issues paper, Howard suggested some "'therapeutic counseling'—we need to help them come on board or help them come to grips with not agreeing with our confessional standards."

News, PR coordinators hired

Two key staff positions in the Presbyterian Church's Office of Communication were filled Nov. 14 with the appointment of the Rev. Jerry L. Van Marter as coordinator for news services and Claude L. Brock as coordinator for church and public relations.

Van Marter has been a reporter with the Presbyterian News Service for more than six years. Prior to that he was a pastor of four Presbyterian churches in San Francisco Presbytery and edited both his synod and presbytery newsletters in a church career that has spanned 25 years. He assumed his new duties the day his appointment was announced.

Brock begins work Dec. 5. He is former president of Brock-Kalvar Associates, a Louisville-based advertising and public relations firm. Before that he worked for Louisville's Farm Credit Bank. Brock has more than 30 years' experience in communications-related fields.

Associate Director for Communication Gary Luhr, in announcing the appointments, said, "Both of these individuals bring to their respective jobs talents and experience that will be extremely valuable in shaping the work of the Office of Communication."

Yearbook features new format

The 1995 Mission Yearbook for Prayer and Study, redesigned and one-third larger than before, is now available. Featuring original poetry and other writings by young people, the 1995 Yearbook focuses on a central theme: "The Church of Today & Tomorrow: Young People & the Presbyterian Church (U.S.A.)."

Readers will learn how young Presbyterians across the United States are growing in faith and sharing their enthusiasm, fresh insights, and hope through congregations, presbyteries and in global service.

The stories are told with more photographs than in previous editions of the Yearbook. For the first time in 25 years, the size of the Mission Yearbook has changed. Thirty-three percent larger (but still the same price), the new book has photographs on nearly every page, more mission stories and a new design.

The Yearbook also continues its 103-year tradition of providing information about people in mission and staff members to guide Presbyterians through a year of prayer for the church's ministries. The book includes 52 Minutes for Mission, which are accompanied by prayers and benedictions and indexed.

The 1995 Mission Yearbook for Prayer and Study can be ordered by calling Distribution Management Services (DMS) at (800) 524-2612. The cost is $5 per copy or $4 each for 10 or more copies sent to the same address, plus shipping.

Olan Mills to do church directories

The Presbyterian Publishing Corporation (PPC) has announced its selection of Olan Mills Studio as the exclusive contractor for its church directory business. The move to Olan Mills coincides with termination of a PPC contract with Coppinger & Affiliates. The publishing corporation received numerous complaints during the last couple of years from churches displeased with Coppinger's church directory service.

Founded in 1932, Olan Mills has been in the church directory publishing business since 1971. In 1993, the studio printed 2.5 million directories for more than 10,000 churches. Olan Mills has more than 1,000 studios nationwide.

Perkins said Olan Mills has trained 128 marketing representatives to work specifically with Presbyterian congregations. The toll-free information number for the Presbyterian Publishing Church Directory Service is 1 (800) 845-1157.

Early PW leader Clements dies

Marian Clements, a foremother of the national Presbyterian women's organization that has evolved into Presbyterian Women, died Nov. 14 in Sun City, Ariz. Clements and Katherine McAfee Parker were the two women credited with formulating a proposal to the General Assembly from the Indiana Synodical in 1941 that resulted in the creation of the first national organization of Presbyterian Women.

Writer's Guild seeks nominations

The Presbyterian Writers Guild is receiving nominations for its 1994 Jim Angell Award. A prize of $500 will be given to the best first book published in 1994 by a Presbyterian writer. The award will be presented at the Guild Luncheon at the General Assembly next July in Cincinnati.

Nominations for the Angell Award may be made by the author or a friend. They should be sent to David Steele, 620 Del Ganado, San Rafael, CA 94903, and should include a copy of the book and the author's curriculum vitae (including church affiliation). Entries are due by March 15. They will be judged by a regional committee of Presbyterian Writers Guild members. A stamped, self-addressed envelope will guarantee safe return of the book after the judging. The award is in memory of James W. Angell, a pastor/writer who died in 1992.

Church featured in 'Picket Fences'

Portions of three episodes of the award-winning CBS television series "Picket Fences" have been filmed in the sanctuary of Culver City (Calif.) Presbyterian Church. According to the Rev. Thomas Robb, pastor of the church, "Our sanctuary has now been established as the church to which Jimmy and Jill Brock and their children belong." It is not known whether or not the Brocks tithe.

Japan earthquake relief—page 8

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Mid-Atlantic Presbyterian

March 1995 | Vol. LXI, Number 2 | Richmond, Virginia

Planners for Calabash Church's "Coming of Age" celebration included, from left, Ruth Farr, Ruth Cheney, Archie Farr, Julia Thomas, the Rev. Francis Womack, and Carolyn Knott.

Retirees are strength of growing Calabash Church

By JOHN SNIFFEN

CALABASH, N.C.—Talk about the "graying" of a church often it means that the congregation is going nowhere. If a church can't attract young families with children, it will languish or die. That's the conventional wisdom.

Calabash Church defies such analysis. Its members average over 60 years of age, but it is neither weak nor dying. In fact, on Jan. 5 it celebrated its "Coming of Age."

"It was a celebration of both our heritage and our hopes," said the Rev. Francis Womack, pastor.

The congregation has grown to include more than 200 members in just five years. It's larger than half the churches in primarily rural Coastal Carolina Presbytery.

It's also very healthy. Calabash Church no longer relies on the presbytery for support. Coastal Carolina supplied $240,000 over the years to start the church, but Calabash is already returning dividends on that investment. During the Jan. 5 celebration, the congregation gave $2,500 to the presbytery for new church development.

The source of Calabash's growth is the large number of retirees moving to the southern part of North Carolina's Atlantic coast. Many come to the area to play golf.

Eighty-seven golf courses are within driving distance of the church and another 15 are planned. There's a golf course across the road from the church and another proposed behind it.

Land that isn't being used for golf is probably being transformed into new residential communities—from mobile homes to multi-million-dollar mansions—up and down the flat, pine-studded coastal plain. The vacation homes of part-time residents line the barrier islands.

Womack said Calabash is an "exciting" church. The pastor described typical retirees who join Calabash Church as "upper blue collar, not executive director types." They're former teachers, engineers and store managers who sold their old homes for a nice profit and moved to Calabash.

"They don't have a great deal of money, but they support the church very well," said Womack. "They won't go out on a limb with their giving, but they are faithful with what they give." Tithing is very stable, he added.

Despite the fact that the retirees are often away on trips, there are 165 to 185 persons in church most Sundays. "We get a lot of visitors ... 20 to 25 each Sunday," Womack said. "There's a potential new member almost every Sunday."

A bonus of having a congregation of healthy, active, retired persons is that they have the time to contribute their experiences and knowledge, whether serving on committees or performing service projects.

Since many have left behind the connections—neighbors, friends, co-workers and church ties—which filled their lives before retirement, the new members tend to give more of themselves to the church. "Our new homes and this church are now the centers of our lives," said Ruth Cheney, formerly a member of the Fayetteville Presbytery staff.

"We try to make people feel wanted and needed," said Womack. Indeed, the church's key elements are "warmth, openness and acceptance."

Just across the state line from South Carolina, Calabash started as a sleepy fishing village named Pea Landing. An assortment of restaurants were built to serve hungry visitors from inland areas, but the local population remained about 250.

In the last decade there came the influx of retirees, chiefly from northern states,

continued on page 2

Synod approves restructuring plan

RICHMOND, Va.—A new structure designed to make the best use of declining mission funding was approved by the Synod Assembly on Jan. 28.

Few alterations were made in the structure proposed by a commissioner committee.

Synod-based mission will continue in racial ethnic ministries, justice and mercy issues, evangelism, campus ministries and communications.

Also, the Synod will continue to coordinate presbyteries working in partnership in other areas of ministry. These include—but are not limited to—child care, Christian nurture, global and ecumenical mission, health, hunger, older adult ministries, peacemaking, Presbyterian Men, Presbyterian Women, resource centers, rural ministry, urban ministry and youth ministries.

The Synod office staff will be reduced by 25 percent—down from twelve to nine employees. In addition to a synod executive/stated clerk/treasurer, the staff will include an associate executive (for evangelism, justice and mercy, and racial ethnic ministries), a coordinator (for campus ministries and partnerships), a director of communications, and a comptroller. There will be four "support/technical" staff members.

Commissioners approved an amendment which gives "parity" to the associate executive and coordinator positions.

The only personnel change scheduled at press time is the elimination of the position of associate executive for synod ministries. That position, held by the Rev. Rosalind Banbury-Hamm, ended Feb. 28.

Also deleted from the Synod's mission responsibilities are traditional ties to nine Presbyterian-related colleges, to five children's care agencies, to three older adult care providers, and to a counseling center, all in the states of North Carolina and Virginia.

Funding for these institutions and agencies had been heavily impacted by the decrease in mission funds reaching the synod over the past six years. Total mission dollars dropped from $3.4 million in 1988 when the Synod was formed to $1.6 million in 1994.

A consultation process is underway to transfer funding responsibilities for these agencies and institutions from the synod to presbyteries.

Synod will continue ownership of three conference and camping facilities: Chesapeake Center, Massanetta Springs, and William Black Lodge. The last two are operated by independent boards of trustees and Chesapeake Center is moving in that direction. Only Chesapeake Center receives substantial funding from Synod.

There will be an annual Synod Assembly, but the number of elected commissioners will be cut almost in half to 70. An amendment was approved to set the minimum number of presbytery commissioners at four. Under the proposed guidelines—the same as used for the General Assembly—the minimum would have been two commissioners.

The next Synod Assembly will be held in October.

Between synod assemblies, business will be conducted by a 22-member Synod Council.

Commissioners twice defeated motions to reinstate voting memberships on council for the three existing racial ethnic caucuses—Black, Korean, and Women of Color.

The adopted structure mandates that the council have at least 25 percent racial ethnic membership.

The continuation of the 208th Stated Meeting started with the election of Betty McGinnis, an elder from Arnold, Md., as moderator. The Rev. Miller Liston from Big Stone Gap, Va., was elected vice moderator.

Zairian Presbyterian church growing despite dictatorship

Despite almost three decades under a corrupt dictatorship and facing astronomical inflation, the Presbyterian Community of Zaire is thriving.

The Rev. Dr. Mulumba M. Mukundi, general secretary of the Presbyterian Community, told commissioners attending the Synod Assembly in Richmond that "despite the suffering and difficulties" the church there is growing and active. "God is at work in Africa and Zaire," he added.

With 1.3 million members, the Presbyterian Community is the largest religious denomination in Zaire.

Since gaining independence from Belgium in 1965, Zaire (formerly the Belgian Congo) has been ruled by dictator Mobutu Sese Seko.

"These have been hard times for the Zairian people, who have no freedom to express themselves, no freedom to criticize the government, and sometimes no freedom to travel out of Zaire," said Mulumba.

"Some of those who have had the courage to discuss politics were killed by President Mobutu and his government."

Mulumba

He described a nation of 38 million persons in which the rich get richer while the poor get poorer. "Aside from a small group of Mobutu's government and his relatives, most people are suffering."

Soaring inflation has crippled the Zairian economy. "Zairian money has no power to buy what people need," said Mulumba. "Mobutu is one of the richest people in the world and Zaire is one of the poorest countries. How can this be?"

Mulumba asked that U.S. Presbyterians (1) pray for Zaire and its people, "especially for the prophetic role of the church in Zaire," and (2) tell the U.S. government to discontinue support for Mobutu.

Noting the "Year with Africa" emphasis, he invited the commissioners to come to Africa and "see the day-to-day life of the African people, and to see how God is working in that part of the world."

COMMENTARY

Work to do elsewhere

Anytime people are forced out of their jobs it's not a pleasant situation. Ask the farmer who's lost his land to foreclosure; the shop owner who worked hard, but couldn't keep up with the giant department store; or the business executive who was loyal and served the company well for decades, only to become excess personnel as the result of a merger.

It hurts. It makes one ask many questions about the world and oneself.

When three out of twelve positions on the synod staff are cut, it's not a unique situation. It happens every day all over the world. Many governing bodies in the denomination are going through the same process. Please remember, however, that these men and women—like any friend or neighbor caught in such a situation—need your prayers and support during a time of transition. They worked for you, the members of the Presbyterian church in this Synod.

Most recently, the position held by the Rev. Rosalind Banbury-Hamm was eliminated. After five years of service to the Synod, she left this office on Feb. 28. As associate executive for synod ministries, she was responsible for a lengthy list of ministries, institutions and agencies, many of which will no longer be related directly to the Synod. Ros is one of those people who works whatever hours are necessary to get the job done. She was responsible for numerous committees and subcommittees, and many of those hours were precious ones away from her husband and son.

When not planning or assisting with a committee meeting, Ros could occasionally be found deep in a theological discussion around the copier or in the office kitchen. To those of us without the benefit of seminary educations (or with poor Sunday school attendance records), she had the patience to explain why the church was involved in a particular ministry. I suspect I'm not the only one who has learned more than a little by having Ros as a co-worker.

We will miss Ros' enthusiastic, supportive and pastoral presence, but the Lord has work for her to do elsewhere. And she will do it well.

—J.S.

Response was unsatisfactory

I find your "Editor's response" to Rev. Denton's letter (Jan.-Feb. issue) quite unsatisfactory. He mentions a report that the "Interfaith Alliance" receives a major portion of its funding from the Democratic National Committee. You say that this amounts to $24,000, but minimize it by saying that this liberal group is "projecting" a budget of $4 million. I wonder where the rest is coming from.

Be that as it may, you then add some innuendo about a report of a "financial connection" between the Christian Coalition and the Republican Party, apparently in an attempt to create the impression of a moral equivalence. What is this "report," and what does it involve? I called the Republican National Committee and was told that the RNC does not give money to the Christian Coalition nor does it receive any significant amount from it. I was told that the Christian Coalition contributes money to candidates, some of whom are no doubt Republicans. If you have information which would contradict this, please let us know.

J. E. Williams
Carrboro, N.C.

Mid-Atlantic Presbyterian

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Thanks for support

I would like to sincerely thank those who wrote in support of my article last fall. There is hope in Christ's church!

I will tell you that many have turned away from the church because of judgmental people who use the Bible to justify judging others. The Bible does clearly state that "women shall not speak in church" and clearly prohibits divorce. Those who explain away these "truths" are twisting the Bible to fit their needs, as they accuse homosexuals of doing. It is a sad commentary of intelligent Christians in our advanced civilization to continually fight over words to feel self-righteous. We all fall short of God's plan, but He forgives. He seeks that we turn to Him and worship Him, not worship the Bible.

The Bible is our guide and inspiration and God speaks to us through His word. God also has created a diverse kingdom of many species of animals and races of people. Can we so easily condemn variety in sexual preference? We are not the creator. And who would choose a lifestyle of ridicule and shame as some say about gay people "choosing" their lifestyle? ...

Again, I challenge the church to act like God's people. Those of us who are gay are silenced and sad. We feel shunned and often alone to speak out. We need those who can see God's light in the world to be God's light and to be modern day prophets. We are called to proclaim God's love, not man's hate. All people deserve God's love and acceptance.

Sherry Hope
Baltimore, Md.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to: Editor, Mid-Atlantic Presbyterian, P.O. Box 27026, Richmond, VA 23261-7026

Calabash Church's new building

Retirees make strong congregation

continued from page 1

who liked the warmer climate, lower cost of living, and the local recreational opportunities.

For many years the Baptists had the only church in Calabash. As often happens, the "natives" did not openly accept the "newcomers," and the way was open for other denominations to start churches. The Methodists were first and took in many of the younger families, according to Womack.

Wilmington Presbytery decided to try and organize a church in Calabash. In the fall of 1987, the Rev. Frank A. Elliott was asked to spend one day a week in the area trying to build interest in a new congregation.

Up to that time, Presbyterians moving to the community had the choice of attending the Shallotte Church about 20 miles to the north or the North Myrtle Beach Church about seven miles below the state line.

Through the door-to-door work of Elliott and others, a small group was organized. It drew up a mission objective and rented meeting space in the new Calabash VFW building starting in July 1988. The Presbyterians—numbering about 26—held their services early so they would be out of the hall by 11:30 a.m. That's when the VFW members opened up their bar.

A 9:30 a.m. worship hour has remained a part of the Calabash Church routine. Womack said most members like it because it leaves more of their day available for other pursuits.

Conducting services at the VFW building restricted the church's growth to about 50 members, but the veterans of those three years recall with a smile the conditions under which they started.

Julia Thomas, co-chair of the recent celebration, recalled how the large, donated coffee maker at the rear of the meeting room always made noise during the sermon. "It made a tremendous noise, like a growl and a hiss." The noise problem was solved thusly: her husband, Jack, joined the VFW post and, as his guests, the church members were able to make coffee in the VFW kitchen.

Ruth Cheney remembered the large electronic bingo board on the wall the congregation faced. "During Advent one year the bingo board was covered with blue burlap, and on each Sunday morning silhouettes of various events were added to the background: Mary and the Angel, the road to Bethlehem with the town outlined, shepherds, the manger scene and so on."

The congregation was officially organized as a new church development by Coastal Carolina Presbytery on Feb. 25, 1990. The following September, Womack was called to be Calabash's pastor.

Coming from First Church of Hamlet, N.C., Womack found his new congregation still meeting in the VFW hall and the church office behind a nearby barbershop. There were plans, however, to construct a church.

In May 1991 the congregation purchased land and approved building plans. The church initially wanted three acres, but presbytery officials suggested adding two more, a "great gift of wisdom," said Womack.

Calabash Church may grow to a membership of 500 persons, he explained, and the extra room will be needed.

Ground was broken on June 16, 1991, and the congregation first worshiped in its own church building the following Nov. 24. A second phase, including classrooms and a library, was completed in July 1993.

Calabash's first building cost only $225,000. Members assisted with construction and production of the pulpit

continued on page 4

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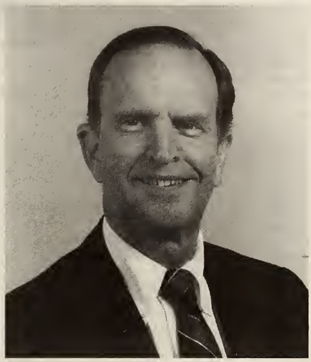
Union Theological Seminary
IN VIRGINIA

March 1995

Union Seminary Board Elects New Chairman, Trustees


William A. White, Jr., new chairman of the Board of Trustees

The Board of Trustees of Union Theological Seminary in Virginia has elected William A. White, Jr., of Charlotte, North Carolina, to serve as chairman of the board. Mr. White fills the position vacated by the January 1995 retirement of the former chairman, Samuel R. Spencer, Jr., of Davidson, North Carolina. Nancy H. Gottwald of Richmond and Marmaduke G. Bayne of Irvington, Virginia, will serve as vice chairs of the board. Other members of the board's executive committee are W. Terry Young of Charlotte and Vero Beach, Florida; William W. Berry and W. Taylor Reveley III of Richmond; the Reverend Ernest T. Thompson, Jr., of Huntington, West Virginia; and Anne E. Treichler of Williamsburg, Virginia.

New trustees beginning terms of service are Barbara B. Lemon of Roanoke, Virginia; William T. Thompson III of Richmond, Virginia; James D. Baskin, Austin, Texas; William A. Coley, Charlotte, North Carolina; Arnold B. McKinnon, Norfolk, Virginia, and H. Thompson Smith, Tyler, Texas.

Eight trustees have been re-elected to membership on the board. They are R. Scott Woodmansee, High Point, North Carolina; Robert L. Avinger, Jr., Davidson, North Carolina; John A. Brabson, Tampa, Florida; H. Edwin Pickard, Raleigh, North Carolina; William R. Klein, Roanoke, Virginia; Nancy H. Gottwald and W. Taylor Reveley III, Richmond, Virginia; and William M. Thompson, Jr., of Charlottesville.

Union Seminary Announces Partnership with Presbyterian Church Business Administrators Association

Union Theological Seminary has announced a partnership with the Presbyterian Church Business Administrators Association (PCBAA). Under terms of the agreement the seminary will provide office space for administative support for PCBAA. Sandra Petree, the seminary's associate for professional development, will serve in a part-time capacity as administrator for the PCBAA office.

Sandra Petree

Ms. Petree, who is a certified church business administrator, has a long association with PCBAA. She has served for the last seven years as director of Union Seminary's certification program in church business administration. Union is one of five certification centers in the United States which are operated under the auspices of the National Association of Church Business Administrators. While Union's CBA program is ecumenical in scope, it is the only certification program that offers Presbyterian polity.

Mindy Douglas Adams Receives Stair Fellowship

Mindy Douglas Adams, a member of Townsville (South Carolina) Presbyterian Church, has been selected by the faculty to receive the Martha O. and Fred R. Stair, Jr., Fellowship. Ms. Adams is a native of Pickens, South Carolina, and a graduate of Erskine College. She will receive the Master of Divinity degree from Union in May 1995. During the 1993-94 academic year, she and her husband, Scott, who is also a student at Union, served as assistant pastors in the Old Parish Church of East Kilbride, Scotland. Her mother, Minnie Sue Douglas, is pastor of Townsville Presbyterian Church.

Martha and Fred Stair

The Stair fellowship was established in 1981 by friends of Dr. and Mrs. Stair, who is known to many as "Junie." Dr. Stair served as Union's president from 1967-1981. The Stairs live in Charlotte and are active in First Presbyterian Church.

Mindy Douglas Adams

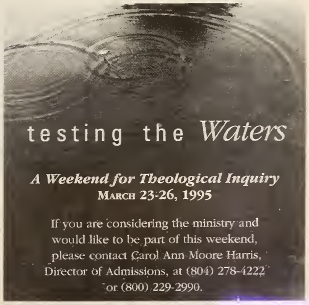
"Friends" Golden Jubilee Set for April 29

On Saturday, April 29, 1995, Union Seminary will celebrate the 50th anniversary of Friends of the Seminary. With fellowship and a commemorative luncheon, the campus event honors the Friends' numerous contributions to the seminary. The program also includes seminars, led by UTS faculty, students, and administrators, who will address important issues facing churches today.

Friends of the Seminary was begun in 1945 by ten women from the synods of the Virginias and North Carolina. They came to campus and met with President Ben Lacy to find ways to seek support from individuals and churches for the seminary's students and the school's work of preparing leaders for the church. At that historic gathering, they named themselves "Friends of the Seminary" and decided to raise funds to provide financial assistance, through what is now called Friends Fellowships, for first-level students.

Now, a half-century later, the work of the Friends of the Seminary continues, with a greatly increased membership which now includes men. First-level students still receive Friends Fellowships. They and other students live in residence halls and apartments that Friends helped furnish. And they study in the library's Friends Reading Room using books the Friends helped purchase.

Union Seminary cordially invites its many friends, both old and new, to be a part of this special event. Contact Peggie Atkins, UTS Associate for Stewardship, at (804) 278-4321, or toll-free at (800) 229-2990, for information about the Friends of the Seminary Golden Jubilee.



A Weekend for Theological Inquiry
March 23-26, 1995

If you are considering the ministry and would like to be part of this weekend, please contact Carol Ann Moore Harris, Director of Admissions, at (804) 278-4222 or (800) 229-2990.

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Third candidate enters GA moderator race

PHOENIX, Ariz.—Grand Canyon Presbytery unanimously made the Rev. Thomas A. Erickson the third announced candidate for moderator of the 207th General Assembly (1995) when it endorsed the pastor of Valley Presbyterian Church in Scottsdale at its Jan. 17 meeting.

Erickson joins the Rev. Richard J. Milford of Detroit Presbytery and Marj Carpenter of Tres Rios Presbytery in the race for the Presbyterian Church's highest elected office. Commissioners to the 207th General Assembly will elect their moderator July 16 in Cincinnati.

Erickson, 60, has been at the Valley Church since 1986. Prior to that he served pastorates in San Diego; Tacoma, Wash.; Spokane, Wash.; Los Angeles; and Boston.

Erickson has twice before served as a commissioner to the General Assembly. From 1989 to 1991 he chaired the Assembly's Task Force on Church Membership Growth. He has also served the Assembly as a volunteer committee assistant.

Erickson is currently a trustee of Presbyterian Border Ministry and San Francisco Theological Seminary, where he received a D.Min. in 1981. He is also on the alumni/ae council of Princeton Theological Seminary, where he earned a Th.M. in 1961. He is a 1960 graduate of Fuller Theological Seminary.

Erickson and his wife, Carol, are parents of three daughters and have four grandchildren.

—PC(USA) News Service

Raines to lead Montreat spirituality conference

MONTREAT, N.C.—Robert A. Raines, former director of Kirkridge Retreat and Study Center, will lead participants in Montreat Conference Center's Spirituality Conference, April 23-27.

The week of study, reflection, conversation and worship is designed to deepen participants' faith journeys. Focusing on the theme, *Taste and See That the Lord Is Good*, from Psalm 34:8, the event will help conferees share their experiences with others who have the same goal of an enriched spiritual life.

Raines is the author of 12 books, including *New Life in the Church* and *Creative Brooding*. He is also general editor of the *Journeys of Faith* series.

For registrations received before March 9 the program fee is $100 per person. After that date it is $115.

For more details call (800) 572-2257, ext. 336.

Mother's Day reminder

Churches are reminded to return to the synod office their response cards regarding participation in the annual Mother's Day Offering.

For information regarding the offering, call Associate for Older Adult Ministries Jan McGilliard at (703) 552-0948.

Weeks will address men's rally

RICHMOND, Va.—A men's group at Union Theological Seminary in Virginia, with the support of the Presbyterian Men's Council of the Synod, will host a rally April 7-8 at the seminary.

"Men in Motion" will be the rally theme and UTS President Dr. Louis Weeks will be one of the keynote speakers. All men in the synod are invited to participate.

A $10 fee will cover the cost of one meal and refreshments. Participants will need to make their own lodging arrangements.

Information on the rally will be mailed to all churches. Interested persons may also phone Dale Rawlings, president of the men's council, at (804) 353-0278.

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MONTREAT conference center

Thousands of vacationers have attended worship services on Sunset Beach sponsored by Calabash Church

Beach ministry a success

continued from page 2

and other furniture.

And just in case members have any concerns about the new building, they don't have to look far for answers. The building contractor, Darius Lewellyn, and his family joined the congregation.

Even before ground was broken for its first building, the congregation was actively ministering to its community.

In January 1991 the church sought and received permission from nearby Sunset Beach to sponsor Easter and summer Sunday worship services on the beach.

The Rev. Dan Norman, who had been conducting similar services for summer residents up the coast at Ocean Isle, provided advice. A sound system was rented and set up next to the fishing pier on a cold Easter morning. Determined to have a service even if only a handful attended, organizers were amazed when almost 300 worshippers gathered for that initial service.

The beach ministry has grown steadily. Last year more than 1,400 attended the Easter service and there were 5,220 worshipers total for the summer. Offerings are not taken during the nondenominational services, but more than $3,000 was donated by worshippers during 1994. That money is used for unbudgeted mission work like Habitat for Humanity.

A drawback to leading the beach service has been returning to Calabash in time for the 9:30 a.m. worship service. There's only one lift bridge between Sunset Beach and the mainland, and it operates on a very strict schedule.

One Sunday the bridge broke down and Womack "hitched a ride" in a fisherman's boat to get back to Calabash.

Wanted–Choir Robes

Small Presbyterian Church would like to buy 12 good, used, adult-sized choir robes in traditional style and color. Phone (804) 293-2518.

Scotland–Edinburgh Festival

Visit Iona, Mull, Oban, Skye, the Highlands, Glasgow, Loch Lomand, Loch Ness, St. Andrews, Aberdeen, and Edinburgh where the focus of the trip will be the famous Edinburgh International Festival. Dates Aug. 19 to Sept. 2. For detailed information contact the Rev. Fred Griffie, 310 Clover St., Harlan, KY 40831, phone (606) 573-9771.

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Registration Deadline—June 1, 1995

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CAMPUS NOTES

Davies to deliver McNair Lecture

CHAPEL HILL, N.C.—Paul Davies, professor of mathematical physics at the University of Adelaide in Australia, will deliver the annual John Calvin McNair Lecture at 8 p.m. on April 10 in Carroll Hall on the University of North Carolina campus here. Davies, the author of *The Mind of God* and *God and the New Physics*, will lecture on the topic "Creation and Time."

The McNair Lectures are funded by a bequest by John Calvin McNair, an 1849 UNC graduate and theology student who died suddenly while furthering his studies in Scotland. His will provided for the lectures "to show the mutual bearing of science and theology upon each other and to prove the existence and attributes (as far as may be) of God from Nature."

Scottish Heritage event is March 17-18

LAURINBURG, N.C.—The sixth Scottish Heritage Symposium will be held March 17-18 at St. Andrews Presbyterian College. Featured speakers will include David Clarke, head of exhibitions of the Museum of Scotland project; Margaret Hoffmann, a leading teacher and author in the field of North Carolina genealogy; Helen Leary, editor of *North Carolina Research*; Allan Macinnes, head of the department of history and economic history at the University of Aberdeen; Ross MacKenzie, property manager for the Culloden Battlefield site in Scotland; and Michael Spearman, curator of the early history collections of the National Museums of Scotland.

The event begins with registration at 1 p.m. Friday, March 17 and concludes with a panel discussion at 3:15 p.m. Saturday, March 18. The fee for the symposium is $99.

The fifth annual St. Andrews Scottish Heritage Awards Banquet will follow at 6 p.m. Saturday. Tickets for the banquet are $25 per person. For more information phone (800) 767-9111 or (919) 328-6143 if calling from the Laurinburg area.

Seminary elects new chairman

RICHMOND, Va.—William A. White Jr. of Charlotte, N.C., has been elected chairman of the board of trustees of Union Theological Seminary in Virginia. He fills the position vacated by the retirement in January of Chairman Samuel R. Spencer Jr. of Davidson, N.C. (see page 3 for more information)

Brashler named PSCE faculty dean

RICHMOND, Va.—James A. Brashler has been named dean of the faculty at the Presbyterian School of Christian Education in Richmond, Va., effective July 1. Brashler, who holds a Ph.D. from Claremont Graduate School in California, is currently dean of the Ecumenical Institute at St. Mary's Seminary and University in Baltimore. He is an ordained elder in the Presbyterian Church (U.S.A.) and has served on Baltimore Presbytery's committee on preparation for ministry and as the presbytery's representative on the PC(USA) Theological Education Fund.

Mel White to keynote symposium

ASHEVILLE, N.C.—Mel White will be the keynote speaker for a March 26 symposium sponsored by the Asheville Religious Network for Gay and Lesbian Equality (ARNGLE). The symposium, to be held at Grace Covenant Church, starts at 2 p.m. and concludes at 8 p.m.

White, an evangelical Christian, is dean of the Cathedral of Hope Metropolitan Community Church in Dallas, Texas, the largest lesbian and gay congregation in the world. His experiences of being a gay Christian in America are chronicled in his book, *Stranger at the Gate*.

ARNGLE chair Henry Hansen, said White was invited to speak in the hope that there would be dialogue about the need for full inclusion of gay people in church.

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Women's gathering to feature Carpenter

Up to 500 Presbyterian Women are expected for the Synod of the Mid-Atlantic Summer Gathering June 8-11 at Massanetta Springs Conference Center near Harrisonburg, Va.

The theme will be *Glimpses of Home: Biblical Images of the Realm of God.*

Former PC(USA) news service manager and mission interpreter Marj Carpenter will be the keynote speaker. Carpenter is a candidate for moderator of the upcoming General Assembly.

Carpenter

Well known educator and former General Assembly moderator Isabel Rogers will be the Bible study leader.

Frances Cowan will direct the music and LaDonna McCarter will play the piano. Carol T. "Pinky" Bender will lead early morning devotions.

Workshops will include conflict resolution, the Gospels, Presbyterian Women moderators, and other topics of interest. Participants will also be involved in devotions, Bible study, singing, games, and a tea.

A visionary banner procession will start the Gathering on Thursday, June 8. It concludes Sunday, June 11, after a 10:30 a.m worship services and lunch at 11:30 a.m.

Registration brochures will be available from presbytery PW moderators and enablers in March.

Carl to keynote 72nd Bible Conference

HARRISONBURG, Va.—Dr. William J. Carl, pastor of First Presbyterian Church of Dallas, Texas, will be the Bible teacher for the 72nd Annual Bible Conference, July 30–Aug. 5 at Massanetta Springs Conference Center.

The conference begins on Sunday evening with Dr. Samuel Dewitt Proctor preaching.

Daily morning worship will be conducted by the Rev. Deborah Ann McKinley. The Bible Hour will follow the morning worship.

Preaching services each morning and evening will be led by Dr. Linda Bridges, Dr. Ernest T. Campbell, Dr. Robert Hock, the Rev. Jacqueline T. Rucker, Dr. Jerold Shetler and Dr. Louis Weeks.

Dr. John Guthmiller, director of choral activities at Virginia Commonwealth University and director of music at Second Presbyterian Church in Richmond, will lead the adult choir section of the Church Music Workshop which is held concurrently with the Bible Conference.

Educational and recreation activities for children of all ages make the Bible Conference an exceptional experience for families as well as for church professionals.

Registration materials are available from Massanetta Springs Conference Center, P.O. Box 1286, Harrisonburg, VA 22801.

PC(USA) history conferences scheduled

The Department of History and the Presbyterian Historical Society are offering two educational opportunities for persons interested in history.

The Department of History in Montreat, N.C. will hold the 17th annual Seminar on Local Church History during April 25-28. This four-day seminar is designed for congregational historians writing a church history for publication, anniversary celebration committees, and Presbyterian Women historians in the congregation, presbytery and synod.

Other workshops will include establishing a church archives, disaster preparedness, and oral history. The guest historian for the seminar will be Elizabeth Nybakken, associate professor of history at Mississippi State University and a vice-chair of the executive committee of the Presbyterian Historical Society.

For more information call (704) 669-7061.

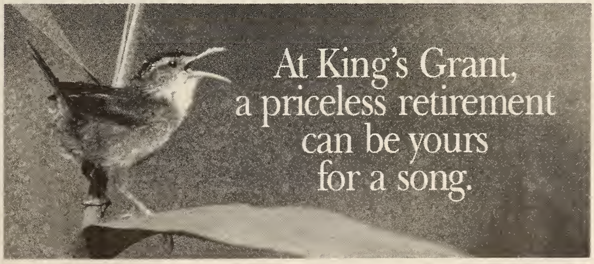
Princeton Theological Seminary will be the setting for the 1995 Historians' Conference on July 26-29. In addition to workshops, conference participants will tour local colonial Presbyterian historical sites, including the seminary, one of the oldest schools in America.

For more information, contact Kerry J. Norce, Department of History, phone (215) 627-1852.

N.C. pastor's widow dies at age 93

CLINTON, S.C.—Janie Martin Taylor, 93, the widow of Presbyterian minister Arthur T. Taylor, died here Dec. 19, 1994, at the Presbyterian Home. Burial was at Fairview (S.C.) Presbyterian Church Cemetery.

From 1929 to 1964 the Taylors served the Marks Creek, Marston, Rourk and McLean churches in Robeson County, N.C. After her husband's death, Mrs. Taylor continued as pianist and worked in women's and youth ministry at the McLean and Rourk churches. Memorials may be made to the A. T. Taylor Scholarship Fund, Marks Creek Presbyterian Church, Hamlet, NC 28345.



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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Glasses donated with love

What a treat! Seven of our young people were given free eye exams, glasses and more. Lenscrafters annually conducts "Home Town Days" in 580 locations across the country. Their "gift of sight" program has touched the lives of thousands throughout the world.

This is obviously a significant corporate contribution to people in need. We have the highest praise for this company's desire to make a difference in the world.

Our young people received so much more than new glasses. The spirit of the staff at Lenscrafters' South Park office in Charlotte was a joy. The caring interpretations of exam results to concerned youth by Dr. Spicoal was heart warming. Melody's enthusiastic tours of the process to make each child's glasses was greatly appreciated, educational and fun. Michael and Fran's interest in the Home from the beginning let us know these folks were special. All the staff were wonderful.

Rachel shows off the new glasses she received free from Lenscrafters.

The pleasure these people received from giving was clear and well deserved. We are most grateful for this company's contribution, but equally appreciative of what came from the heart of each employee. Thanks for all your gifts.

Once again children here are blessed by yet another example of caring and sharing.

Good Citizenship Award presented to Barium

Barium Springs Home for Children was one of 32 organizations honored at Winn-Dixie Charlotte's 10th Annual Good Citizenship Award Luncheon held Dec. 6, 1994.

Mark Richardson of the Carolina Panthers was guest speaker at the luncheon and presented the Good Citizenship Award and a $2,000 check to Reade Baker, Vice-President of Financial Resources for the Home.

The awards are presented to area corporations or agencies for their outstanding dedication and commitment to their communities. The Davis Family, Winn-Dixie's founders, established the Good Citizenship Awards 11 years ago in an effort to recognize the often unheralded efforts of those who give so much to our young people and to the community at large.

In addition to addressing the 1994 Good Citizenship Award recipients as the keynote speaker, Mark Richardson also received the Company's 1994 Good Citizen of the Year Award. He was recognized for his community involvement by B. B. Tripp, President, Winn-Dixie Charlotte.

"Mark Richardson's work on behalf of several civic organizations should inspire us to a renewed sense of commitment to our communities," said Tripp.

Winn-Dixie Stores, Inc., is one of the nation's largest supermarket retailers, with over 1,140 stores throughout 13 southeastern and southwestern states. Winn-Dixie Charlotte operates 99 stores in North Carolina, South Carolina and Tennessee.

Calling all program committee chairs

Have we got a deal for you? In fact, we really do. No charge... no passing plate ... no hard sales; just an informative program about the history of your mission here at Barium Springs.

We have staff available to speak anywhere with any size group about the children and families here, the services offered, where the money comes from and goes, and answer questions. A nine minute slide program helps with the presentation and can also be sent by itself if you don't believe the "no passing the plate" part above.

Just call (704) 872-4157 to arrange a program, or a tour of campus. (Be sure to ask for Reade if you're serving food at the meeting.)

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* Twin bed linens & bedspreads

If you are interested in donating any of these *new* items for the children, call or write: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, NC, 28010; (704) 872-4157.

Kid Stuff

The children, staff and Board of Regents would like to acknowledge the items and services donated by the following:

Presbyterian Women at Star Church
Mrs. Katherine Hall of Statesville
Mrs. Margaret Gartman of Suffolk, Va.
Mrs. Carrie B. DeWitt of Ellerbe
Mr. & Mrs. T. E. Rushforth of Lake Wylie, S.C.
Ms. Edna K. Saylor of Lewes, Del.
Mrs. Walta T. Bostic of Raeford
Mr. David Stickle of Mooresville
Presbyterian Women of Westminster Church in Whiteville
Mr. Erbie Lee Sullivan of Pittsboro
Cherie and Flint Waters of Catawba
Raeford Church
Youth Group of First Church, Statesville
Riches and Roses Limousine Service, Charlotte
Mr. Darryl Norman of Charlotte
The Extra Ingredient in Greensboro
Amity Church in Charlotte
Ms. Mable M. Johnson of Lillington
Ms. Janice Dalton of Mooresville
Lens Crafters at South Park Mall in Charlotte
Huntersville Oaks, P.T. Department, Huntersville
Lettie Beaty Circle of Prospect Church in Mooresville
Mr. Leslie Everett of Monroe
Gilwood Church in Concord
First ARP Church in Statesville (Jay Poole and Friends)
Lumber Bridge Church in Shannon
Calabash Church in Sunset Beach
Mr. and Mrs. John Hewitt of Davidson
Mr. & Mrs. William V. Haas of Denver
Mrs. Charlotte Soutullo of Mooresville
Mrs. Melissa Martin of Charlotte
Mr. Jim Irvin of Iredell Co.
Gary's Bar-B-Que of Mooresville
JTS Financial Associates of Statesville

...Or so it seems

Earle Frazier, ACSW
President

We have had numerous calls and letters regarding the current debate about orphanages. I quote from a letter from an alumnus:

"I have fond memories of the Barium people who raised me. Good teachers; good matrons; and many others who had to do with my care. I can't say enough about Mr. Johnston—a great man. I shall forever remember the Barium Boys and Girls with whom I grew up. But yesterday's orphanages are not what we need today. It's a different world, a different time and a different environment."

He goes on to suggest that I write an article about these things. Friend, with your considerable help, I just did. Thanks!

Earle Frazier

Center needs food product labels

The L. C. Wagner Family and Child Development Center is collecting labels and UPC symbols to participate in the Campbell's Labels for Education Program.

Wagner Director Marilyn Yakimovich said that parents, teachers and friends of the Center are trying to collect as many as 10,000 labels to be redeemed for play equipment.

Anyone who would like to participate in this drive and has accumulated any of the following labels or UPC symbols may send them to the attention of Kim Mitcham at: L.C. Wagner FCDC, PO Box 209, Barium Springs, NC 28010-0209.

The following is a list of eligible products and the part to save:

Products (alphabetically)	**Package**	**What to save**
Campbell's Beans	can	front label panel
Campbell's Chunky soups	can	front label panel
Campbell's Condensed soups	can	front label panel
Campbell's Double Noodle	dry pouch	back panel w/UPC
Campbell's Healthy Request	can	front label panel
Campbell's Home Cookin' soup	can	front label panel
Campbell's Instant Cups	cup	back panel w/UPC
Campbell's Low Sodium soups	can	front label panel
Campbell's Microwave soups	tub	lid
Campbell's Quality Soup & Recipe	carton	bottom w/UPC
Campbell's Ramen Noodle soup	block	front label panel
Campbell's Ramen Noodle soup	cup	back panel w/UPC
Campbell's Simmer Chef Sauces	can	front label panel
Campbell's Spaghetti Sauces	can	front label panel
Campbell's Tomato Juice	can	front label panel
Chef's Kettle (Food Service)	can	front label panel
Early California Olives	can	front label panel
Franco-American Pasta & Gravy	can	front label panel
Franco-American Spaghetti-O's	can	front label panel
Marie's Dressings, dips & glazes	jar or bottle	lid or band w/UPC
Mrs. Paul's Frozen Seafood	carton	UPC Symbol
Open Pit BBQ Sauce	bottle	logo area of label
Pepperidge Farm Products	various	UPC Symbol
Prego Spaghetti/Pizza sauces	jar	front label panel
Sanwa Ramen Pride soups	block	front label panel
Sanwa Ramen Pride soups	cup	back panel w/UPC
Specialty Kitchens (Food Service)	various	top label/lid
Swanson broths	can	front label panel
Swanson Poultry	can	front label panel
Swanson Frozen Food Products	carton	UPC Symbol
V8 100 percent Vegetable Juice	can	front label panel
Vlasic Pickles, relish, peppers	jar	lid or logo area
Vlasic Pickles to Go	packet	logo area of label
Vlasic Ripe Olives	can	front label panel
Vlasic Spanish Olives	jar	lid or logo area

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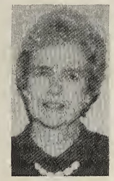
Mail to: P.O. Box 1, Barium Springs, NC 28010

Presbyterian Women's Bible Study Guide—Lesson 8, April 1995

Christ, the Basis of Community

By EUGENIA PHILLIPS

In much of his teaching Jesus called upon people to change their attitudes, even their lifestyles, if they were to find the peace and blessing which he offered them. This lesson is concerned with people who "want it all"; they want to be esteemed and admired church members but do not want to subject themselves to the difficult teachings of Jesus. As we study this lesson, we marvel that so many church members today still have the mindset of those first Christians in Corinth almost 2,000 years ago.



Eugenia Phillips

Do we know the meaning of community? The word "community" shares its root with the word "common." It's meaning is found when we ask ourselves, "What does this group have in common?" Therefore, a community may be a group that lives in the same area, or one that shares a group of buildings, or, as in the church, a group that has the same ideals, aspirations, and beliefs. Our churches are communities of believers in Jesus Christ, believers who profess to the centrality of his life in theirs.

All the Scripture passages used in this lesson have to do with a familiar event, a gathering of people to eat together. The Old Testament passage (Isaiah 25:1-9) is the prophet's inspired picture of a glorious feast which will be prepared in a heavenly Jerusalem (Zion) for the chosen community of God. At that time God will also destroy the "shroud that is cast over all peoples ... ; he will swallow up death forever." It will be a time of rejoicing and celebration for those who are of the community of believers.

At a dinner at the house of a Pharisee, Jesus also uses the idea of a banquet to develop one of his principal teachings (Luke 14). We hope that the host was an admirer of Jesus, one who encouraged him in his teaching, even though we are told that the Pharisees were watching Jesus closely. In any case, Jesus first instructs the guests about how they should behave in gracious humility at a banquet, and then he advises his host about who should be invited. Most of us have been to a party at some time or other when it seemed that many things needed improving. Jesus, finding himself in such a position and being who he was, took the opportunity to point out the difference between the usual, or worldly, way of doing these things and the way that God, in eternal love for each person, would have them done.

Remember the poor, the crippled, the lame and the blind, he says, those who are different in any way, those who have not been made in the same mold as the people around them. Shouldn't we have guessed that even in an affluent home, at a time of privilege and a time of honor, Jesus would still be thinking about and showing concern for the poor, the underprivileged and the dishonored? Who is the Christ? This is who he is, one for whom the blind, crippled, poor and lame person is so important that he cannot stay quiet but must point out God's concern for them.

Having made clear that the love of God extends to every person everywhere, at the end of his life Jesus established what we call "The Lord's Supper," his supper. At this time we are to remember him and his message, and we are also to look forward to that great celebration, first mentioned in the Old Testament, when all of God's children, all those who have believed in Jesus and faithfully tried to follow him, all shall come together for a triumphant celebration feast with Jesus in the Kingdom of God.

Some in the church at Corinth felt that the Lord's Supper gave them the opportunity to prove their superiority to others. In their church there was no unity of love, but instead factions and divisions, jealousy and rivalry. As a result of this, Paul declared that the Lord's Supper was being used simply as a showplace for selfishness and ego boosting. Like their pagan brothers and sisters, they came to the Communion supper in all their humanity, perhaps with the phrase "Let's party!" upon their lips. They chose to put themselves in the center of the picture, and not Christ. Such an important feast was for important people, they indicated, and only those judged worthy (by them) should come. Paul is not hesitant to point out that those who eat and drink in such an unworthy manner are "eating and drinking judgment against themselves." (I Corinthians 11:17-34)

We are quick to say that nothing like this is happening in our church, that all are invited to participate in communion, and all are welcomed in the congregation. Such may be true. But at the time when we plan programs for our church, who do we have in mind? Do we plan for the same people "who are always there," or do we consciously think about those people who may be outside the church, hesitant to come for one reason or another. In the name of Christ, do we consciously seek out single people, blacks, caucasians, orientals, mixed racial-ethnic persons, divorced or handicapped people to come to our church? And, if they come, do we hesitate to greet them because we are afraid we will "say the wrong thing"? Should we not welcome everyone with the same words in the name of Jesus?

Does our church try to respond to the legitimate needs of all persons without prejudice? And, since each of us is the church, no matter where we are, do we carry this teaching of Jesus with us to our work places and our neighborhoods, wherever we may meet those people who are often treated as "different"? Can our church become a healing community where the love of Christ is greater than personal differences, and no person feels so important that he/she can judge any other person by their appearance?

However well-meaning we may be, most of us are conditioned by our background, and sometimes it is hard to think and respond in a new way. But that is what Jesus Christ is calling us to do. We are not to ponder it, not to worry over "where this will lead," but simply accept it as God's will for the church, and trust that God knows much more than we do. The future of Jesus' own community, the church, is of vital importance to God, and we humans should not get in God's way.

We today are much like those early Christians. We are caught up in the words of Jesus, and we want the joy, blessing and salvation that he offers. But then, as we face putting aside our own interests, reaching out to the unknown, speaking up for what Christ teaches when others will not, or supporting others who speak up, or, as we find it hard to love and support the unlovable, we justify our actions with "good causes," and retreat to our familiar world, choosing to forget the commands and promises of Jesus. If this is what happens, then we are keeping ourselves at the center of the picture, and we need not wonder that we do not find the peace of heart and mind that the Christian is promised.

What is it we learn from this lesson? As adults, sometimes we expect to keep on learning new facts as though that would be our salvation. What we really learn as we mature as Christians in the faith are new insights about ourselves, our own hangups and hesitations that are holding us back from the rewarding life that Christ offers us. The people that both Jesus and Paul were addressing were in many instances sophisticated scholars, yet they had something to learn about themselves. As we meditate on this lesson, can we look deeply within ourselves, and find areas of selfishness that keep us apart from God?

Do we need to recognize that too often we close our minds to those people who need to know Jesus Christ and the teachings of his church but who may be different from "our" community of friends?

As we easily acknowledge that the basis for community in the church is Jesus Christ, are we aware that what we are saying demands unselfishness and self-denial, a putting aside of our own ambitions, self-advancement, and busyness? Such an attitude is hard to develop in today's world of what's-in-it-for-me philosophy. But we can do it if we simply "let go and let Jesus" be the center of our lives. "Truly, I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (NRSV Matt. 25:40)

NEW RESOURCES

Aging Me ... Aging You ... The Journey of a Lifetime!

This is a 32-minute video about—guess what? AGING! The video was produced by the Office on Older Adult Ministry, Presbyterian Church (U.S.A.), and made possible by gifts to the Bicentennial Fund for older adult ministry. It portrays older adults and their special issues through interviews with older adults, church and community professionals, and lay leaders whose special interest is older adult ministry.

Aging Me ... Aging You ... The Journey of a Lifetime! is suitable for use in a variety of settings such as church school classes, fellowship groups, whole-church gatherings, presbytery meetings, workshops, educational events, retreats, and conferences. We hope you show it everywhere, discuss the issues with passion, and wear out the tape!

A study guide is also available. The video is available through your presbytery resource center, and individuals may order by calling Synod's associate for older older adult ministries, Jan Mcgilliard, at (703) 552-0948. She has a supply of the videos available for $10, half the regular price when ordered from Louisville. Add $2.50 for shipping.

Other Resources on aging

Four new resources have been produced through a project funded by the Administration on Aging called "The National Clergy Leadership Project to Prepare for an Aging Society". The materials are up to date, very practical, and written for clergy and lay leaders who wish to become informed and to inform others about issues of aging.

Even to Your Old Age

A 13-minute video that focuses on changing attitudes and creating actions with and on behalf of older persons. It comes with a Facilitator's Guide.

Let Days Speak and Many Years Teach Wisdom

A congregational leader's manual that provides guidelines for planning and programming to assist in the education and awareness of your congregation to understand its older members and the process of aging.

Incline Your Ear and Apply Your Mind to Knowledge

A congregational resource book filled with examples of psalms, hymns, liturgies, prayers, and services that may be duplicated, replicated, or adapted to a variety of religious settings. Part Two of this book highlights community resources "most asked for" by older adults.

Can We Uplift the Spirit as the Body Slows Down

A collection of 21 articles about the positive aspects of religion and aging written by authors from many faiths (some of whom you will recognize). The articles can be reproduced in whole or in excerpts in any noncommercial publication. The leader's manual and resource book come in a three-ring binder. The project was carried out by the National Interfaith Coalition on Aging.

For more information, contact Jan McGilliard, Associate for Older Adult Ministries, 305 Country Club Dr., SE, Blacksburg, VA 24060; phone (703) 552-0948.

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Japan earthquake relief starts

By JERRY VAN MARTER
PC(USA) News Service

Presbyterian World Service (PWS) has established a special account for those wishing to contribute to relief efforts in Japan following the devastating Jan. 18 earthquake that killed more than 5,000 in the Kobe/Osaka area.

Three times that number were injured, a quarter million people were left homeless, and hundreds of buildings were destroyed.

The PWS account number is 9-2000117 and it is labeled "Japan Earthquake Relief." Presbyterians may contribute through their local congregation.

In the immediate aftermath of the quake, PWS sent $10,000 for immediate relief help to the Japan North American Commission on Cooperative Mission, an ecumenical partner agency of the PCUSA. That contribution came from One Great Hour of Sharing offering monies.

Other Japanese partners in the relief efforts include the Reformed Church of Japan and the United Church of Christ in Japan.

The PCUSA has 45 missionaries in Japan, including 14 in the area affected by the quake. All have been reported safe.

Hospital Plays Key Role

According to the Rev. Dan Rift, PWS coordinator, Presbyterians are playing a key role in the relief efforts through the denomination's Yodogawa Christian Hospital in Osaka, which came through the earthquake relatively unscathed. Because it is pretty much fully operational, the hospital has been a primary receiving site for the injured.

Presbyterian missionaries assigned to the hospital are the Rev. Lardner and Mollie Moore.

Dr. Seiya Shirakata, hospital superintendent, said, "The equipment is working fine and we are able to do our normal work. I hear some of our staff members' houses collapsed, but nobody got injured and we are all doing fine. I am so thankful to God for this."

In addition to the efforts at the hospital, three churches in the Kobe area are being used as relief centers. Partner church officials there report that about a dozen churches have been completely destroyed, another dozen suffered major damage and countless others sustained lesser degrees of damage.

Started by Presbyterians in Lubbock, Texas

Program seeks to offset lure of drug money

By JULIAN SHIPP
PC(USA) News Service

LUBBOCK, Texas—In a nation that cherishes material things, many elementary school children are forced to undertake a crash course in economics that epitomizes the discrepancy between haves and have-nots.

To "be down" or "get in where they fit in," students enrolled in schools that don't require uniforms are under constant peer pressure to wear expensive, name-brand clothing, including athletic shoes that can cost $150 or more.

For children living in an at-risk neighborhood on the east side of Lubbock, Texas, wearing fresh footgear often means resorting to criminal activity like selling drugs, stealing or assaulting other children who have the coveted shoes. Kids who distribute or sell drugs can afford to buy premium athletic shoes which other kids only wish they could afford.

Mindful of this dilemma, the session of Messiah Presbyterian Church confronted it toe-to-toe through "P.S.—Go For It," a Presbyterian shoes project designed to induce students at Iles Elementary School to stay off drugs and keep away from the dope dealer's fast-money lifestyle.

The program awards 54 children (three students in 18 classrooms) a pair of expensive sports shoes for being an outstanding student, athlete or citizen.

Selected by their teachers, the students are given a certificate which they take to Footlocker or Kids Footlocker (located in their local mall) and select any pair of shoes they desire.

The school's principal and staff are assisting the church, (an African American small-membership congregation of Palo Duro Presbytery), in implementing the program.

According to the Rev. Pam Powell, pastor of Messiah Church, the program was officially launched Jan. 9. It was conceived last June during a meeting of the school's community involvement committee. Powell, the school principal, concerned parents, teachers and community leaders attended that meeting.

Astounded by the stories she heard there from teachers concerning gang activity and drug trafficking within the community and school, Powell was inspired to create the shoes program.

"One of the teachers said that they had a kid who bought his mother a car with the money from drugs," Powell said. "At one point, one of the teachers happened to say, 'Well, the kids come on the playground with these expensive shoes and expensive bikes.' That sort of rang a bell with me and I thought, 'Shoes —maybe there's something in that.'"

Suzanne Christopher, school principal, said area dope dealers often recruit children to deliver drugs on their bicycles and reward them for their "courier services" through expensive gifts like athletic shoes, sports jackets, electronic games, bicycles and other items.

Christopher said she favors the Presbyterian shoes program because it allows the school's 360 students to see that desirable material things can also be obtained through positive, character- building endeavors like hard work, strong study skills, self- discipline and self-motivation.

"I think it's really going to motivate the kids," Christopher said. "I think it's also going to be a super tool to show how the community can work with our school as well. I'm really excited about it."

Feminist theology in *Survey*

Simply mentioning the word *feminist* is enough to inspire strong feelings among some church members, says Shelley C. Wiley in an article in the March issue of *Presbyterian Survey* magazine. In "What's All the Fuss About Feminist Theology?" Ms. Wiley, a Presbyterian minister living in Raleigh, N.C., answers some basic questions about this growing and sometimes controversial theological movement. She explains in easy-to-understand terms what feminist theology is, why it arose, and what feminist theologians are trying to accomplish.

Ms. Wiley's article is one of a package of articles in the March issue focusing on the need to bring women's voices and concerns into the theological dialogue.

The issue also includes the article "Tell Me About Your Boss" by Raymond Summerlin Jr. of Richmond, Va. It recounts how Summerlin, a former hospice chaplain, told a dying man about Jesus.

For information about subscribing to *Presbyterian Survey*, phone (800) 227-2872.

New Hope ministers invited to N. Ireland

East Belfast Presbytery invites ministers from New Hope Presbytery to share two-week exchange opportunities in Northern Ireland.

The visitors to Belfast will join host pastors in their daily duties, sharing in their work and experiences. Meals and lodging will be provided.

"This kind of hands-on experience would certainly give insight into the similarities and differences between our churches as well as provide a way to learn more about the struggles and triumphs of Presbyterians in East Belfast Presbytery with which we enjoy a partner relationship," said Mary Rose Raufer.

Ministers in New Hope Presbytery also want to host ministers from Northern Ireland, she said.

For more information or to speak with someone who has been on such an exchange, contact Gene Pierce at (919) 552-4214 or Christopher Carlisle at (919) 658-2044.

Chevy Chase installs Sundstrom

CHEVY CHASE, Md.—The Rev. Dr. Arthur Sundstrom was installed as the eighth pastor in the 87-year history of Chevy Chase Church on Jan. 8. PC(USA) Moderator Robert W. Bohl delivered the sermon for the installation service. Sundstrom came to Chevy Chase from Collegiate Church in Ames, Iowa, where he had been pastor for 10 years. He is director of the 1995 PC(USA) Peacemaking Conference to be held in August at Hofstra University.

The Chevy Chase congregation, now numbering 1,050 members, has been known in recent decades for the many members who are engaged in public policy work. It has pursued a vigorous mission program, at home and internationally. Its motto is "Where Faith and Life Intersect."

Ogilvie named Senate Chaplain

The Rev. Lloyd John Ogilvie, pastor of First Presbyterian Church of Hollywood, Calif., has been named chaplain of the United States Senate. He succeeds the Rev. Richard C. Halverson, who is retiring after 14 years in the post. Ogilvie was chosen for the $115,700-a-year job from a field of 200 candidates. His duties will include opening each Senate session with a two-minute prayer and being available for counseling with the 100 Senators and 6,000 Senate staffers.

Barnes named to Princeton board

PRINCETON, N.J.—The Rev. M. Craig Barnes, pastor since 1993 of National Church in Washington, D.C., has been elected to the Princeton Theological Seminary board of trustees. A 1981 graduate of the seminary, Barnes also holds a doctorate in the history of Christianity from the University of Chicago.

Wrenn is development VP

LYNCHBURG, Va.—Thomas M. Wrenn Sr. has been named vice president of development for Presbyterian Home and Family Services, Inc., effective Jan. 1. "Mr. Wrenn brings with him 30 years of extensive marketing and motivational leadership and a strong commitment to the mission of Presbyterian Home and Family Services, Inc.," said the Rev. E. Peter Geitner, PH&FS president.

Wrenn was formerly vice president of development for the Presbyterian Retirement Communities Foundation, Inc., in Winter Park, Fla. In that capacity he managed all fund-raising activities for current and deferred gifts that benefit 10 affiliated communities. An active Presbyterian, Wrenn has served his church as choir director, elder and Sunday school teacher.

The headquarters and three children's division programs of Presbyterian Home and Family Services, Inc. are located in Lynchburg. Mental retardation division programs are located in Fredericksburg and Zuni, Va.

Virginia disaster volunteers organize

RICHMOND, Va.—Presbyterians played a major role in the creation of the Virginia Voluntary Organizations Active in Disaster (VAVOAD) here on Jan. 9. VAVOAD is a state counterpart of the National Voluntary Organizations Active in Disaster (NVOAD). VAVOAD is a coordinating body associated with the National VOAD and is designed to bring together voluntary disaster service organizations to more effectively serve people affected by disaster. This will be accomplished by creating a climate for cooperation, by disseminating information and by providing educational opportunities.

Temporarily, representing the Presbyterian presence in Virginia is Elder Dan Grimes, the hunger action enabler for the Presbytery of Eastern Virginia. Four presbyteries were represented by five persons and three other organizations were led by Presbyterians at the organizational meeting. "We will be seeking at least one person from each presbytery as we develop and expand our vision," said Grimes. Persons interested in assisting can contact their presbytery office or write to Dan Grimes, Presbytery of Eastern Virginia, 801 Loudoun Ave., Portsmouth, VA 23707.

McFarland to lead prison chaplains

RICHMOND, Va.—The Rev. Cecil E. McFarland has been appointed executive director of the Chaplain Service of the Churches of Virginia, Inc., effective March 13. A United Methodist minister, he will be the seventh executive of the 75-year-old Chaplain Service. McFarland has served 25 years as an administrator for Goodwill Industries. He succeeds the Rev. George F. Ricketts, who retired after leading the Chaplain Service for 27 years. The service employs three full-time chaplains and 24 part-time chaplains.

W-C Virginia Beach names staff

VIRGINIA BEACH, Va.—Westminster-Canterbury in Virginia Beach has announced two appointments. Mary M. Harrell, formerly administrator of The Ballentine retirement residence in Norfolk, has been named vice president. The Rev. J. Allen Johnson has been named chaplain. Formerly interim pastor at Hilton Presbyterian Church in Newport News, Va., Johnson served 20 years as a U.S. Army chaplain and 13 years as minister of Suffolk (Va.) Presbyterian Church. Westminster-Canterbury in Virginia Beach is a 500-resident continuing care retirement community founded by the Presbytery of Eastern Virginia and the Episcopal Diocese of Southern Virginia.

Two honored by educators–page 4

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Mid-Atlantic Presbyterian

April 1995 Vol. LXI, Number 3 Richmond, Virginia

Chesapeake Center counselor Chris Doty climbs a log which forms a part of the camp's new high ropes course. Chris is the son of the Rev. Beth Doty, pastor of the Delaware City and Port Penn churches in Delaware.

Christian education is an integral part of the program at Chesapeake Center

By JOHN SNIFFEN

PORT DEPOSIT, Md.—The hills and valleys of Chesapeake Center are quiet on a sunny-but-frigid March weekday. Inside the offices in the Baltimore Retreat House, however, there is much activity.

Bill and Elaine Deutsch are busy with the numerous tasks involved with operating a 115-acre, year-round camp and retreat facility. In preparation for the upcoming summer camping season, they are hiring staff, producing and mailing publicity, and ordering supplies.

And since Chesapeake Center is also a retreat facility, the phone is constantly ringing with calls from potential customers and those who have already scheduled retreats.

Only the Deutches' huge Newfoundland "Bear" can relax, which she does, almost blocking the hallway.

The Deutsches have managed church-related camps since 1978. They know they must take advantage of the off season. In a few months, hundreds of children will be running up and down the hills which overlook the northern shore of Chesapeake Bay. If they don't plan now, there will be utter chaos come summer.

It's a lesson they learned many years ago. Bill recalled the day they moved into their first camp, Cedar Ridge in Louisville Presbytery. As a teenager ("a strong, strapping farm boy") he had helped build Cedar Ridge. Later he volunteered at the camp while attending nearby Louisville Presbyterian Theological Seminary. And during a six-year pastorate in Iowa he shared chairmanship of the presbytery camp committee.

"I thought that I knew about running a camp," said Bill, "but I soon learned otherwise. While we were moving into Cedar Ridge, people began showing up for a banquet about which I knew nothing."

While Bill has been professionally involved managing church camps for almost 17 years, Elaine has been assisting him through most of those years. She was a volunteer during their six years at Cedar Ridge and worked on her own professional advancement while serving as food service director during Bill's five-and-a-half years as director of Camp Cho Yeh in southeast Texas.

When they came to Chesa-

continued on page 3

New Synod Council named as restructuring proceeds

The new Synod Council, with a few exceptions, has been elected.

The old 50-member council, meeting via telephone conference call on March 31, was scheduled to approve the new body. With that action, the former council ceased to represent the synod and the new council started its task.

The new 22-member council includes the following presbytery representatives:

June Bucy, elder, Shenandoah Presbytery; Sue Fricks, minister, New Hope Presbytery; Karl Green, elder, New Castle Presbytery; Sam Hale, minister, Western North Carolina Presbytery; and Richard Mosser, elder, National Capital Presbytery

Also, J. Herbert Nelson, minister, Salem Presbytery; Peta Patton, elder, Abingdon Presbytery; Rafe Pride, elder, Charlotte Presbytery; Fred Sanner, minister, Eastern Virginia Presbytery; Jan Schneider, elder, Presbytery of the James; David Thornton, minister, Coastal Carolina Presbytery; Valeria Tocci, elder, Baltimore Presbytery; and an elder yet to be named from the Presbytery of the Peaks.

Also nominated for election were six committee chairs:

Harold McKeithen, a minister from Eastern Virginia Presbytery, will lead the Campus Ministries Committee;

Barbara Allen, an elder from New Castle Presbytery, will lead the Evangelism Committee;

Grace Solomon, an elder from Charlotte Presbytery, will lead the Justice and Mercy Committee;

Vivian Moses, an elder from National Capital Presbytery, will lead the Racial Ethnic Ministries Committee;

Fred Ward, an elder from Salem Presbytery, will lead the Finance Committee; and

Robert Curry, a minister from National Capital Presbytery, will lead the Administration Committee.

Ward was a member of the former council.

An elder who had not been selected as of March 17, will lead the Partnership Development Committee.

Green, Patton, Pride and Ward were also members of the former council.

Also serving on the council will be Synod Moderator Betty McGinnis and Vice Moderator J. Miller Liston.

The composition of the new council includes eight ministers and 14 elders (seven women and seven men). Seven are African Americans.

The Transitional Committee, which will oversee the process of downsizing the Synod's mission and staff, has also been elected.

Three of the nine members come from the standing committee which produced the new mission plan. They are Jean Bane, an elder from Abingdon Presbytery; Nancy Clark, a minister from National Capital Presbytery; and George Harrison, an elder from Eastern Virginia Presbytery.

Five of the six at-large members of the committee will be Ashley Parr, a youth delegate (Eastern Virginia); Bob Cummings, a minister (New Castle); Edward Newberry, a minister (Charlotte); Roy Knight, an elder (Baltimore); and Emma Jean Levi Hines, an elder (New Hope). A sixth at-large member had not been named as of March 17.

Knight and Hines were members of the former Synod Council.

New church pastors share adventures during annual retreat

BROOKNEAL, Va.—Despite wintry weather, 18 adventurous souls from 13 new church developments across the synod gathered Jan. 30-Feb. 1 at Camp Hat Creek near here for the synod's third annual retreat for NCD pastors.

"They were adventurous in more ways than one," said Wilson Gunn, chair of the synod's New Church Development Partnership. "Not only has each embarked upon the arduous task of building new communities of faith with new converts and the until-recently lapsed, but each also braved the six-inch snowfall and slippery conditions to arrive."

Dr. Robert Ramey of Columbia Theological Seminary provided leadership for the retreat. He led the group through discussions and exercises centering on personal spiritual development, ecclesiastical spiritual development, and the spiritual development of church leaders, especially session members.

As with the previous retreats, participants also shared their unique challenges, and received support and counsel from their peers.

"Most presbyteries do not have more than one new church development," said Gunn, pastor of Peace Church, a new church near Roanoke in Peaks Presbytery. "This synod retreat is one of the few places NCD pastors can find knowledgeable personal and professional support."

The leadership team for the 1996 retreat will be Bill Lee of Shenandoah Presbytery, Bill McKissick of National Capital Presbytery, and Ed Moore of Eastern Virginia Presbytery.

The New Church Development Partnership also held a March 13 session in Richmond on Developing a Vision and Strategy for New Church Development. Union Theological Seminary President Louis Weeks led the meeting in the synod's office.

Future events planned by the partnership include a Sept. 18 workshop on starting new African American churches and a Nov. 13 workshop on starting new Korean churches.

Presbyteries are encouraged to send select members of their NCD committees to these events. The synod covers the expenses of those who also attend as synod entity members designated by the presbytery NCD chair and the presbytery NCD staff person.

"We hope to help them avoid the scenario where a committee member says 'By the time I figured out what I was supposed to do, my term expired'," said Gunn.

For more information about the New Church Development workshops, contact Gunn at (703) 977-1821 or write to him at 4365 Cloverdale Rd., Roanoke, VA 24019.

From left, Gary Scheidt of Peaks Presbytery, Richard C. Haney of the James Presbytery, and Dan Lewis of Charlotte Presbytery participate in a discussion during the annual new church pastors' retreat.

COMMENTARY

From Grumpy to Doc: Revisioning aging

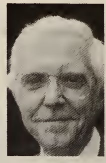
By RICHARD L. MORGAN

My friend, Stephen Sapp, tells about receiving a weekly newspaper from his presbytery office which featured a newspaper in editorial-cartoon entitled "The Seven Ages of Man." Each of the seven frames contained a face labeled with what turned out to be one of the Seven Dwarfs from Disney's *Snow White*. The first, of course, was an infant who was "Sleepy," and the following frames represented progressively older people with dwarf's names (the teenager was "Dopey," not "Bashful") until, in the final frame, an obviously **old man** was labeled "Grumpy." One wondered where "Happy" fit into the scheme.

Dr. Sapp commented that, "Had the last frame of the cartoon depicted a woman, Afro-American, or gay person in a similarly negative way, the newspaper editor would have thrown the thing away in disgust." The sad truth remains that older people in the United States are the only group it is still politically correct to disparage and demean.

As if that weren't bad enough, my sister sent me an article by Sandra Crandall, R.N., "Avoiding the 7 Dwarfs," in which she graphically depicts "the seven dwarfs of older women," *viz.* Weaky, Leaky, Wimpy, Sexless, Forgetful, Wrinkled and Ugly." Horrors! What a caricature of older women!

As I get closer to my 70th year, I admit to some queasy feelings that old age is catching up with me. I dread the thought that my last days on earth will be diminished by grumpy nothingness, or dribbled away into non-sense. When people pass around family pictures, I find myself bypassing the pictures of the attractive young and focusing on the old for clues to the life that has created their faces, to search for the soul behind the fading body. We need better images of aging than Grumpy and Forgetful.



Richard Morgan

So, I watched the Disney's 1937 film *Snow White and the Seven Dwarfs* with older eyes. At first "Grumpy" is a cantankerous, obstinate old man with a perpetual scowl on his face. He resists every progressive step by saying, "There's trouble a'brewing." Repeatedly he says, "Never trust a woman," showing his obvious anti-feminism. Such a grumpy old man.

It seems to me that "Doc" would be a much better candidate for the last stage of life. It is not because he is the only dwarf wearing bifocals; it is his winsome personality, his genuine wisdom. Notice in every "Hi Ho, Hi Ho ..." it is "Doc" who leads the way, symbolic of how the other dwarfs acknowledged his leadership and wise counsel. "Doc" is also a good pastoral counselor, seen in the artful way he handles "Grumpy," and the empathy he gives to "Dopey" at the apparent death of Snow White. Older people should be seen as "Docs," wisdom people, like the Hebrew *Zazens*, sages, who are honored for their unquestioned wisdom and experience.

But wait! There is redemption for old Grumpy. We all recall from romantic days how Snow White is reawakened by Prince Charming's kiss. We forget "Grumpy" is changed by the repeated kisses of Snow White. He really mourns her apparent death, and when she is revived he is no longer the grouchy negaholic but joins in the dwarfs' joyous celebration, no longer the outsider but now a real member of the community.

So, let's be done with this blatant ageism still rampant in our society. Let's honor older people who have aged with grace, whose ageless spirit (like Doc's) or transformed lives (like Grumpy's) bring joy ... and hope to us all.

The Rev. Richard L. Morgan of Lenoir, N.C., is the author of several books on aging. His latest, "From Grim to Green Pastures: Meditations for the Sick and Their Caregivers," was released recently by Upper Room Press.

Every member endowment campaign helps Delaware church's security

By WILLIAM C. PFEIFER

Over the past three years the First Presbyterian Church of Smyrna, Del., operated with a deficit budget. In an effort to overcome this and to insure short- and long-term financial security for our church, every member of the 101-member congregation was asked to contribute to the "Every Member Endowment Program" with the goal of 100 percent participation.

The purpose of the Every Member Endowment Program was to involve each person in the congregation in carrying out the mission of our church. By making a contribution of any amount above the member's normal contribution, each member committed to the future of our church and experienced the spiritual joy of forever funding Christ's mission on earth.

An endowment is established when the donated money is invested and never spent. Only interest from the invested principal is used for the needs of our church. The endowed principal will earn interest for our church forever.

The Every Member Endowment Program was approved by the church session, a committee was established and the campaign plan developed. The committee sought and received help and guidance from Riley McDonald, development officer with the Presbyterian Church (U.S.A.) Foundation.

The endowment campaign ran from Nov. 20, 1993, to Jan. 9, 1994. McDonald delivered a sermon on gifting to kick off the campaign. A letter describing the Every Member Endowment Program and a request for participation was sent to every church member and to selected non-church members. A campaign update was presented in the church bulletins and mentioned by the pastor each Sunday.

During the last two weeks of the campaign, members who had not contributed (approximately 15) were called or visited by a member of the Every Member Endowment Committee and asked to participate.

Ninety-six percent of the church members and several non-members contributed a total of $11,998 to the campaign. This money was invested in an endowment with the Presbyterian Church (U.S.A.) Foundation and will serve First Presbyterian Church of Smyrna forever.

For more information or to schedule a visit from a Foundation representative, contact the appropriate person listed below:

Doug Aitken—(919) 672-6042—Charlotte, Salem and Western North Carolina presbyteries;

Riley McDonald—(410) 381-0689—Baltimore, National Capital and New Castle presbyteries;

John Pilutti—(919) 231-9524—Coastal Carolina, Eastern Virginia and New Hope presbyteries; and

Jan Schneider—(703) 949-5590—Abingdon, James, Peaks and Shenandoah presbyteries.

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Readers' Comments

Legalism? Not!

I write in reference to the letter by Jack Prince in the Jan/Feb issue. Prince mistakenly asserts Matthew 5 (the sermon on the mount) to be "doing away with the old and redefining much of the old." He blithely ignores the strongest of warnings by Christ, following the beatitudes, *not* to interpret the sermon on the mount in discontinuity with the Old Testament, precisely as Prince has done. I urge Prince and those who agree with him to reflect on Matthew 5:17-20, especially v.19.

Prince accuses Christ of "reinterpreting four Old Testament Laws and outright contradicting two more," oblivious that Christ was in fact *expanding* the area of the Law's valid application from outward behavior (objective actions requiring a human witness for conviction) to cover also inner thoughts and feelings (subjective actions witnessed by God, and not requiring a human witness for conviction at the Judgement). At the end of the sermon on the mount Jesus again warns against antinomian construction of His teaching by bluntly stating that *many* who deluded themselves into thinking they were following the Lord are denied entrance into God's Kingdom, because "I will declare to them, 'I never knew you; *Depart from me, you who practice lawlessness.*" (Mt.7:21).

Prince believes "Jesus fought against legalistic adherence to obeying the law" and "Jesus and Paul struggled to discredit legalism." Actually, Jesus and Paul spoke *not* against obedience to the Law (slandered as "legalism") but *misinterpretation*, *misuse*, and *selective application* of the Law in the *teaching* of religious authorities. Matthew's gospel concludes with the Great Commission, in which Jesus defines the mission of the church: "make *disciples*," Jesus further specified the method as *"teaching* them to *observe all* that I have *commanded* you." Thus, as defined by Christ Himself, *a disciple is one who has been taught to obey all of God's commandments*. And yet, some who pretend to follow Christ imagine that He teaches us to ignore the Law!

... [*edited for length*]

Mark Linker
Ricmond, Va.

It's all the same thing

The law of faith and the law of Christ and the doctrine of Christ are all referring to the same thing which is the written word of God. ...

Since Christ has been given all power by God and is coming again to judge each of us, we should obey Him. He expects us to obey Him. If this is called legalism so be it. Are we afraid to say that we are to obey God through the written word? To obey God is better than sacrifice. I believe we are to obey God rather [than] man. Man is unable to save man.

James R. Dearworth, M.D.
Newark, Del.

Jesus kept the Commandments

Jesus did not do away with the Ten Commandments. Matthew 5:17-20 talks about "Do not think I came to abolish the Law or the Prophets: I have not come to abolish them but to fulfill them."

There were three categories of the Law: 1) ceremonial, 2) civil, and 3) moral.

The ceremonial law was the system of sacrifice. These prepared people for Christ's coming. With His death and resurrection this system was no longer needed. The principles behind these—to worship and love a holy God—still apply.

The civil law applied to daily living in Israel. Society and culture have influence on these, but the principles behind them are timeless. Jesus demonstrated this in living a holy and obedient life.

"Setting aside the first system in order to establish a far better one meant doing away with the system of sacrifices ... It didn't mean eliminating God's moral law which [is] the Ten Commandments ... through Christ we can fulfill the moral law as we let Him live in us."

The new covenant is that of Grace. We now have a High Priest who is holy, blameless, exalted above the heavens, who meets our every need and who can be approached daily, day or night, and who paid the price for sin once and for all time, past, present and future.

Carol Taylor
Walhalla, S.C.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be **no longer than 250 words**, and are subject to editing for style, clarity, and length. Address letters to:

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Mid-Atlantic Presbyterian
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Richmond, VA 23261-7026

Christian education integral part of camp's program

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peake Center on Feb. 1, 1990, Elaine was hired as associate director for administration. Both are certified as professional camp directors by the American Camping Association. She is president-elect of the ACA's Chesapeake Section and treasurer of the Presbyterian Church Camps and Conference Associates.

Bill and Elaine met when they were both students at Centre College in Kentucky. She was a biology major and he was studying physics. "It was my goal from childhood to run the power plant on the first manned flight to Mars," he said.

Bill was a superior math student from elementary through high schools. His abilities placed him in the national program—a result of the "space race" with the USSR—to find and improve the best students in the United States.

Then, while a student at Centre College, Bill went in for free vocational testing at a local Presbyterian counseling center. The results said he was subnormal in math. Convinced the tests were faulty, he tried again, but got the same results.

Without any apparent reason, his math skills had disappeared. The experts called it a "neurotic fugue." Bill could not pursue his long-held goal. He switched his major to religion.

"I decided I'd rather be 'called' than 'crazy'. Sometimes God is trying to tell you something. I appreciate more the story of Paul being struck blind ... I was blinded to something that I could once see."

NASA's loss has been church camping's gain. Preparing for their sixth summer at Chesapeake Center, the Deutsches outlined the major changes that have occurred at the camp.

One of those changes was already underway when Bill and Elaine arrived in Port Deposit. The completion of the Baltimore Retreat House in 1989 has greatly improved the center's ability to host off-season retreats which are important income producers.

The building accommodates up to 22 persons in 11 comfortable, centrally air-conditioned rooms with private bathrooms. The privacy and comfort of the Baltimore House have attracted groups, especially adults, who were not previously interested in Chesapeake Center.

That's an important factor because the building accounts for ten percent of the camp's annual income.

Future plans call for moving the camp offices out of the Baltimore House so that space can be used for more housing and meeting rooms, thus increasing its income potential.

Two other year-round buildings—Piedmont House and New Castle House—provide similar accommodations for a total of 30 persons (in suites).

Chesapeake Center also has 85 bunk beds in dorms or cabins.

From mid-April to mid-October another 100 bunks are available in screened tents. Despite the obvious appeal to some retreat participants for more comfort, others still like the tents, said Bill.

Programming for the summer camping sessions is the other major change at the center, according to the Deutsches.

"We made Christian education an integral part of the program," said Bill. "Instead of being a separate piece that could be avoided, we build it into every activity."

The center starts with the basic curriculum of the reformed church: Bible studies and suggested activities. The activity leaders are asked to look at the materials and suggest ways they can incorporate the lessons into the activities.

Bill used the new high ropes course as an example of how Christian principles are integrated into an activity. The high ropes area consists of "elements"—rope bridges, lines and ladders strung between

continued on page 4

Bill and Elaine Deutsch

New Church Developer
The Presbytery of Charlotte is seeking a New Church Developer for a project in the fast-growing North Mecklenburg/South Lake Norman area. E.O.E. At least four years experience required. Send papers to Billy S. Howell Jr., Presbytery of Charlotte, 5700 Executive Center Dr., Suite 200, Charlotte, NC 28212-8801 by May 15.

Day care center grants approved

Grants totaling almost $114,000 have been approved by the Synod Council to four day care centers at African-American Presbyterian churches in North Carolina and Virginia.

Grants were awarded to the following:

Ryburn Church in Shelby, N.C.—$5,000 to help replace a van used by a center which serves 24 children;

Dulatown Church in Lenoir, N.C.—$10,000 to upgrade staffing and facilities so its center can receive licensing;

Thyne Memorial Church in Chase City, Va.—$60,890 to help meet building codes and for program as part of a new day care center which will serve 12 children; and

Chestnut Street Church in Wilmington, N.C.—$37,294 to help start a new day care program to serve 50 children. If the day care center fails to become operational, these funds will be given to another church-run day care center.

The four day care centers were selected from eight applicants.

The funds came from the Major Mission Fund, a 1977-79 fund-raising campaign of the United Presbyterian Church (USA). As a part of the Major Mission Fund prospectus, the Synod of the Piedmont established the Day Care Fund to create day care operations in African American churches within the Catawba Unit in North Carolina.

Funds contributed to the Day Care Fund totaled about $500,000. Most of this amount was awarded to churches in the Charlotte area. After 1985, few grants were made.

Of the amount recently awarded, about one half came from investment of funds which were intended for day care programs which never became operational.

In 1993 the Synod Council approved formation of a task force to determine how to use these remaining funds.

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Presbyterian Church (U.S.A.) Foundation
1-800-289-0313

Success of church camping determined by growth of camper

continued from page 3

large trees 20 to 30 feet above the ground. The participant is protected from injury by a harness secured to a safety rope.

"A teenager may be struggling with growing in the faith. His or her early Christian education lessons may not seem relevant anymore," said Bill. "On the high ropes course they realize they can do many things because of the safety rope. And God is more powerful than a safety rope."

Another example is an activity called the Predator Game. Campers are divided into groups representing the different levels of the food chain. As in nature, the larger or more powerful creatures feed on the smaller, weaker ones.

"They can't hide forever," said Bill. "Eventually they must come out and find food, water or others of their own kind."

The game teaches how all creatures are affected by changes in the environment. "If a predator eats another creature that has been poisoned, then the predator is poisoned, too," said Bill. "A child experiences how pollution affects [creation] ... and how man-made changes take their toll.

"The campers really get into the game," he added. "Both campers and staff get emotionally involved in the program. It's unlike listening to a person 'preach,' which can be easily ignored."

Another activity that teaches lessons about the world in which we live is World III. Participants help raise farm animals and grow vegetables. Thus, they learn how food comes to our tables.

For three years, George Kudaya, a native of Ghana, has been employed to give this activity another facet. He teaches the participants how the success and failure of these activities affect everyday life in a central African village.

"In Africa, if an animal dies or crops fail, there is no abundance of food to fall back on like we have in this country," said Bill.

Other activities featured at Chesapeake Center include swimming, inner-tube floats, nature study, crafts, pottery, campfire programs, baking, Bible study, gardening, candle making, photography, music, drama, field sports, dancing, tennis, video production, backpacking, archery and camp outs.

Chesapeake Center
will hold open houses
on Saturday, April 15,
Sunday April 23 and
Sunday May 7.

For more information
phone (410) 378-2267
or write to
Chesapeake Center
50 Happy Valley Rd.
Port Deposit, MD 21904.

Off-campus activities programmed by the center include horseback riding at a nearby stable and rafting on the Potomac and Shenandoah rivers.

Asked to name the best way to measure how well a camping program is doing, Bill Deutsch said, "when a child returns home after camp and a parent is thankful for the positive changes they see in that child.

"Children who were seven years old when we started [in camping] are now in their mid 20s," he said. "It warms me to see the people those kids have become and hear them talk about the experiences they had in camp. That's a very important measure of success.

Rafting on the Potomac and Shenandoah rivers is an activity offered by Chesapeake Center.

"Over a half dozen years, we see a child who has potential focus on a career that will let him or her use all they've got ... maybe in the church, but more commonly in the help or facilitator professions and many times in business.

"Also, if they acknowledge their calling to be Christians, then we've succeeded," added the camp director.

On the other hand, there are measures of success with which he disagrees, such as "when a camp talks about how many people they claim to have saved.

"God does all the saving that needs to be done. We send children back to their churches better able to function ... that's what we're supposed to do."

Among the Chesapeake Center's "success stories" is Jeff Sheggrud, who will be serving his second year as the center's summer program director. He came up "through the ranks," starting as a young camper and participating in the various levels, including the two-year Leaders in Development program.

Sheggrud, a member of the Glen Burnie (Md.) Church, is doing graduate work at the University of Maryland-Baltimore County after graduating from Clemson University.

After 17 years in camping, the Deutsches have numerous "success stories" to tell about the many young men and women who have passed through their camps. Overall, however, their definition of success is fairly all-encompassing. "We want everyone to have a safe and wholesome experience," said Bill Deutsch. "That's what we're really about."

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Members invited to the 207th GA

Cincinnati Presbytery and the Office of the General Assembly are inviting Presbyterians from across the country to come to Cincinnati, Ohio, from July 15 through July 21 for the 207th General Assembly. Also, there will be a Celebration of Faith on July 14.

For information and registration material, call the GA Meeting Service toll-free at (800) 210-9371. Or, if you prefer, FAX requests for information to (502) 569-8005.

Two in synod win honors from church educators

ATLANTA—Two church educators from within the Synod of the Mid-Atlantic were recognized during the Association of Presbyterian Church Educators (APCE) conference here Feb. 8-11.

Stratton Lee Peacock of Montreat, N.C., received one of three APCE Life Achievement Awards.

Peacock began her Christian education career at the Columbus, Ga., church in 1949. After marriage in 1952, she continued as a volunteer until 1975 when she became a staff associate for Southwest Georgia Presbytery. She was ordained in 1984 and worked with several congregations. She retired in 1990 only to volunteer further in setting up pre-school and after-school programs in Columbus, Ga.

Peacock moved to Montreat in 1993 and has served locally since that time. She is chair of the Presbytery of Western North Carolina's Education Committee and recently served as interim educator at First Church in Asheville, N.C.

Marilyn Ilana Avent, who received the E. Valaria Murphy Scholarship Award, is a native of Nashville, N.C. She plans on attending Johnson C. Smith Theological Seminary in Atlanta.

A 1992 graduate of the Presbyterian School of Christian Education, she has been employed by New Hope Presbytery and currently works with the Mount Pisgah Church in Rocky Mount, where she is also a member.

In addition to her master's degree from PSCE, Avent holds a bachelor's degree in journalism from Virginia Union University.

Betty Sue Wright of Atlanta, who also received an APCE Life Achievement Award, graduated from three schools within the synod—the Presbyterian School of Christian Education in Richmond, Va.; Queens College in Charlotte, N.C.; and Peace College in Raleigh, N.C.

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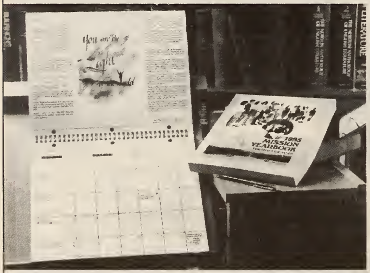

Belk Catechism Awards

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

The most recent recipients are from:

Blackstone (Va.) Church—Megan Ferguson, Thomas Forrester, Benjamin Spence and Lauren Spence

Clifton Forge (Va.) Church—Margaret Adams

First Church, Charlotte, N.C.—Erin Davis, Anna Harkey, Sara Henley, Lucy Long, Jonathan Lovelett, Will Meacham, Anna Rainey, Caroline Seals, Leslie Spilmann-Ehrsam and Maggie Staton

First Church, Raleigh, N.C.—David Gentry, Evan Legarde, Allison Parks and Emily White

Ginter Park Church, Richmond, Va.—Carolyn Lovell

Grace Covenant Church, Asheville, N.C.—Jack DePaulo, Sarah DePaulo, Emily Jacobs, April Martin, Dawn Martin, Ann Neeriemer, William Neeriemer, Emily Pennell and Martha Pennell

Shelby (N.C.) Church—Laura Couey and Sarah Crosland

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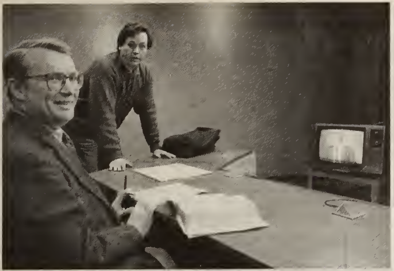

Live from Richmond, it's Dr. Weeks!

RICHMOND—Union Theological Seminary President Louis Weeks (above left) and UTS Media Producer Jeff Keezel prepare for a "broadcast" of Lenten Study to the Presbytery of Eastern Virginia. The four-part study, titled "Prayer 101," was televised via closed circuit to three cluster sites: the WHRO television studio in Norfolk, Eastern Shore Community College in Melfa, and Hidenwood Church in Newport News. The live programs of "distance learning" were offered on March 2, 9, 16 and 23 as part of the Makemie Institute of Christian Studies and were co-sponsored by the presbytery and the seminary. There was no cost to participants. For more information, contact Phil Leftwich, associate presbyter, at (804) 397-7246.

Williamsburg study trip offered

RICHMOND—Union Theological Seminary in Virginia will offer a one-day study excursion to Williamsburg on April 26. "Roots and Branches: Our American Tradition" will include visits to First Baptist Church, Bruton Parish Church, Williamsburg Presbyterian Church, as well as brief stops to various historical sites in the area. Dr. James Smylie, UTS professor of church history, and Dr. Louis Weeks, UTS president and professor of historical theology, will lead the group. Registration fee for the program, lunch, and round-trip bus transportation from Richmond is $30 per person. For more information call 278-4301 (Richmond area) or (800) 229-2990.

Jackson Harrill joins PSCE staff

RICHMOND—C. Jackson Harrill Jr. is the new associate director of institutional advancement at the Presbyterian School of Christian Education effective Feb. 2. He will visit churches and donors, as well as making new contacts for the School. Harrill comes to PSCE with 13 years of development experience in a variety of areas including annual giving, foundation relations, direct marketing, and planned giving. A lifelong Presbyterian, Harrill and his family are members of Tuckahoe Church in Richmond.

Forbes to lecture at Warren Wilson

ASHEVILLE, N.C.—The Rev. Dr. James A. Forbes Jr., senior minister of Riverside Church in New YorkCity, will give the 1995 George Donnell Davidson Roundtable lecture at Warren Wilson College on April 22. The lecture starts at 8 p.m. in the Kittredge Community Arts Center. Forbes will also preach at the 11 a.m. April 23 worship service in the college's chapel.

Peace announces new trustees

RALEIGH, N.C.—Peace College has announced the election of the following new trustees: **John Adams**, builder and developer, and member of First Church in Raleigh; **Connie Grant**, president of Britt/Grant Associates, Inc., who attends White Memorial Church; **Stan Kelly**, vice president of Wachovia Bank of N.C. and a member of Our Lady of Lourdes Catholic Church; **Bill McDonald**, president and chief executive officer of Spring Mid-Atlantic Telecom; **Bill White**, vice president of CJS, Inc., and president of Motor Bearings and Parts in Raleigh, and a member of White Memorial Church.

Peace College is a liberal arts and sciences college for women currently offering two-year associate degrees with plans to add several four-year baccalaureate degree programs in fall 1995.

PSCE receives major gift

RICHMOND—The Presbyterian School of Christian Education has received an unrestricted stock gift of $105,000 from Dr. J. Marcus Shim and his wife, Dr. Young Soon Shim. Marcus Shim is a member of the school's board of trustees and an elder in Richmond's Korean Presbyterian Church. Approximately half of the gift will be added to the school's endowed Williamson Fund, which supports PSCE's Program for Education in a Global Context. Another $30,000 will be used to endow the school's Korean-American Ministry Scholarship Fund, and the remainder will be used for unrestricted purposes.

Campus Ministry Corner

Ecumenical student gathering worth trip

By STEWART ELLIS

As a local church pastor and part-time Presbyterian campus minister in Winston-Salem, I wondered whether it would be worth spending my after-Christmas holiday with 1,800 college students in St. Louis at the Celebrate Conference.

I am very glad I did. Especially since we stopped in Kentucky on the way and I got a last glimpse of my dad before Alzheimer's disease ended his life on Jan. 3.

I had heard about the Rev. James Forbes of Riverside Church in New York for years and was delighted to hear him preach a challenging sermon on finding a life-long "project." Discovering our project, or Christian calling, became a unifying theme for the ecumenical student conference.

My own vocation in ministry was encouraged by a similar conference some 30 years ago, so it pleased me that 11 of us Presbyterians, Methodists, and a Catholic from Wake Forest University made the trek to St. Louis.

Remembering the furor over the ecumenical Re-Imagining Conference of 14 months earlier, I had expected Re-Imagining speaker Rita Nakashima Brock's Bible studies to be more controversial. To me, they were stimulating but as mainstream as our local Presbyterian Women's circle Bible studies.

Our students seemed most impressed with Edwina Gateley, the British Catholic laywoman, whose entertaining and dynamic presentation showed that one person can make a big difference, even in the Catholic church. Her mission work in Africa and her Genesis House ministry with prostitutes in Chicago were most inspiring.

Having read one of seminary professor and Methodist minister Tex Sample's books on evangelism with "baby boomers," I enjoyed hearing him at the closing worship service preach a wonderful sermon on the importance of the community of faith.

Wake Forest students and ministers at Celebrate!

My personal favorite was the music group Bread for the Journey which sang and played and led us in singing and moving with wonderful Christian music from all over the world.

And I especially enjoyed the evening when all the international student representatives of the World Student Christian Federation introduced themselves and gave us a glimpse of the global dimensions of our Christian faith.

We Presbyterians met together for three well-planned sessions, and former moderator John Fife and Youth Ministry Associate Rodger Nishioka were singularly engaging.

I regret I did not go up in the taller-than-two-football-fields Arch. I could not take in all the workshops and small group experiences. And I did not get enough sleep, but I am delighted that the ecumenical student Christian movement is alive and well in the 1990s, and I hope it will grow and flourish in the years to come.

Stewart Ellis is co-pastor of Trinity Church in Winston-Salem, N.C., and campus minister at Wake Forest University and the North Carolina School for the Arts, two of 48 Presbyterian-related campus ministries in the synod.

Other comments about *Celebrate!*

The National Ecumenical Christian Student Gathering was an excellent experience. I was surrounded by Christians who believed and were trying to live the gospel of Jesus Christ. I felt part of the community that makes Christianity so unique. ... It did not matter that someone celebrated communion in a different way than I did. We were part of the same body of Christ. I would not have traded the experience ... for anything. [Such] experiences which affirm my faith ... empower me to live a better life in our broken society. I was reminded that being a Christian is not just a part of my life but something that guides my life and encompasses every decision I make.

—Mark Hoskins Senior, UNC-Charlotte

The Celebrate! Conference encouraged us to recognize diversity within the body of Christ. We did not look at ourselves as separate denominations but as denominations who are bound in one purpose, to do the will of Christ. —Lissa Weber, Senior, UNC-Charlotte

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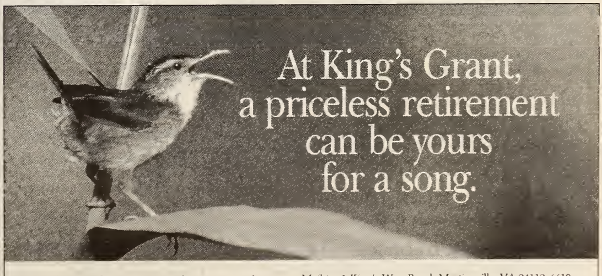

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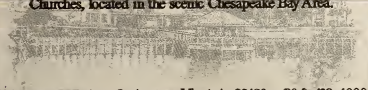

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William Black Lodge provides special for pastors

MONTREAT, N.C.—After Easter William Black Lodge here will offer free lodging from April 17 to April 19 for ministers and their families. The after-Easter special offer does not include meals but the lodge will provide coffee for guests.

Also during 1995, William Black Lodge will offer retired ministers and their spouses a free room for three days. This offer is good during the regular season, April 1 through Nov. 30. The offer is good as space is available; rooms may not be obtainable during busier parts of the season. Owned by the Synod of the Mid-Atlantic, the William Black Lodge was built in 1951. It can accommodate 64 overnight guests and has a dining room which will seat 72 guests. During the regular season three family style meals are served daily.

For more information, phone Manager Bill McCachern, at (704) 669-6314 or write to him at the lodge, P.O. Box 819, Montreat, NC 28757.

Officers for the William Black Lodge are, from left, Bill Sessler, treasurer; Ginny Williamson, vice president; Bill McCachern, manager; Ann McNeill, secretary; and Bob James, chairman.

Montreat's Peterson to resign June 1

MONTREAT, N.C.—H. William Peterson, executive director of Montreat Conference Center for the past 10 years, has announced his resignation effective June 1.

Bill Peterson

"The past decade has been a time of growth for the conference center," said Peterson. "I feel the most lasting accomplishments have been those that have occurred in the lives of the 250,000 persons we have served in the past ten years.

"My hope is that Montreat will continue to serve the Church as a catalyst where many life-changing experiences take place." Montreat is one of the three national conference centers of the Presbyterian Church (U.S.A.).

During his tenure at Montreat, Peterson directed the completion of classroom and recreational facility renovations totaling over $3 million. The conference center's operating budget has grown from $1 million in 1985 to $4.5 million.

Montreat is in the midst of a $6 million fund drive to build an addition to the center's primary housing facility, Assembly Inn.

Montreat now plans and hosts over 40 year-round conferences and retreats. Nearly 30,000 people from all 50 states and many foreign countries participated in Montreat Conference Center's events last year. This represents an increase of 33 percent from the 20,000 people served in 1985.

In 1993, Peterson was the driving force behind the center's hosting the first-ever World Convention of Christian Lay Centres and Movements. During this event, 250 representatives from 70 foreign countries discussed the current challenges and future possibilities of the Christian lay movement.

Peterson's commitment to environmental conservation saw the institution of land-use development policies for the center and the designation of 2,500 acres of its property as wilderness. In 1994, the State of North Carolina entered Montreat Conference Center into its Registry of Natural Heritage Areas.

Early registration deadline nears for Middle School Conference

May 16 is the deadline for early registration for the Massanetta Springs 1995 Middle School Conference, *A Cloud of Witnesses*.

Through May 16, the cost of registration will be $150. After that date it will be $160.

The popular event at the synod-owned conference center will have two sessions: June 22-25 and June 27-30.

The annual conference is specifically designed for 6th-8th grade youth and their adult leaders. It strives "to meet the needs of the youth, and to celebrate their God-given variety and diversity," said conference planning team chair John Mayes of Richmond, Va.

For more information, contact Massanetta Springs Conference Center, P.O. Box 1286, Harrisonburg, VA 22801

Massanetta Springs
Conference Center for the Synod of the Mid-Atlantic, PC(USA)

Presbyterian Women's Gathering
June 8-11

A Cloud of Witnesses
Middle School Conference
June 22-25 and June 27-30

Synod Presbyterian Men
July 14-16

72nd Annual Bible Conference
and Church Music Workshop
July 30-Aug. 4

Synod Youth Leadership Workshop
Nov. 10-12

Elderhostels
May 7-12, June 11-16, July 9-14, Sept. 10-15

For information and brochures write to:
Massanetta Springs, P.O. Box 1286, Harrisonburg, VA 22801
(703) 434-3829

Chesapeake Center offers April retreat for clergy, educators

PORT DEPOSIT, Md.—*Treasure in Earthen Vessels*, a post Lenten Season retreat for clergy and church educators, will be held April 18-20 at Chesapeake Center.

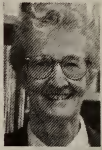
Nancy Pederson, an associate for camp and conference ministry for the Presbytery of Western New York, will lead the retreat.

The retreat will give participants a chance to rest and renew themselves following the rigors of Lent and Holy Week, and to reflect upon the meaning of their ministry. There will be time for personal contemplation, group sharing, and the practice of the spiritual disciplines of the church.

For more information, phone (410) 378-2267.

Rogers to lead Bible study for women

Former PC(USA) moderator Isabel Rogers will lead the Bible study at the 1995 summer gathering of the synod's Presbyterian Women, June 8-11, at Massanetta Springs Conference Center. The theme of the study will be "Glimpses of Home: Biblical Images of the Realm of God."



Dr. Isabel Rogers

Rogers, a professor of applied Christianity at the Presbyterian School of Christian Education, holds a doctorate from Duke University School of Divinity and a master's degree from PSCE. She is also a graduate of the University of Virginia and Florida State University.

She is a popular speaker and the author of several books, including *Our Shared Earth*, which was re-issued as part of *Handle with Care* in 1982.

Rogers was elected moderator of the 199th General Assembly (1987). She is an elder at the Ginter Park Church in Richmond, Va. Before joining the PSCE faculty in 1961, she held several posts at Georgia College.

In addition to Rogers, other leaders of the gathering will include keynote speaker Marj Carpenter, mission interpreter Nancy Norman, music director Frances Cowan, worship leader Teri Thomas Taylor, and morning devotions leader "Pinky" Bender. Conference information and registration forms are available from presbytery moderators of Presbyterian Women.

Weeks to keynote men's conference

Dr. Louis B. Weeks, president of Union Theological Seminary in Virginia, will be the keynote speaker for the annual conference of the synod's Presbyterian Men. With *Faith in Action* as its theme, the event will be held July 14-16 at Massanetta Springs near Harrisonburg, Va.

Dr. Louis Weeks

Other conference leaders will be Dale A. Rawlings, president of the Synod Men's Council and a student at Union Theological Seminary; Edward A. McLeod, a retired Presbyterian minister now living in Black Mountain, N.C.; and Kemper Bausell, choir director of Buchanan (Va.) First Church. After a brief absence, Bausell is returning for his ninth appearance as the conference music leader.

The conference will start with registration at 4 p.m. Friday afternoon and conclude with lunch on Sunday. Weeks will present his addresses Friday evening, Saturday morning and Saturday evening. There will also be four workshops on family life and Presbyterian Men's involvement in international missions.

The conference registration deadline is June 17. Brochures are being mailed to past participants, churches and presbytery offices. Copies may also be requested by writing to: Men's Conference, Synod of the Mid-Atlantic, P.O. Box 27026, Richmond, VA 23261-7026.

Intergenerational Elderhostel set

HARRISONBURG, Va.—Massanetta Springs will host its first intergenerational Elderhostel session the week of July 9-14.

The intergenerational event at Massanetta Springs is one of 10 Elderhostel sessions the Presbyterian conference center will offer during 1995. It will be open to older adults and their grandchildren in the 10- to 12-year-old range. Topics to be studied during the July session include: Early Scotch-Irish, German and English settlement of the Shenandoah Valley and what life was like on the frontier; the biology of a fresh water lake and the botany of the wild flowers on local trails and meadows; and "Rocks and Critters" of the Shenandoah National Park. Field trips are scheduled to the American Frontier Museum in Staunton and to Shenandoah National Park.

A brochure on Massanetta's Elderhostel programs is available from the conference center. Write to Massanetta Springs, P.O. Box 1286, Harrisonburg, VA 22801, or phone (703) 434-3829.

Recreation workshop is May 1-6

MONTREAT, N.C.—The 42nd Annual Recreation Workshop will be held May 1-6 at the Montreat Conference Center. The workshop offers courses and hands-on experience in cooperative games, dancing, crafts, camping, music, recreation leadership skills and more.

The event is designed for lay leaders, youth workers, Sunday school volunteers, camp and conference leaders, ministers, Christian educators and students. Registration is limited to 200 persons. For more information contact Registrar Kathy Emerson at 1535 Alexander Rd., Rock Hill, SC 29732; phone (803) 328-2764.

Older adult ministry event set

MONTREAT, N.C.—The Skills for Older Adult Ministry Conference is scheduled for May 8-12 at the Montreat Conference Center. The event is for clergy, church staff, and members involved in planning for and ministry with older adults.

Theme of the 1995 conference is *Aging is a Faith Journey: Continuing to Declare God's Power to the Generations*.

The conference will underline the spiritual tasks of old age and how the witness of older people, no matter what their vigor or frailty, strengthens the entire church. Former PC(USA) moderator J. Randolph Taylor will be one of the conference leaders.

For more information contact the Montreat Development Office, P.O. 969, Montreat, NC 28757; phone (800) 572-2257.

Youth leadership event Nov. 10-12

The Synod of the Mid-Atlantic's 1995 youth leadership event will be held Nov. 10-12 at Massanetta Springs Conference Center near Harrisonburg, Va. *Youth Garage—How to Build, Maintain and Repair Your Youth Ministry* will be the theme. Purpose of the annual event is to support, train and equip adults and youths to lead youth fellowships and organizations. More information will be announced later and mailed to past participants.

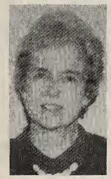
Presbyterian Women's Bible Study—Lesson 9, May 1995

The Christ who returns

By EUGENIA S. PHILLIPS

The older you are, the more likely it is that you need more than the fingers on both hands to count the number of times you have watched someone shrug his shoulders or shake her head and say in some way or another, "I don't know what the world's coming to!"

Most often this follows some observation about a person or experience that goes against what has been considered normal or routine up until this point. If the speaker is truly dismayed by whatever brought on the statement, he or she may continue a trend of thought which leads to depression, discouragement, and a general fearfulness about the future.



Eugenia Phillips

If we are Christians, we may very likely make this remark, without much thought, and then later, on second thought, say to ourselves, "But I really do. I do know what the world's coming to because I know what the Bible says, and I know what Jesus taught."

"What the world is coming to" is the theme of this last lesson of the PW Bible study series, *Who Is the Christ?* From earliest times, humankind has wrestled with this question. Events in personal lives and in the world have always been puzzling, even senseless, unless some overall plan or scheme is discovered.

The student of the Bible and the disciple of Jesus Christ is neither discouraged or baffled, because he or she already knows "what the world's coming to." Prophets of the Old Testament predicted it; Jesus taught it, and Paul tried to explain the "mystery" of its happening. Our world and all in it are moving to that day when Jesus Christ will come into our midst and establish the kingdom of God among us.

The God whom we worship created the world with a plan. The plan included a freedom of choice for humankind, and has been frustrated but never lost. God's original intention, indicated in the setting of the garden of Eden, will be realized. The powers of evil will be subdued, all humankind will be judged, the unrepentant who have cast their lot with Satan will be banished, and the wonderful reign of God's kingdom on earth will begin. (Matthew 25:31-40)

"Be patient with me, God is not through with me yet," is a slogan we see from time to time. This might also be a slogan for our world, because we know that God is working a purpose out. From the beginning of recorded history, the story of Abraham, to the last page of the Bible, events move in a destined course, most often not understood by the participants, but always leading to a point where the plan of God is made clear. Abraham does become father of a multitude; Jacob, after many trials, becomes Israel, father of the twelve tribes; Joseph, kidnapped as a child and carried into slavery, lives to save Israel from possible extinction by famine; Moses, after years of discomfort and frustration, brings a stubborn people back to the land God planned for them; Joshua, against seemingly impossible odds, establishes the Israelites in Palestine; the prophets predict a day to come which they themselves cannot understand, and in due time Jesus is born; the apostles preach and die martyr's deaths but Christ's church is established; Jesus ascends from a sinful world into heaven, but he will return to establish his Kingdom. God continues to work out God's plan among men, women and children.

The Kingdom of God is the central theme of Jesus' teaching. In the passage for study today (Matt. 25:31-46) we read what Jesus teaches about the end time when all the nations will be gathered before the throne of God. There will be those who will be chosen for favor because they have done what they could to care for the hungry and the thirsty, help the poor, comfort the lonely, and show concern for the sick and the imprisoned. A recent poll reported that most people in America believe there will be a definite time when the world will end. However, Jesus did not congratulate anyone because they knew that the world would end. Instead, his congratulations went to those who were not idle as they waited for that day.

Sometimes, it seems that many people who enter our churches to join in prayer and worship, and who enjoy the fellowship of other Christians, forget that Christianity is not just a hobby, to be used when it is convenient and enjoyable. Instead, it is a way of life, sometimes difficult and often requiring sacrifice of our own objectives and personal desires. The ancient Israelites were required to give sacrificial offerings and obey strict laws; the early Christians were often required to sacrifice their lives. We also are asked to sacrifice time and personal desires putting first our worship and service to God.

As Christians, we join with others throughout the centuries to look forward to the return of Jesus. What happens to us in the present as we live by such a hope for the future? We become stronger as we live in the knowledge that the risen Christ is with us and leads us toward that day of his return. The awareness of his loving presence with us transforms our attitude toward all that happens in our lives. Jesus becomes the important guide and director of our lives as well as our comforter and sustainer at times of sadness or confusion.

Also, we take seriously the requirements of Jesus, that we be concerned about those who have trouble: the hungry, the poor, the lonely, the frightened, the helpless, the unjustly persecuted, all those who are deprived either in body or spirit; that we take to them the saving message of Jesus Christ and his love for every person.

With the help of the Holy Spirit, in faith we look forward to the future that God has for us, knowing that the same loving God who is with us in this world will continue to be with us in the world to come. The ultimate shape of the world will be as God has planned it, not as the sinfulness of humankind has twisted it. From the Confession of 1967, we read: *Biblical vision and images of the rule of Christ such as a heavenly city, a father's house, a new heaven and earth, a marriage feast, and an unending day culminate in the image of the kingdom. The kingdom represents the triumph of God over all that resists his will and disrupts his creation. Already God's reign is present as a ferment in the world, stirring hope in men and preparing the world to receive its ultimate judgment and redemption.*

With an urgency born of this hope the church applies itself to present tasks and strives for a better world. It does not identify limited progress with the kingdom of God on earth, nor does it despair in the face of disappointment and defeat. In steadfast hope the church looks beyond all partial achievement to the final triumph of God. (9.54, 9.55)

Let us not forget that such affirmation applies not only to the church as a whole, but to each of us, young, old, able, handicapped, simple and sophisticated of every race. Where we are is where Jesus is and should be made known by our words and our actions. His returning will be a time of great rejoicing for all of us who have loved and served him, and who await with joy that wonderful day.

Eugenia Phillips is a member of Sinking Spring Church in Abingdon, Va.

NC Presbyterian Historical Society to meet April 29

The North Carolina Presbyterian Historical Society will holds its spring meeting on Saturday, April 29, at Queens College in Charlotte, N.C.

Annual memberships in the NCPHS are $3 for individuals and $5 for families. The cost of a lifetime membership is $100.

More information about the meeting will be mailed to members. Others wishing more information about the meeting or membership in the organization may phone Secretary-Treasurer John MacLeod Jr. at (704) 438-4217 or write to him in care of the Presbytery of Western North Carolina, 114 Silver Creek Rd., Morganton, NC 28655.

RESOURCES

Interpretation

A series from Westminster/John Knox Press, James L. Mays, Patrick D. Miller and Paul J. Achtemeier, editors. Book lengths and prices vary.

A few years ago Westminster/John Knox Press launched a series called simply: *Interpretation*. The series will eventually number nearly 40 volumes, based on scripture, much like familiar commentaries. But *Interpretation* is a great deal more!

Most of the volumes are based on specific books of scripture though, for convenience, some of the minor prophets are given a pair of volumes while John's letters are gathered in a single one. The stated purpose of the series is to provide fresh insights for the preacher and/or teacher. In fact, the series combines historical scholarship and theological insights into the texts with an eye to revealing insights for the critical questions and problems of contemporary life and faith.

The authors were given latitude to explore their books with an equal amount of subjective and objective curiosity. These are not line-by-line commentaries which demand reasonable knowledge of Hebrew or Greek. Rather, they are personal inquiries by known scholars seeking to intrigue us with the mysteries, subtleties and often overlooked historical points about the books in question. They are imminently readable works for anyone with a reasonable knowledge of or interest in the subject scripture.

The most recent release is James Mays' work on Psalms. Mays, a Hebrew and Old Testament scholar of no small repute, happily shows how his interests in the Psalms are often very similar to ours. It is a monumental work that even the most devoted reader of Psalms will find inspiring, and it easily meets the standards set by its 20-some predecessors.

The series' authors comprise a literal Who's Who of present scholars from the Reformed (or close to it) tradition. Walter Brueggemann was responsible for Genesis and I & II Samuel. In addition to the Mays work, Union Seminary is also represented with W. Sidney Towner presenting Daniel, Elizabeth Achtemeier studying Nahum-Malachi and Paul Achtemeier creating a tour de force on Romans. PSCE's Lamar Williamson contributes Mark.

Douglas R.A. Hare of Pittsburgh Seminary offers Matthew, Fred Craddock contributes Luke and Philippians and William Willimon is responsible for Acts. Hare always has something new to add to the Matthew debate and Craddock's writing is as energized as are his sermons and lectures. Adding an international flavor, R.E. Clements of King's College, University of London, contributes Jeremiah, Ernest Best of the University of Glasgow offers II Corinthians and Ralph P. Martin, formerly of Fuller Seminary, presently of Sheffield (England) University contributes Ephesians, Colossians and Philemon in a single volume.

Of the dozen volumes still in the works, Thomas Long, professor of Homiletics at Princeton Seminary, will present Hebrews and James Newsome, I & II Chronicles.

The individual volumes vary in price, generally according to length. All are as attractively presented as they are stimulating.

If you know anyone with a special interest in a particular book of scripture, or would like to evoke such an interest, the proper volume from the *Interpretation* series will provide a memorable gift. Also consider buying two, one to give and one to keep. You won't regret the decision.

—*Stan Fedyszyn*

Healing Touch: The Church's Forgotten Language

By Zach Thomas. Forward by William B. Oglesby Jr. Westminster/John Knox Press. June 1994. ISBN 0-664-25187-0. 145 pp. Paper. $12.99

In this book, Zach Thomas shows how clergy, friends and congregations can reclaim the ancient practice of healing touch. Thomas, a Presbyterian minister and certified bodywork therapist from Charlotte, N.C., presents biblical principles that encourage wholesome behavior and protect against unhealthy touch. He provides a model for reflecting on touch in pastoral care, offers case studies that demonstrate how and when clients should be referred to bodywork therapies, and provides congregations with guidance in designing appropriate healing services that include laying on of hands.

"*Healing Touch* is a welcome and much needed guide to a body-affirming, incarnational ministry by and in the church," says James B. Nelson, professor of Christian ethics at United Theological Seminary of the Twin Cities in Brighton, Minn.

Mother's Day Offering Reminder

Churches which need bulletin inserts and offering envelopes for the upcoming Mother's Day Offering may order them by contacting Associate for Older Adult Ministries Jan McGilliard at (703) 552-0948. While many churches choose to take up the offering on Mother's Day (May 14), the offering may be taken anytime during May.

Self-Development of People's 25th anniversary fete set for Chicago

By JERRY VAN MARTER
PC(USA) News Service

The Self-Development of People Committee (SDOP) will celebrate 25 years of partnerships with poor, oppressed and disadvantaged communities around the world at "Journey to Justice," an anniversary convocation scheduled for April 21-23 at the Chicago O'Hare Marriott Hotel.

Community activist James Foreman and General Assembly moderator the Rev. Robert W. Bohl will keynote the event.

Foreman's fiery speech to the 1969 General Assembly demanding "reparations" for the "self-development" of African Americans and Hispanic Americans led to the creation of the SDOP program of the Presbyterian Church in 1970. His address will be entitled "The Black Manifesto: Then and Now."

Worship will be led by renowned singers/songwriters Avery and Marsh. Presbyterian hymnologist Jane Parker Huber has written a special hymn for the convocation.

Workshops will be led by representatives of SDOP-funded projects, who will offer models for self-development. Other sessions will provide training for synod and presbytery SDOP committees and prospective projects. Crafts produced by funded projects will be for sale at the convocation.

Workshop topics include "I Am Somebody"; "Shattering the Myths of Poverty"; "Community Empowerment for Environmental Justice"; "Taking Care of Yourself: Issues in Health Care"; "Taking Back Our Communities"; "The Economics of Welfare Rights"; and a discussion of international development.

According to promotional material for the convocation, the Self-Development of People program is a ministry of the Presbyterian Church (U.S.A.) that unites faith and action in affirming God's concern for humankind.

SDOP, through its grants to projects, creates partnerships designed to change the structures that perpetuate injustice and enables people to take control of their own lives.

Presbyterians participate in the program through the One Great Hour of Sharing, an offering collected on Easter.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Rwandans must survive on a 10-by-10-foot plot

Life is narrow, desperate in refugee camp

By HOWARD CAMERON
International Mission Volunteer

Editor's note: Howard Cameron has been in Zaire for some time, coordinating Presbyterian Church (U.S.A.) relief efforts in the wake of the Rwandan civil war. The following story was furnished to the Presbyterian News Service by Presbyterian World Service.
—Jerry L. Van Marter

BUKAVU, Zaire—What's life like for a Rwandan refugee in a camp in Kari, Zaire? What are one million plus refugees experiencing? Imagine this, if you can.

Go out in your backyard and choose a 10-by-10-foot plot of ground. Choose well because that's where you will live for a while. You can keep the clothes you are wearing. Get a 10-by-10-foot sheet of blue or white plastic, a cooking pot and a five-gallon plastic jerrycan for water. Yellow seems to work best. Don't fill it yet. That comes later.

Now you and your family (if you still have one) leave the house and move to that 10-by-10-foot plot. Make yourself comfortable because that is where you are going to be tonight, tomorrow and many more tomorrows while politicians and military leaders play out their games, which will decide if you can ever go back in the house and resume a normal life.

No breaks. No time-outs. No trips to the bathroom. Everything that happens happens on that 10-by-10-foot piece of ground. If you are lucky, a neighborhood slit trench has been cut into the rocky volcanic soil. Privacy? You learn very quickly that privacy is between your ears. It's a state of mind rather than a closed door.

You can't leave your 10-by-10-foot plot, except to go daily for a yellow jerrycan of water or a weekly ration of beans—100 grams of beans per person per day. That means three (?) ounces of beans. You can handle that except on the day when beans are handed out. Then you have to make a choice. The water is so far away and the food line is so long that there's not enough time to do both.

If your husband or wife was murdered before you fled Rwanda, you must choose either water or beans. It will probably be beans, so that day no water — not both on the same day.

If you or someone with you catches something (and there are plenty of "somethings" to catch), no call to your doctor's office.

You go down the hill and stand in line at a small clinic tent set up by the Presbyterian Church. That line may be so long that you won't have time to get to water and back afterwards. Pray that you aren't sick on bean day.

Are you beginning to get the feel?

Now, let's put you in a refugee camp. Take your 10-by-10- foot plot and put it in the middle of a 100-acre field on a steep hillside. Scratch out a level spot with a stick. No shovel. Divide the rest of that field into 10-by-10-foot plots and fill them with 10,000 people. Rows are allowed with foot paths up and down the hillside. Understand that those others couldn't choose their plot as you did. They took what they could find. Or maybe the one they found was occupied by a family who just died. They took the bodies down by the road so they would be picked up and they moved in.

The other refugees couldn't even choose their clothes. When they heard shooting and screaming down the street and realized gangs were shooting and hacking to death friends, neighbors and family, they ran with what they had on. Maybe they grabbed a pot and something else. Maybe not. They ran until they only had strength left to walk.

Some walked for six days with little or nothing to eat. Their water was roadside puddles, small streams and rain. Thank God for the rain. It was fresh and clean. And bone-chilling. Finally, they crossed into Zaire. Some stood around and tried to understand what had happened. Some tried to mourn, but were too numb. Some simply lay down and died. The trauma and the trip killed them.

Some quietly died from gunshot or machete wounds. Some were loaded on trucks, driven into rough hillsides to places called "camps" and told to find a 10-by-10-foot home. They were given a blue plastic tarp and yellow jerrycan.

And there they are.

Peacemaking Offering shows increase in 1994

LOUISVILLE, Ky.—The Presbyterian Peacemaking Offering grew by 3.3 percent in 1994 with Presbyterians contributing more than $1.5 million to the offering.

According to the Rev. Richard L. Killmer, coordinator of the Presbyterian Peacemaking Program, this marks the 14th consecutive year the offering has increased.

"I am very pleased," Killmer said. "This has been a challenging year for the Presbyterian Church (U.S.A.), yet there was a 3.3 percent increase."

Duckert named educator of the year

ATLANTA—Mary Duckert was named Educator of the Year during the conference of the Association of Presbyterian Church Educators (APCE) here Feb. 8-11. Described as a "with the troops" educator and writer, Duckert, who has been involved with APCE for more than 40 years, was one of five people honored for their achievements during the organization's awards ceremony.

Author of the book *Help! I'm a Sunday School Teacher*, which was in print 25 years, Duckert said her honor marks a victory for all church educators. She said Christian educators are proud of their importance to the Presbyterian Church and have a strong internal support group.

Following graduation from McCormick Theological Seminary in Chicago, Duckert was called to First Church in Hammond, Ind., where she served as director of Christian education (DCE). She next worked at Westminster Press as a publications representative in the Southeast and Northeast, which led to her editing Christian Faith and Life children's resources.

Pastor wins appeal, loses award

AUSTIN, Texas—A Texas appeals court has upheld a lower court's judgment that the Texas Department of Human Services violated the Rev. Ned Benson's right to confidentiality when he reported suspected child abuse by members of his Austin congregation several years ago.

"Benson was poorly treated by Department of Human Services employees, who negligently promised confidentiality and then ignored these promises in disclosing his identity to suspects under investigation," said the state Third District Court of Appeals Feb. 8.

However, in the same decision, the court reversed monetary damages the lower court had awarded Benson. It based that reversal on a technicality in Texas tort claims law. The court did uphold the payment of Benson's attorney's fees by the state.

The revelation of Benson's identity in the child abuse case so disrupted the congregation he was serving that he resigned and was subsequently unemployed for a couple of years. Benson was recently called as pastor to St. John's Presbyterian Church in Reno, Nev.

"My bullheaded persistence in this (clergy confidentiality) thing has never been about money," Benson said. "It's been about the safety and security of children, about protecting them from abuse by encouraging ordinary folks and professionals who suspect abuse to report it."

Rwandan church leader elected

GENEVA—The Presbyterian Church in Rwanda (PCR) has elected a new president, Andre Karamaga, to replace Michel Twagirayesu, who fled Rwanda during the genocide of about one million people last year. Karamaga, the head of the All Africa Council of Churches' (AACC) theology and interfaith desk, has assumed the post of president for a two-year "crisis transitional period." He was elected Feb. 3 at a meeting of 104 PCR leaders in Kigali, the capital of Rwanda.

Twagirayesu, a member of the central committee of the World Council of Churches (WCC), now lives at Bukavu, Zaire. Karamaga faces a difficult task in rebuilding the PCR, which was decimated by the genocide and civil war. Many of its pastors and their families were killed, hundreds of members died and thousands are now refugees. Church buildings, schools and hospitals were badly damaged.

54 Presbyterians in new Congress

WASHINGTON—The 104th United States Congress includes 54 Presbyterians—44 in the House of Representatives and 10 in the Senate—according to data released this week by the denomination's Washington Office. Of the 44 Presbyterian House members, 29 are Republicans and 15 are Democrats. The Presbyterian Senate delegation is evenly divided.

The Presbyterian members of the House of Representatives from states included within the Synod of the Mid-Atlantic are (in alphabetical order): Richard Burr, R-N.C.; Eva Clayton, D-N.C.; Howard Coble, R-N.C.; Lewis F. Payne Jr., D-Va.; Nick Joe Rahall II, D-W.Va.; Charlie Rose, D-N.C.; Melvin Watt, D-N.C.; and Frank R. Wolf, R-Va. Presbyterians from the same states in the Senate are D.M. "Lauch" Faircloth, D-N.C.; John D. Rockefeller IV, D-W.Va.

Bellis is 1997-98 Bible study author

The Rev. Barbara Roche, editor of *Horizons*, the magazine of Presbyterian Women, announced that the Horizons Bible study author for 1997-98 will be the Rev. Alice Ogden Bellis, assistant professor of Old Testament language and literature at Howard University School of Divinity in Washington, D.C. The study will be on Jeremiah.

Evangelical pastors' event slated

The 14th annual Presbyterian Church (U.S.A.) Evangelical Pastors' Conference has been scheduled for May 1-4 at the Heartland Presbyterian Center in Kansas City, Mo. According to the Rev. Greg Callison, president of the Presbyterian Evangelical Pastors' Fellowship, the purpose of the conference is to provide intellectual stimulation, spiritual refreshment, fellowship and training for ministry. He said spouses and children are welcome.

Keynote speakers are the Rev. Aida Spencer, professor of New Testament at Gordon-Conwell Seminary, and Tim Stafford, a Presbyterian elder and senior writer for *Christianity Today* magazine.

Spencer will speak on the roles of men and women in the church, diversity and representation, and goddess spirituality. The title of Stafford's address is "Becoming a Christian Counter-culture."

More information is available from Callison at (614) 878-6957.

Cho is Presbyterian Men's leader

Youngil Cho, an elder from Raleigh, N.C., is serving as president of Presbyterian Men. Cho, who recently completed a term on the General Assembly Council, has been the leading force to acquire funding for completion of the chapel within the Presbyterian Center in Louisville.

New Hope News—page 8

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Mid-Atlantic Presbyterian

May 1995 Vol. LXI, Number 4 Richmond, Virginia

Betsy Jamerson, left, parish nurse with Westminster Church in Lynchburg, Va., checks the blood pressure of the Rev. Henry Mahler during an exercise class.

Parish nursing especially welcome among older adult church members

LYNCHBURG, Va.—With a growing number of older persons in the population, a new form of ministry is gaining popularity within the church—parish nursing.

At Westminster Church in downtown Lynchburg, the Rev. Robert Wilson saw this need eight years ago and proposed that the 200-member urban congregation support a part-time parish nurse.

"We needed a nurse more than an associate pastor or a director of Christian education," said Wilson, who heard of the concept from a Lutheran church in Chicago.

At approximately the same time, Betsy Jamerson's position as director of nursing at Virginia Baptist Hospital was being phased out after a merger. She was considering an early retirement, but was hired by Westminster Church and has spent the last seven years caring for its members.

"It's a fun job ... a pleasure," said Jamerson. "I love people." In contrast to hospital work, she works with her patients for longer periods of time. "They get to be like family."

Jamerson's job description calls for 20 hours of work per week. With a smile she lists duties which easily spill over that limit.

Most of the time she's in the homes of Westminster's members, who are scattered across the city. She checks blood pressure and other vital signs, answers questions and holds hands.

If her examination reveals symptoms of trouble, she calls the member's physician or sends the doctor a copy of her report.

In the event that a member needs treatment or surgery, she will accompany them to and from the doctor's office or hospital. After surgery, she assists with recovery.

She has office hours Mondays and Wednesdays at the church and is present every second Sunday of the month before church school to check blood pressure and answer questions.

In addition to diagnosing health problems, Jamerson seeks to help prevent them. Weekly exercise sessions in the fellowship hall and classes for all ages on health-related topics are other facets of the parish nurse program at Westminster Church.

Jamerson also helps families place aging members in retirement communities. This includes helping them through the decision process and choosing an appropriate facility.

Jamerson said the purpose of her job is "to involve people in their own health care, and their neighbors' care, acknowledging that health care is part of the stewardship of one's own body."

The Lynchburg native grew up a Baptist but "converted" to the Presbyterian church and is a member of the Rivermont congregation.

Her ministry was the subject of a 1991 article in *Presbyterian Survey* magazine. That publicity led to some interest in the program outside Lynchburg. Locally, however, only Westminster Church has been able to maintain a parish nurse, although two other non-Presbyterian churches have tried similar programs.

"I would like to get more church nurses started in the city," said Jamerson. "Then we could sponsor more education programs for parish nurses."

Pastor Wilson remains a proponent of the program. "With the aging of our membership, I see a strong need for it," he said. "The members feel comfortable calling Betsy about health problems, especially the women."

Charlotte program

Covenant Church in Charlotte, N.C., has had a parish nurse for five years. Presbyterian Hospital started the program and Covenant was one of four churches which initially joined it.

Judy White has been a member of Covenant Church for more than 20 years and a professional nurse for 28 years. She learned of the parish nurse position through one of the church's associate ministers and applied, hoping she would be hired to work with her congregation.

continued on page 2

Fire delays newspaper

A warehouse fire in Reidsville, N.C., destroyed about half of the May issues of the *Mid-Atlantic Presbyterian*. If you are reading this, your newspaper was one of those destroyed. Although the reminder about the Mother's Day Offering (see page 5) will come to you late, we hope you will take time to read this material and give to this worthy effort.

National Black Caucus honors Cordery, Mandela, Wilmores

MEMPHIS, Tenn.—Dr. Sarah Cordery of Baltimore, Md., was one of three persons, including Nelson Mandela, who received Lucy Craft Laney Awards during the National Black Presbyterian Caucus meeting here March 23-26.

"I'm grateful to the Black Presbyterian Women for this honor," Cordery said. "I'm not a wagering woman, but I'm willing to bet that I see before me the core of black Presbyterian leadership in this church."

Cordery recently completed a term as moderator of the Presbyterian Women's churchwide coordinating team.

Vera Swann, ecumenist, teacher, author and former missionary in South Africa, accepted the award for Mandela. Swann participated as an observer last year during the nation's post-apartheid democratic election which resulted in Mandela's election as president.

Also honored was Lee Wilmore, co-partner in ministry with her husband, Dr. Gayraud S. Wilmore. "This has been a very pleasant experience, one which has made me very happy," Wilmore said.

The National Black Presbyterian Caucus honored her husband during an ecumenical symposium highlighting his life and achievements.

A noted Presbyterian pastor, theologian, educator and author, Dr. Wilmore has dedicated most of his ministry to the cause of racial justice in the church and society. His contributions as an "in the dirt" participant during the civil rights movement of the 1960s continue today through lectures and the publication of his works and thoughts

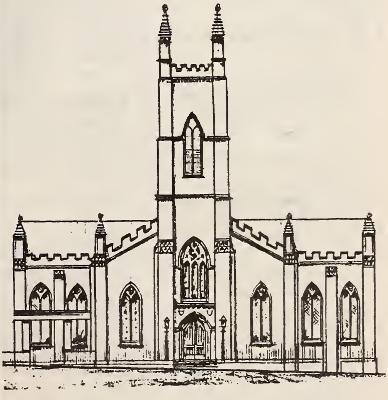
The Lucy Craft Laney Award is presented annually to African-American women who have served admirably in their respective places of ministry, according to Bettie Durrah, one of the program participants.

"The individuals whom we honor today are carrying on in the same tradition of Lucy Craft Laney," Durrah said. "African-American Presbyterians need to tell their own stories and celebrate and share our heritage and hope."

Born in Macon, Ga., in 1855, Laney was a former slave, daughter of a Presbyterian minister and noted educator. In 1883, she opened a private school in the lecture room of Christ Presbyterian Church in Augusta, Ga., which later became Haines Normal and Industrial Institute, offering both college preparatory and vocational courses.

Three generations of young African-American men and women who responded to Laney's influence went to college.

—Julian Shipp
PC(USA) News



Anniversaries

Second Church of Richmond, Va., is celebrating its 150th anniversary during 1995. In addition to an April homecoming celebration, the downtown congregation noted the occasion by installing a bell in its bell tower ... which had never contained a bell. Other churches celebrating landmark anniversaries in 1995 include: 275 years–Rock Church (Fair Hill, Md.); 150 years–Buchanan (Va.) and Neelsville (Germantown, Md.); 100 years–First (Arlington, Va.) and Brookneal, (Va.); 50 years–National (Washington, D.C.), Fairlawn (Radford, Va.) and Old Brick (Radford, Va.).

COMMENTARY

A new creation

By BETTY McGINNIS
Synod Moderator

When reunion of the Presbyterian Church took place, change was inevitable at all levels of the denomination. "Let go and let God" was probably the strongest statement which could be made and continues as various judicatories search and re-examine. The mission was tailored for the Synod of the Mid-Atlantic directly from our *Book of Order* at the June meeting.

In June 1994, the Standing Committee on Mission was instructed by commissioners at the synod meeting to complete the work of restructuring and present a plan in January. The synod recessed. Presbyteries and commissioners had an opportunity to respond during those six months. Dedicated commissioners from each presbytery worked diligently through the plan of restructuring at the January synod meeting. Thoughtful and careful decisions were made, one by one. By the end of the last session, a design for our synod was adopted.

The design had been created by human beings who are never perfect. Focus was given to ministries and partnerships. Now the job lies in each church member's heart. If there are parts of the design which are weak, we must be open and honest with one another. No design in the Presbyterian Church is ever carved in stone forever—"reformed; always reforming." Church members should "pray as if it all depends on God and work as if it all depends on you" so that a "new creation" can be formed for the Synod of the Mid-Atlantic.

Our synod is diverse: we come from varied histories; we all have joys and sorrows; we all go about handling our church business in different ways. Yet we are called together from presbyteries located throughout North Carolina, Virginia, District of Columbia, Maryland, Delaware to be one in the spirit. We come from Abingdon, Baltimore, Charlotte, Coastal Carolina, Eastern Virginia, the James, National Capital, New Castle, New Hope, the Peaks, Salem, Shenandoah and Western North Carolina presbyteries. The church can build upon our past and present strengths. Out of this new design, we must create a strong ministry for the Mid-Atlantic synod. A challenge lies ahead in forming this "new creation."

Our denomination is built on a connectional church. This "new creation" must be molded carefully so that a stronger church can emerge and develop within all levels of the denomination. The newly restructured synod can unite by faith and works forming a strong ministry to God's people. Now is the time for each church and presbytery to work together to help in creating this body of the church of God which can produce much fruit and produce a creative ministry among us.

Easter has recently been celebrated. All of the human powers collaborating to arrange the crucifixion surrounded us. With the resurrection, all the power of Christ sent the disciples into all the world. A "new creation" was before us. With the resurrection, we are reminded of Christ's work in our midst, the church's mission, the cross which we should bear, the great joy of the resurrection, and the unconditional love which is bestowed upon each of us. One knows that the power of the resurrection assures us that the church can be built and rebuilt with vigor and new life exhibiting the fruit of the Spirit. We can look forward to, work toward, and pray for a vision of "a new creation."

I welcome listening to church members all over the synod concerning the vision of the newly restructured synod and other suggestions. I am willing to meet with groups. Please call me at (410) 647-7494.

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Letters held

Due to space limitations, several letters to the editor received during the past month are being held and will be printed in the June issue.

Continuing Education and Golf Event

"Shepherding Married Couples," a continuing education event for clergy, educators and other church professionals. Leader: Margaret Barnes Peery, Presbyterian pastor and practicing pastoral counselor. Oct. 24-26, 1995, at Ocean Isle Beach, N.C. Registration fee includes two rounds of golf at two of NC's premier golf courses. Registration is limited. For more information, contact Chuck Williamson, (704) 289-2574.

Church van for sale

1990 Ford, 15-passenger, dual AC, towing package, cassette stereo, good condition, less than 60,000 miles, $10,000. Call 9 a.m.-5 p.m. (910) 762-9693.

Choir robes available

Trinity Church of Hendersonville, N.C., has 30 adult choir robes (plus one for organist or director). Traditional style. Maroon. Free. If interested phone (704) 891-9228.

Westminster Church pastor Robert Wilson, left, gets his blood pressure checked by Parish Nurse Betsy Jamerson. Wilson initiated the program at his Lynchburg, Va., church in 1988.

Parish nurses gaining acceptance

continued from page 1

About one-fourth of Covenant's 2,000-plus members are older adults, and much of White's job at the start was working with that segment of the membership.

During recent years, however, the program has branched out to encompass other age groups and health concerns. For example, it has provided support to mothers with young children and women with breast cancer.

She noted that these support groups help members feel a closeness that is sometimes lacking within a large congregation.

White works with the church's ministers and with a health cabinet which meets monthly to plan health programs for the whole congregation. Heart disease, sports medicine and nutrition are samples of topics which have been covered. An emphasis on the National Marrow Registry resulted in 150 members of Covenant having their marrow types listed for possible use.

While some members of Covenant may have had their doubts about the parish nurse program, White said response has been supportive "once people caught on" to what the program offered. One barometer of that support is the fact that the program is renewed annually.

White noted that members preferred to come to her at the church for blood pressure checkups or inoculations. And while they may not have wanted to go to a doctor for these services, she learns a lot about their conditions from such visits and "can get them to a doctor if I need to."

Part of the service she provides is interpretation. She helps members understand their medical conditions in a personal context that time-strapped physicians may not provide.

Like Jamerson, White officially works only 20 hours per week, although it really takes "25 to 30 hours to get it done." One of her hopes for the future is that the working hours will be extended.

The Charlotte program has been extended by Presbyterian Hospital to six churches, but Covenant remains the only Presbyterian congregation involved.

Dave Zuverink, associate for health ministries with the National Ministries Division of the PC(USA), reported about 100 parish nurse programs in Presbyterian churches across the denomination.

He added, however, that there are also several hundred more Presbyterian churches which are engaged in health ministries through programs other than parish nursing.

Both Zuverink and White said health ministry programs vary in design according to the needs of the local church and community. "There's no one precise way to do it," said Zuverink.

Spreading the word

Betsy Jamerson recently spoke to a gathering of older adult ministry enablers from throughout the synod. Jan McGilliard, the synod associate for older adult ministries, said she would like to see the synod sponsor an educational event on parish nursing.

The Presbyterian Church (U.S.A.), through its Office of Health Ministries, offers an annual parish nurse seminar. This year the event will be held June 26-July 2 in Santa Fe, N.M. For more information phone Dave Zuverink at (502) 569-5793.

For more information about the Westminster Church parish nurse program, contact either the Rev. Robert Wilson or Betsy Jamerson at the church, 1022 Floyd St., Lynchburg, VA 24501; telephone (804) 847-6655.

For information on the Covenant Church parish nurse program, contact Judy White at the church, 1000 E. Morehead St., Charlotte, NC 28204; telephone (704) 333-9071.

For more information

The Presbyterian Church (U.S.A.) provides a number of resources for persons interested in the church's role in health ministries. These may be ordered through the Presbyterian Distribution Management Service, 100 Witherspoon St., Louisville, KY 40202-1396; telephone (toll free) (800) 524-2612.

Life Abundant: Values, Choices and Health Care

The report from the Health Task Force to the 1988 General Assembly which details the denomination's responsibility and role in health care. About 80 pages. DMS #OGA-88-103. $1 each.

Congregations Who Care: The Ministry of Health & Wholeness

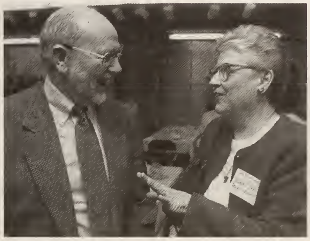
A 28-minute videotape on two successful parish nursing programs in Lexington, Ky., and Columbus, Ohio. DMS #72-660-94-004. $5 each.

Whole Health Catalog

A catalog of resources and tools offered by the Office of Health Ministries, PC(USA). DMS #72-660-94-001. One free per person.

Union Theological Seminary
IN VIRGINIA
May 1995

Professor Donald Dawe (left) with George (Wicky) Thorpe and Harriet Thorpe. The Thorpes are members of First church, Rocky Mount, where Union alumna Carol Sieverling is interim associate pastor. Dr. Dawe preached at the church on Caravan Sunday. Mr Thorpe is a member of the seminary's Board of Trustees.



Professor James Smylie and Muriel Hart from Rocky Mount. Ms. Hart was a member of Ginter Park church in Richmond, where Dr. Smylie and his wife are active members. Dr. Smylie preached at First church, Greenville, where Angus McGregor, a Union alumnus, is pastor.

New Hope Presbytery Hosts Seminary Caravan

Twenty-four churches in the eastern portion of New Hope Presbytery hosted faculty and students from Union Theological Seminary in Virginia during the seminary's Spring Caravan, April 1 and 2. Barbara Campbell Davis, the New Hope Presbytery's executive presbyter/stated clerk, is a member of the seminary's Board of Trustees.

Caravan events included a dinner and a program about the seminary on Saturday evening at Howard Memorial Presbyterian Church, Tarboro. The church's pastor, Robert Burns, is an alumnus of Union Seminary. Louis B. Weeks, president of the seminary, spoke to the group after dinner.

On Sunday morning, seminary visitors preached and taught in worship services and church school classes in the presbytery churches. In addition to Howard Memorial, other congregations hosting seminary visitors include the following: Cobb Memorial, also in Tarboro; First and Hollywood in Greenville; Edgemont, Morton Memorial, First, Second, and West Haven in Rocky Mount; First in Mt. Olive, New Bern, Smithfield, Washington, and Wilson; Plymouth and Calvary in Plymouth; Peace in Winterville; Rivermont and White Rock in Kinston; First and Stanley White in Roanoke Rapids; Roanoke Island in Manteo; South Edgecombe Parish; Spring Hill in Lucama; and Center Ridge and Oak Grove in Kenly.

Robert and Shelia Burns of Howard Memorial Presbyterian Church, Tarboro. Robert, an alumnus of Union Seminary, is pastor of the congregation, which hosted a dinner and program for the spring Caravan.

New Hope Presbytery's executive/stated clerk, Barbara Campbell Davis, with third-level student David Stipp (left), of Hot Springs Arkansas, and third-level dual-degree student Matt Sauer, from Phoenix, Arizona. David preached at Rivermont church, Kinston, NC, where Spike Coleman, a Union alumnus, is pastor. Matt preached at First church, Roanoke Rapids, where Frank Covington is pastor. This summer Matt will serve an internship at Howard Memorial, in Tarboro.

Pastors On Campus for Independent Study in Reformed Theology

Beginning in late January and continuing into May 1995, nine groups of pastors are engaged in independent study in Reformed Theology through an on-campus program set up in 1988 to honor Dr. John Leith, Union professor emeritus of theology.

The groups, each with four or five members, include a convener, who is selected by Dr. Leith to invite other participants. The seminary provides each participant with a stipend for travel and lodging expenses for a week of study.

From the Synod of the Mid-Atlantic are the following conveners: Charles E. Raynal III (B.D.'69), pastor of Davidson College Presbyterian Church, Davidson, North Carolina; E. Douglas Vaughan, Jr. (M.Div.'63), pastor of First Presbyterian Church, Wilmington, North Carolina; and James W. White, Jr. (M.Div.'70), pastor of St. Giles Presbyterian Church, Raleigh, North Carolina.

Other conveners include Samuel B. Shumate (M.Div.'69), pastor of Williamsburg Presbyterian Church, Kingstree, South Carolina; Edward A. McLeod, Jr. (D.Min.'85), pastor of First Presbyterian Church, Greer, South Carolina; William W. Williamson, Jr. (B.D.'70), pastor of First Presbyterian Church, Columbia, Tennessee; Alexander W. Evans (M.Div.'87), pastor of Pickens Presbyterian Church, Pickens, South Carolina; Agnes W. Norfleet (M.Div.'86), pastor of North Decatur Presbyterian Church, Decatur, Georgia; and Richard A. Ray (B.D.'61), pastor of First Presbyterian Church, Bristol, Tennessee.

Preachers' Conference on Bible and Theology June 26-July 7

Union Theological Seminary in Virginia will host Interpreting the Faith, its annual conference on Bible and theology, June 26-July 7, 1995. The two-week program includes lectures by six nationally recognized scholars and worship services led by four accomplished preachers.

Structured seminars allow participants to engage in informal discussions with lecturers and preachers. During the first week of the conference, lecture topics will include the New Testament, religion and contemporary American culture, and homiletics. Lectures during the second week cover the Old Testament, evangelism, and the American Protestant experience. Participants may register for both weeks, or for one week. Tuition is $300 ($150 for one week). On-campus room and board are available for additional charges.

Lecturers for the first week of Interpreting the Faith include Dr. John Carroll, associate professor of New Testament at Union Theological Seminary in Virginia; Dr. Theodore Wardlaw, pastor of Central Presbyterian Church in Atlanta, Georgia; and Dr. Dean Hoge, professor in the Department of Sociology at Catholic University of America. During the second week, the lecturers will be Dr. Carol Reynolds, associate professor of Old Testament at Western Theological Seminary; Dr. Arnold Lovell, professor of evangelism at Union Seminary; and Dr. Louis B. Weeks, president and professor of historical theology at Union Seminary.

Preachers during the first week include the Reverend Holly Haile Davis, pastor of Shinnecock Presbyterian Church, Southhampton, New York, and Dr. Theodore Wardlaw, pastor of Central Presbyterian Church, Atlanta. During the second week, conference preachers will be Dr. John B. Trotti, seminary librarian and professor of bibliography, and the Reverend Karen Pidcock-Lester, co-pastor of First Presbyterian Church of Pottstown, Pennsylvania.

For more information about Interpreting the Faith, please contact the Office of Professional Development and Doctor of Ministry Studies, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, Virginia 23227. Telephone inquiries are welcome. Please call 804-278-4301, or 800-229-2990 (toll-free).

PAID FOR BY FRIENDS AND SUPPORTERS OF UNION THEOLOGICAL SEMINARY IN VIRGINIA

CAMPUS NOTES

Collegiate Conference is June 1-4

MONTREAT, N.C.—The Montreat Conference Center will host a Collegiate Conference for 18-to-23-year-olds who have been out of high school for at least one year. The June 1-4 event will follow the theme "Live Boldly: It's Your Call!"

The Rev. John Anderson of Dallas, Texas, will be the keynote speaker. Anderson was moderator of the 122nd (1982) General Assembly of the Presbyterian Church (U.S.). Worship leaders will be Steve and Nancy Harrington of Sunnyvale, Calif. The Rev. Jimmie Hawkins of Martinsville, Va., will lead recreation.

The program fee will be $52 per person. Housing will be available in Hickory Lodge at $34.50 per person or in Reynolds Lodge at $46.50 per person. For more information write to Montreat Conference Center, P.O.Box 969, Montreat, NC 28757; telephone (704) 669-2911 or (800) 572-2257, ext. 336.

Achtemeier to be Union speaker

RICHMOND, Va.—Elizabeth R. Achtemeier has been selected by the Union Theological Seminary Class of 1995 to deliver the commencement address on Sunday, May 28. The service will take place at the Ginter Park Presbyterian Church, 3601 Seminary Ave.

Dr. Achtemeier, adjunct professor of Bible and homiletics, has taught at Union since 1973. An ordained minister in the Presbyterian Church (U.S.A.), she is known throughout the United States and Canada as a preacher, lecturer, and writer. She is the author of 20 books and frequently contributes to various publications.

Taylor to lead Pisgah Symposium

ASHEVILLE, N.C.—Dr. J. Randolph Taylor, former moderator of the Presbyterian Church (U.S.A.) and retired president of San Francisco Theological Seminary, will lead the first Pisgah Symposium on the campus of Warren Wilson College, June 19-26. The Symposium is a week-long gathering of pastors for informal discussion and personal reflection on the nature and meaning of Christian ministry in the late 20th century North American context.

The symposium will include worship, Bible study and spiritual growth; assessment of our culture and congregations, strengths and weaknesses, leadership and management styles; with space for recreation and for renewal of the sense of call to ministry.

Enrollment is limited. For information contact: The Office of Church Relations, Warren Wilson College, P.O. Box 9000, Asheville, NC 28815-9000; telephone (704) 294-3325, extension 204.

Computer network conference set

Ministry in Cyberspace, the Ecunet '95 Conference, will be held May 21-24 at the Holiday Inn Conference Center in Timonium, Md.

The conference will focus on ministry with the computer via Ecunet and Internet.

For more information, contact the Rev. Jack Sharp at Govans Church in Baltimore, telephone (410) 435-9188 or contact him on Ecunet at JACK SHARP.

Campus ministry corner

Life should be approached with wonder

By SUSAN STRIBLING

A sense of wonder, a capacity for anger, and a vision of humanity are the three main spiritual benefits religious communities can contribute to the life of the mind in the 1990s, according to the Rev. William Sloane Coffin.

The noted preacher and social justice advocate spoke on "The University and the Religious Community: The Divorce of Truth From Goodness," during a recent weekend visit to Westminster Church in Charlottesville, Va. On a snowy Saturday morning, Coffin gave a lively presentation to a group of faculty, staff, students and other members of the University of Virginia community.

Arguing that we live in a de-spiritualized, mean-spirited age, Coffin said that the whole planet is at risk because of a deficiency of reverence. Quoting Aristotle, Coffin asserted that "life should be approached with wonder." Unfortunately, intellectuals approach their subject less with wonder than with doubt. "Doubt as a penultimate stance is wonderful, but as an ultimate stance, it's disastrous," Coffin said. Only reverence can restrain violence, Coffin claimed, and religious communities can help universities rejuvenate reverence.

Coffin also asserted that universities are too detached from the injustices of society. "People in the academic world aren't easily enough disturbed," he said. Academics give intellectual support to the notion that all people are created equal. "But how many academics actually *feel* the monstrosity of inequality?" Coffin asked. Too often in the universities, a capacity for anger at injustice is clouded by the American clarion call, "enrich thyself," and the American ideology that exalts freedom over obligation to anyone else. Claiming that universities graduate students into positions of power, Coffin said the religious community must urge universities to remember their responsibility to society. Universities should ask of themselves and their students, "Now that we have all this power, what are we going to do with it?"

Coffin

Thirdly, Coffin suggested that religious communities can supply universities with a vision of human unity. The very name "university" implies a universal understanding, Coffin said, and in this era of nuclear weapons, environmental crises and increasing gaps between rich and poor, that universal understanding must be emphasized. In order to enable students to grasp the unity that binds us in our diversity, Coffin recommended that sororities and fraternities be abolished, and that small group living arrangements be instituted.

Coffin also recommended that all students have a third world experience, though he said that you do not have to leave the United States to find Third World conditions. The challenge for this generation, Coffin claimed, is "to seek a unity that celebrates diversity."

Note: Tapes of William Sloane Coffin's presentation are available from Westminster Presbyterian Church, P.O. Box 3365, Charlottesville, VA 22903, telephone (804) 293-3133. Westminster's campus ministry is one of 42 in the Synod of the Mid-Atlantic.

Plan to sell PSCE buildings raises some criticism

By JERRY VAN MARTER
PC(USA) News Service

RICHMOND, Va.—A plan to ease the financial crisis at the Presbyterian School of Christian Education (PSCE) by selling off at least one and possibly several campus buildings is threatening to rend the usually tight-knit community of supporters of the 81-year-old school.

Faced with annual deficits, and deferred maintenance estimates of at least $1 million, the 29-member PSCE board of trustees agreed March 13 to sell Watts dormitory to the Baptist Theological Seminary at Richmond (BTSR), which has been renting space at PSCE since 1989.

The agreement also includes a possible joint-use agreement for Lingle Hall, which currently houses a dining facility and bookstore, and the purchase of PSCE-owned faculty houses by faculty members or BTSR as the houses become available.

The BTSR board approved the agreement March 21.

No one contacted by the Presbyterian News Service denied the seriousness of PSCE's financial plight—the board reduced the school's operating budget by 25 percent in February of 1992 to ease the crisis—but many are concerned that selling off property endangers the school's future.

In an opinion column published in the April 10 issue of *The Presbyterian Outlook*, longtime PSCE supporter and former Outlook editor Aubrey Brown wrote: "There is fear and apprehension that PSCE is about to become a shadow of its former self. ..."

Former General Assembly moderator and PSCE professor Isabel Rogers agrees. "The facts are incontrovertible—we are desperate for maintenance money," Rogers said in a March 21 interview.

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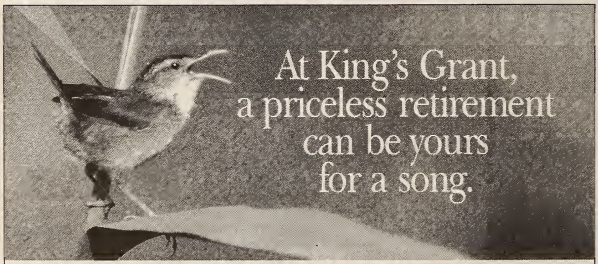

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OLDER ADULT MINISTRIES

Mother's Day Offering in the Synod of the Mid-Atlantic

May 14, 1995

'Hence I remind you to rekindle the gift of God that is within you.' Timothy 1:6

The two main questions that are in the minds of older adults in the latter part of the twentieth century are: How can I maintain a quality life, economically, practically, and emotionally, for the rest of my life? How can I find meaning and purpose in my life for the rest of my life?

These are questions to which the church is uniquely qualified to speak, and to which it is challenged to speak. The Older Adult Ministries Committee of the Synod of the Mid-Atlantic, representing all 13 presbyteries and offering a wealth of experience and knowledge about issues of aging, has as its mission:

- to meet the increasing physical, social, and spiritual needs of older adults;
- to raise awareness among clergy and laity of the uniqueness of aging; and
- to empower those who are aging to identify their own strengths and contributions to be offered to the church and community.

Presbyterian Older Adult Ministry Network

The Synod of the Mid-Atlantic has a network of 30 volunteer older adult ministry enablers whose purpose is to initiate, expedite, train, and advocate for older adult ministry in their presbyteries. They spearhead older adult ministry committees, raise awareness about issues of aging, and assist congregations in their efforts to recognize the gifts and experience of older adults as well as their unique needs and concerns. They are available to consult with local congregations, lead workshops, organize retreats, provide resources, and give speeches, to name a few. Following are some examples of their efforts.

- This year, older adult retreats of one to three days have been held in Baltimore, Charlotte, Eastern Virginia, The James, The Peaks, Salem, and Western North Carolina Presbyteries.
- Nearly every presbytery offers one to three workshops related to older adult ministry at their annual education/leadership events.
- James, Peaks, & Western North Carolina presbyteries are developing special recognition for retiring/retired pastors & church professionals.
- Ecumenical interfaith coalitions for older persons are springing up everywhere, combining church and community resources.
- A three-day training conference is held annually to provide enablers with the opportunity to share models of ministry, to receive and share resources and training on a particular topic. This year's conference was held March 23-26 at Glenaire Retirement Community in Cary, N.C. Leaders were Tom Mainor, a consultant of the Presbyterian Network, teaching about health ministries in congregations, and Virginia Bethune, who teaches a course in faith, health, and humor.
- Notable resources include: **Project Model Ministry**, a collection of models for ministry with older adults from across the country; **Older Adult Ministry: Growing in the Abundant Life**, a report of the General Assembly task force on older adult ministry; **Aging Me ... Aging You ... The Journey of a Lifetime**, a new video about issues of aging that can be used in a variety of settings; **Agenda**, a quarterly publication of the General Assembly on issues of age; **Older Adults Serving in Society**, a semi-annual newsletter of the Synod of the Mid-Atlantic for older adult ministry enablers and interested individuals.

Our synod-related retirement communities

Sunnyside Presbyterian Retirement Communities, The Presbyterian Homes Inc., and Westminster Presbyterian Homes Inc. have a special commitment and ministry to older adults that includes a variety of living arrangements, ranging from independent living in detached homes or apartments to assisted living and nursing home care as needed.

Sunnyside Presbyterian Retirement Community is located in Harrisonburg, Va. For over 80 years Sunnyside has taken a "family" approach to its ministries with older adults. A note to the Sunnyside staff from the daughter of a resident describes this approach well: "Our heartfelt thanks for each member of the Sunnyside staff for the loving care and attention shown to Mother. She considered all to be her friends and she truly considered Sunnyside as home. We took comfort over the years, knowing she was receiving the best of care. May God grant to each of you a special blessing, as each of you were a special blessing to Mother."

Located in Martinsville, Va., **King's Grant** will celebrate its second anniversary this April. It offers three lifestyle options; independent living in cottages, apartments, and residential rooms; assisted living; and skilled nursing care. Residents enjoy a variety of activities, many of which they organize and carry out themselves, such as a weekly chapel service led by local pastors. Piano and organ music are always provided by a group of resident volunteers organized by Priscilla Brown. Residents are actively involved in local churches and community events.

The Presbyterian Homes, Inc. was formed in the fall of 1984 to oversee the governance of its three divisions, all in North Carolina: Scotia Village in Laurinburg, The Presbyterian Home of High Point, and Glenaire in Cary.

Some 300 residents live at the **Presbyterian Home of High Point**, which has been an important part of the community for the past 43 years. Work has now begun on a three-phase renovation project that will enhance and improve options for present and future residents of this landmark retirement community. The Presbyterian Home believes in being a resource to the community by offering lecture series each winter covering a variety of topics that inform and entertain. One of the Home's ambassadors is the High Point Band, which entertains near and far in retirement communities, church and civic groups.

Scotia Village and St. Andrews Presbyterian College are separated by only a well-used path in Laurinburg, N.C. Residents of Scotia Village, now in its eighth year, can frequently be seen on the college campus, taking part in activities and using St. Andrews' facilities. They also teach or take classes through St. Andrews Institute for Life-Long Learning (SAILL), a program for persons over 50 years of age. Residents enjoy excellent living opportunities, a caring staff, and a positive attitude that promotes "a good old age."

Like King's Grant, **Glenaire Retirement Community** in Cary, N.C., is in its second year of providing up-to-date living opportunities, including cottages and apartments, assisted living, and a health care facility. A special association of residents shares planning and decision-making responsibilities with the staff. Glenaire hosted the annual conference of the Presbyterian Older Adult Ministry Network of the Synod this year, offering hospitality, meeting space, tours of the facility, and opportunities to see the campus and meet the residents.

In 1966 Westminster Presbyterian Homes Inc. was formed as a special committee on ministry to the aging and retired. It has been co-sponsor (with the Episcopal Church in Virginia) of six Westminster-Canterbury facilities in Virginia. For the past few years the organization has been involved in developing low- and moderate-income housing options for older Virginians. A 30-unit apartment complex for older adults in Pearisburg, Va., is nearing completion and will soon be occupied. WPH Inc. is always seeking new and different ways to serve older adults and is willing to work with presbyteries, churches, and housing organizations.

The Mother's Day Offering is taken by local congregations. Information about the Mother's Day Offering was sent out to churches in the Synod of the Mid-Atlantic in January. In February all churches received worship resources for Older Adults Month, also celebrated in May. For further information contact Jan McGilliard, synod associate for older adult ministries, at (703) 552-0948. You may phone or fax your order for offering materials at this number. Each church treasurer will send the church's offering to the presbytery for remittance to the Synod.

Checks for the offering should be made payable to: *Mother's Day Offering, Synod of the Mid-Atlantic.*

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
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Lisa S. Crater, Editor

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Retiring May 31 after 20 years as executive director

Frazier's leadership spans many changes

By JIM WRINN
Charlotte Observer / Iredell Neighbors

Framed in wood on a wall in Earle Frazier's office at Barium Springs Home for Children are two college degrees: a bachelor's in vocational agriculture and a master's in social work.

To Frazier, they are reminders of the dramatic changes he has navigated in almost 20 years as executive director at the Home. He's taken Barium Springs from a traditional orphanage where children grew up working the Home's orchards to a place where courts and social agencies send troubled youths.

"It's been a period of big change," said Frazier, who retires May 31.

Through all of the changes, friends and colleagues say, Frazier has been dedicated to one task: Do something to help children in trouble.

"He's changed the face of the place with the needs of the time," said Reade Baker, Vice President of Financial Resources for Barium Springs Home for Children. "He's a genuine caring person, especially when it comes to kids."

Since 1976, Frazier has directed the activities of an institution rich with history.

Started as a Presbyterian orphanage in 1891, the first Home was in an old hotel that had catered to those who came from far away to sample and bathe in the mineral water that flows from the nearby Barium Springs.

At its height in 1929, about 375 children lived at the Home. On almost 1,100 acres of land, they picked apples, milked cows and grew crops. Along the way, they became a family for each other when they had none.

Over the years, thousands of children passed through the doors at Barium Springs. Many came because epidemics like influenza had killed both parents. Others were separated from their families by the hard financial times of the Depression.

Then in the early 1960s came a big change. True orphanages, homes for children of families in which one or both parents were dead, were no longer needed and society's emphasis shifted to rehabilitating troubled families so that children didn't spend their childhoods in orphanages. At the same time, more institutions were needed to help young people with social, emotional and academic problems.

Like other homes, Barium Springs began to refocus on those needs. Serving as director of campus life and resident director at Barium Springs from 1966 to 1971, Frazier experienced the shift first-hand.

He was director of the Monroe Harding Children's Home before he returned as executive director in 1976.

Today, Frazier oversees a Presbyterian institution that each year serves about 140 troubled children, ages 10 to 20. On an average day, there are 47 young people on campus; on average, they're there for a little under eight months.

Unlike the old days when housing and rearing children was the emphasis, Frazier said, the Home now focuses on solving problems and reuniting children with their families.

"We work with children who have emotional and social problems and try to get them back with their families as soon as possible," Frazier said.

The Home also operates a day care center, which serves about 125 local children and provides child-care training for other agencies and day care centers across the state.

Frazier's office is in the 1907 boy's library in the middle of the campus. The son of a Wake County tobacco farmer, Frazier enjoys the sketches of mules hanging on the walls. A plaque in the window overlooking the campus says: "Children have more need of models than critics."

Barium Springs Home for Children is an oasis on heavily commercialized U.S. 21 between Statesville and Troutman. Tall oaks and manicured lawns line U.S. 21 just north of Troutman. Unassuming brick buildings—dorms, staff housing and educational buildings—dot the landscape.

Much of Frazier's time is spent raising money for the Home. Frazier's secretary, Bette Chastain, sits at a desk between Frazier's office and a room filled with file cabinets containing thousands of donor records.

When there's a mass mailing, Frazier is in the work room with the rest of the staff stuffing envelopes.

Frazier spends many days visiting churches across the state to tell them about the work that goes on at Barium Springs. "Finding the money to do this is always the problem," Frazier said.

Of the Home's annual budget of $3.2 million, 34 percent comes from fees, 22 percent from bequests, 15 percent from trusts and 14 percent from individual contributions. Another 10 percent comes from investments, 3 percent from the church and 3 percent from other sources.

Frazier's concern for children started when he was growing up near the end of the Great Depression, Chastain said. "He saw the needs out there, both physical and emotional," she said.

Frazier gives his staff credit for any success at the Home. "He hires good people and then steps aside and lets them do their job," said Baker, who went from day care director to Barium Springs chief fundraiser several years ago at Frazier's urging. "He said the person who knows the needs personally can tell the story the best."

Bynum Carter, a Gastonia businessman who was on the search committee that hired Frazier almost 20 years ago, said Frazier took a tough job—helping reshape an institution—and made it look easy.

"We were talking about big changes," Carter said. "He came along and made them happen."

Despite opposition from sentimental alumni, it was Frazier who worked to close the last of the Home's orchards. He put emphasis on professional treatment for children, seeking recognition by the Council on Accreditation of Services for Families and Children, Inc.

Frazier is adamant that today's mission of "the Home" is the right one.

Frazier took special note of U.S. House Speaker Newt Gingrich's interest in orphanages last winter.

"We had calls from Ted Koppel's office last fall when the orphanage issue arose at the national level," he said. "I've been trying to clarify the issue ever since."

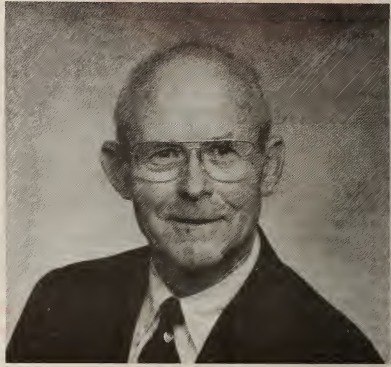
"Bringing back orphanages would not help," Frazier said. "The bottom line is some people say they had a good experience and should bring it back; but I grew up on a tobacco farm and found that to be a good experience, but it doesn't mean we should bring it back."

The needs of children today are more complex. Simply housing children in a group home won't work, he said.

But that's a debate someone else will have to see through, Frazier said. At age 65, he and his wife, Jessie, are ready to relax and spend time with their four grandsons. Frazier has a special gift for his grandchildren.

"I've written about 75 or 80 children's stories about what life on the tobacco farm was like," he said. "They'll never know what it was like."

The above photo of the baby cottage children, taken in 1925, is representative of the Home's years as an orphanage. The photo below represents the Home's goals today–reunification of the family whenever possible.



W. EARLE FRAZIER

...Or so it seems

To all the friends of Barium Springs, thank you for the experiences of the past nineteen years. This is the last time my words will appear in this space as my retirement is at hand.

For all the kind words, prayers and other forms of undergirding, I am most grateful; I will join you in doing the same for Skip Stansell and all who work with him in service to troubled children and families on behalf of our church.

Earle Frazier

Welcome!

ROBERT W. STANSELL

Mr. Robert W. (Skip) Stansell Jr. will assume the position of President of Barium Springs Home for Children beginning June 1. He will be featured on this page in the June issue of the *Mid-Atlantic Presbyterian*.

Presbyterian Women's Bible Study Helps—Lesson 10

Jesus Christ, God's gift

By EUGENIA PHILLIPS

With the last article written for this newspaper I completed my explorations into the ideas set forth in the nine lessons of Presbyterian Women's Bible study book, *Who is the Christ?* For the next three issues, I shall reflect upon other words of Paul about Jesus Christ, and their meaning for us today.

Let us consider I Corinthians 1:18-31 and Chapter 2. Paul talks about the doctrine of the cross which he says is foolishness (translated "sheer folly" in the New English version) to those who are perishing or on their way to ruin but the power of God to those who are being saved. Many of the people reading this may not understand why Paul calls the gospel message "foolishness" because they have believed it, experienced its joy, and relied upon its message for many years. Others today may be more like those who first heard the message at Corinth. They may feel that they have a better idea and cannot understand why some Christians teach such a "foolish" doctrine. They find it difficult, as it must have been for early listeners, to accept the idea that the man Jesus who hung on a cross, dying a disgraceful death, showed us the love of God and the way to eternal life!

Eugenia Phillips

At the beginning of Jesus' ministry, the first disciples, probably the apostles themselves, thought of Jesus as a great teacher and prophet, like many who had gone before him. Through his close walk with God in prayer and dedication, they could see that he had been given by God special gifts of speaking and healing which set him apart from others. Nicodemus stated what many may have recognized during his lifetime: "Master, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him." (John 3:2)

Yet, as time went on, the disciples experienced feelings and aspects of this man that they could not understand. In the gospels we repeatedly read, "... but they understood him not." His answers to those in authority, his parables about the love and care of God, and his teachings about the kingdom of God led them to feel the presence of God in their midst. Like many who hear the gospel for the first time, they wanted to believe that this was truly God, but why would God be present as a simple teacher? And if Jesus were God, why did he talk about dying?

Yet, it was the experience of death and resurrection that would confirm in their minds, and in ours, the reality of Jesus as the Son of God. After the resurrection, the disciples understood for the first time what Jesus had been telling them. This man whom they had followed and who had died a shameful death on a cross was the long-awaited Messiah, the Son of God, whose death on the cross had brought atonement for sins and opened the doors of heaven to all who believed. After the resurrection, from that day to this, many have found that as they prayed and meditated on Jesus they once again felt the mysterious sense of the presence of God which we call the Holy Spirit.

"Atonement" is one of those words used by theologians, but not understood by everyone. Basic to our reformed faith is our belief that men and women are sinful and can by no means of their own attain the righteousness required for peaceful and joyful communication with God. In order to redeem or save this disastrous situation, God chose to enter into the word in the person of Jesus who by his sacrifice of himself showed God's love and forgiving acceptance of humanity. The Westminster Confession of Faith states: "The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, has fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given him." (6.047) An easy way to remember the meaning of the word is to separate it thus: at-one-ment.

This is the foolishness of which Paul speaks. To say that Jesus was both completely human and completely God was a concept absolutely impossible to the rational minds of the Greek philosophers. God stood for eternity--man for only a small moment of time. How could the two be the same?

In the independent thinking of the world today, I would guess that there are probably more variations of cults, sects and religions than there have ever been before. Among them are those who deny the "original sin" idea as expressed in the Bible. It is indeed a difficult doctrine to adopt if one has no view of the perfection of God as contrasted with the self-centered sinfulness of humanity.

Paul faced a similar situation at Corinth. There were Jews who believed that the coming Messiah would come to their country alone; there were Greeks who had determined that their sophisticated philosophers were flawless. To them, the idea that God would endure suffering and sacrifice to sinful creatures was nothing less than idiotic. Are there religions today who have similar objections?

Paul answered these critics:

Divine folly is wiser than the wisdom of man, and divine weakness stronger than man's strength. ...Think what sort of people you are, whom God has called. Few of you are men of wisdom, by any human standard; few are powerful or highly born (implying that other religions attempt to appeal only to such). Yet, to shame the wise, God has chosen what the world counts weakness. ...And so there is no place for human pride in the presence of God. You are in Christ Jesus by God's act, for God has made him our wisdom; he is our righteousness; in him we are consecrated and set free. (I Cor. 1:23-31; New English) Such faith allows every person to come to God. Not by wisdom, by wealth, by learning or sophistication; not by argument or by reason do we come to experience the power of God but by simple faith, gratitude, and love. Our love responds to God's love as we acknowledge God's sacrifice on our behalf. Death on the cross signified disgrace, yet the cross today is a symbol of grace, power, and glory, and remains the chief symbol of the Christian religion. "Things beyond our seeing, things beyond our hearing, things beyond our imagining, all prepared by God for those who love him, these it is that God has revealed to us through the Spirit." (I Cor. 2:9)

Who is the Christ? Much about the incarnation will forever remain a mystery. In the following words from his book *Jesus: God's Emptiness, God's Fullness*, Jennings Reid states: "Jesus Christ was an historical person who has come to us where we are, and in his coming has shown us who God is and the meaning of redemptive grace. He is not a person whom one may accept or reject and be none the better or worse for the decision. For in his presence `the kingdom of God has drawn nigh' (Luke 10:11). Just as we may appreciate a beautiful sunset and the symmetry and beauty of a tree without understanding all of the scientific aspects of either, so we may appreciate the wondrous revelation of God in Jesus Christ and appropriate the grace which he brings. The incarnation should never end as a problem to be solved, but as the prime occasion for thanksgiving and rejoicing."

Eugenia Phillips is a member of Sinking Spring Church in Abingdon, Va. The Bible study helps, sponsored by the Presbyterian Women of the synod, are intended as a supplement to the annual Bible study published by ***Horizons*** *magazine.*

Bender to write helps

The Rev. Carol T. "Pinky" Bender will write the 1995-96 Bible study helps for the Presbyterian Women of the synod. The articles, intended as supplements to the annual Bible study published by *Horizons* magazine, appear in this newspaper.

Bender is pastor of McQuay Memorial Church in Charlotte, N.C. Her first article, for use in September, will appear in the July-August issue.

The Rev. Eugenia Gamble of Birmingham, Ala., is the author of the 1995-96 study, *Glimpses of Home: Biblical Images of the Realm of God*. To order copies phone (800) 487-4875.

Synod Women offer early registration discount

Presbyterian Women attending the Synod of the Mid-Atlantic's "Glimpses of Home: Biblical Images of the Realm of God" on June 8-11 can save $10 if they register by May 15.

The cost of registration, room and board for the conference at Massanetta Springs Conference Center in Harrisonburg, Va., is $167 until that date. After May 15, the cost is $177.

Information on the conference and registration forms are available from PW moderators.

Marj Carpenter, a former head of the Presbyterian News Service and mission interpreter for the Worldwide Ministries Division until her recent retirement, is the keynote speaker for the event. She will speak at the opening ceremonies on June 8.

Carpenter, a candidate for moderator of the 207th General Assembly, worked with several Texas newspapers, winning more than 90 awards, and as a teacher before beginning to work with the Presbyterian Church (U.S.A.) in 1972.

She is a member of First Presbyterian Church of Big Spring, Texas.

Dr. Isabel Rogers, Bible study leader; Nancy Norman, mission interpreter; Frances Cowan, music director; Teri Thomas Taylor, worship leader; and Pinky Bender, morning devotion leader, will also be featured during the conference.

The 90-minute workshops offered include studying Jesus as seen in the Gospels, PW moderators, diversity, enablers, resources and churchwide PW concerns. Optional sessions include cooking for the church crowd, tips for improving newsletters, model circle meetings, swimming, intergenerational recreation and pieces of the past—a history of quilting with hands-on activities.

Presbytery gatherings for each of the 13 presbyteries in the synod will be held the night of June 8 after the program.

Synod's older adult ministry enablers gather at Glenaire

By JAN McGILLIARD

CARY, N.C.—Glenaire Retirement Community recently hosted 23 older adult ministry enablers and their leaders during their annual Enablers Gathering.

Nine of our 13 presbyteries were represented at this lively meeting.

Five panel members described their experience with a special project involving needs assessments pertaining to older adults in local congregations. The project was directed by Dr. John Rhea, volunteer in mission at the GA's Older Adult Ministry office.

Hein, Mary Harris Todd, Mary Alice and Jere Thomas, and Valerie Rosenquist presented their findings of telephone interviews with older adults, cited recommendations of Dr. Rhea, and shared their interpretation of plans for future programming and involvement for and with older persons.

Because Dr. Rhea provided leadership for the Enablers Gathering last year, participants were especially interested in this model as put into practice in New Hope Presbytery.

"Health Ministries in Congregations" was led by the Rev. Thomas Mainor, pastor of Shady Grove Church in Memphis, Tenn., and consultant to the Ministries Division of the General Assembly. Tom provided the group with a theological basis for considering health issues in the life of the church, along with practical resources designed to be used in local congregations.

Virginia Bethune of Blacksburg, Va., led the group in a seminar entitled "A Merrie Heart," which examined the connections of faith, health, and humor. The group took on a zany look as they played tone chimes and wore phylactery verses printed on yellow headbands. The videotape of our meeting would provide many minutes of comic relief.

Carlita Hunter, OAM enabler from Charlotte Presbytery, periodically tested our wit and coordination with songs, games, stories, and exercises that helped us through a tightly scheduled two days. Betsy Jamerson, parish nurse at Westminster Church in Lynchburg, Va., described her ministry with a congregation of mostly older adults, their special needs, and the advocacy provided by the presence of a "health minister" working with the pastor.

Recommendations of OAM enablers included:

1) the need for churches to become involved in health ministries, including the parish nurse model and its variations, with special focus on the positive outcomes of pastor/nurse partnerships;

2) the need to integrate faith, health, and humor in the life of the congregation;

3) the need to identify, advocate for, and create models of modest, middle-income housing options throughout the synod;

4) to advocate for continuing education and course offerings at Union Theological Seminary and the Presbyterian School of Christian Education that will equip individuals to provide meaningful ministry with older persons.

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News from The Presbytery of New Hope

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The Presbytery of New Hope includes 136 PC(USA) churches in 36 North Carolina counties.

Presbytery Office: Suite 136 at Station Square, Rocky Mount, NC 27804 • Telephone (919) 977-1440 • FAX (919) 977-9878

From Our Presbytery Office

Camp brochures available

If you would like a brochure on the presbytery's summer programs at Camp New Hope, Camp Albemarle or Presbyterian Point, call: Debbie Pearson at (919) 942-4716 in Chapel Hill. An attractive publication, the new brochure details the offerings at all three camps.

Presbytery offices to relocate

At a called meeting of the presbytery in December, commissioners voted to purchase a 7,470-square-foot office building in Rocky Mount. The two-story frame structure is located at 2309 Sunset Ave., in an area occupied by offices, retail business, banks and a major shopping mall—approximately 1.5 miles west of the downtown business district. The new location will offer significantly more area than the 4,000 square feet presently being leased by the presbytery in Rocky Mount, allowing for additional meeting facilities and expansion of the presbytery's Resource Center. Staff will be settling into their new offices this summer.

'Growing Together, 1995'

On Sept. 16 the Presbytery of New Hope will once again be offering a variety of informative leadership training classes and personal enrichment workshops at First Presbyterian Church in Wilson. These sessions are offered for laity, session members, Christian Education leaders, church staff and ministers. Guest speaker for this year's event will be Dr. Sara Little, retired professor of Christian Education at Union Theological Seminary in Virginia. Mark your calendar for this wonderful day of learning and fellowship, and watch for more details as fall approaches!

Church-to-Church: Sharing Good Ideas

'Senior Appreciation Sunday'

First Presbyterian Church, Kinston

Three years ago, First Presbyterian Church, Kinston, decided to start celebrating its senior members and their contributions to the work and worship of the church with a special day in their honor. On Sunday, Feb. 12, a special worship service focused upon Psalm 37:1-11 and Luke 6:27-38. The sermon was titled, "Wisdom takes Time," and seniors assisted with various aspects of the worship service. Many members of the congregation took this opportunity to invite parents, grandparents or other senior friends and acquaintances to church. Youth of the church served refreshments at a reception held immediately after the service.

Ministering to Older Adults

First Presbyterian Church, Smithfield

A Ministry for Older Adults has been established at First Presbyterian Church of Smithfield. Following a needs assessment, a committee was established to concentrate on five specific areas of ministry: "Special Caring" (concerned with sickness, shut-ins, and deaths: responds with cards, flowers, and visits); "Telephone" (phones individuals who indicate that they would like to be called on a regular basis; feedback given to pastor or to committees as appropriate); "Problem Solving" (does odd jobs for those who cannot do things for themselves, runs errands, etc.); "Celebrations" (remembers special days such as anniversaries and birthdays with calls and cards; plans special gatherings for holidays); and "Leisure" (brings together those who enjoy company and outings by organizing trips, showing old movies and providing other activities as interests indicate). This approach to ministering to older adults was organized as the result of a pilot project of the Presbytery of New Hope.

Celebrate 'Older Adult Week'
May 7-13, 1995

Growing Together 1995

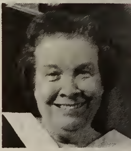
An educational event of The Congregational Nurture & Resources Ministry Unit of The Presbytery of New Hope

9 a.m. to 3:15 p.m., Saturday, September 16
First Presbyterian Church in Wilson, N.C.

Keynote Address by

Dr. Sara Little

'Between the Times': the future of Christian education



Sara Little is professor emerita of Christian education at Union Theological Seminary in Virginia and for the past two years has served as distinguished visiting professor of Christian education at PSCE. For 2½ years before that, she was interim dean and vice president for academic affairs at Pacific School of Religion in Berkeley, Calif. She is the author of *To Set One's Heart*, widely used by educators in congregations. Little received one of the four distinguished service awards given by the Association for Theological Schools in the last decade.

More than thirty courses offered for church members, officers, leaders and pastors.

What do you need?

How can I renew my spiritual life? How can I improve my Sunday School class? What can I do to enhance my preaching? All of these questions and more could be answered with two words: Growing Together. Growing Together is New Hope Presbytery's fall leadership training event—a full day of classes for many types of needs. Here are just some of the classes to be offered at First Church, Wilson, on Sept. 16:

Glimpses of the Reign of God (Presbyterian Women's Bible Study)
Sarah Bell Lucas

Advanced Leadership Training—Jim Rissmiller

Support Groups/Small Groups—Jim Eller

Short Courses for Adults—Martha Stevenson

Youth Ministry in Small Churches—Jimmie Hawkins

Families in Crisis—Dottie DuBose

Enhancing Your Caregiving Skills—Lynn Stall

What's the Enneagram?—Paul Bonham

The Book of Common Worship—Glaucia Vasconcelos Wilkey

Global Missions—Jean Ryburn

Bible Study Methods—David Huffman

Some other courses to be offered (titles to be determined) include two courses about preaching with Lucy Rose, two courses designed for small churches with Marsha Myers, and two courses about spirituality with Jeannene Wiseman.

Don't miss the exciting opportunities at Growing Together 1995!

Union Seminary starts library–page 5

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Mid-Atlantic Presbyterian

June 1995 Vol. LXI, Number 5 Richmond, Virginia

Clergy rally to spiritually support bombing victims

By ALEXA SMITH
PC(USA) News Service

Just days after Easter, clergy in Oklahoma City drew upon theological imagery and psychological theory to care for a city grappling with what one expert observer calls "pure unmitigated evil."

"To call the bombing of the Federal Building in Oklahoma ... pure unmitigated evil would not be too strong," says the Rev. Ruth H. Bersin of Burke, Va., an Episcopal priest who led the first crisis response team into Oklahoma City from the National Organization for Victim Assistance (NOVA) in Washington, D.C., at the request of the state's attorney general and the governor.

"Evil because the impact is so far-reaching and so devastating. Evil because lives have been destroyed. Evil because it was calculated and intentional. Evil because the perpetrators of such a crime are forever outside the human community and probably have been so deeply hurt themselves that they are numb to the stuff of life that makes us human," Bersin told the Presbyterian News Service in a telephone interview.

"This is beyond the capacity of rational beings to absorb. This is beyond our ability to fathom both in terms of pain and in terms of the hate that would cause such pain."

But what clergy do fathom right now is that they are facing an unknown number of funerals and memorial services. They are facing years of pastoral caregiving to people suffering from sleeplessness, panic attacks, shock and exhaustion—with an anniversary of the trauma coming every year. And they are facing tragedy right in their midst while trying to speak hope for the future.

"Here we just celebrated Easter. ... The questions of why and how are difficult," said the Rev. Pat Kennedy of St. Andrews Church, who lives just blocks from the bomb site. "And there really isn't a satisfying answer ... but we live in the hope of [the] Resurrection all the time. ...

"And I have seen God's people reach out and touch people."

The Rev. Mark Heaney said one way 10 clergy responded to potential conflict in the city was to attend a Muslim prayer service in the city—despite rumors then of ties between Islamic terrorist groups and the bombing. "[We wanted to say] we weren't going to point any fingers or single out any groups," he said. "And they [the Muslim community] were very grateful for that."

But within congregations, Heaney says, people are talking in small groups about their experiences during the past week—some who escaped the building, others who have someone missing and still others who witnessed injuries on the city's streets from flying glass and concrete.

"People need to talk and keep talking," he said.

Bersin said clergy will most likely do more listening than talking over the next few months. But there is power, Bersin says, in symbol and in liturgy that may carry people through a recovery process that can "almost be likened to the journey of Christ through hell between the Crucifixion and the Resurrection. ... He died," she said, "and then walked among the damned before he rose to be the Redeemer of all."

Elected to lead the new Synod Council were, from left, Vice Chair David Thornton, pastor of Westminster Church in Laurinburg, N.C., and Chair June Bucy, an elder from Harrisonburg, Va. Also shown are Moderator Betty McGinnis, an elder from Arnold, Md., and Vice Moderator J. Miller Liston, a minister from Big Stone Gap, Va.

New council approves $195,000 in synod mission budget cuts

RICHMOND—Barely given time to get to know each other's names, the new down-sized version of the Synod Council approved approximately $195,000 in cuts to the synod's mission budget when it met here May 5-6.

The budget cuts represent a 12 percent decrease in mission spending from the original budget and a nine percent drop from spending in 1994.

Decreased income from some presbyteries and one-time costs associated with discharging personnel were cited as reasons for the need to cut spending.

Presbytery funds available for Synod's mission programs are now projected at $1.24 million for 1995, a $100,000 decrease from the amount actually given in 1994.

The cost of downsizing the staff has added about $53,000 to the mission budget. Total budget for mission-related staff is now $390,071, up from $339,411 spent in 1994. This amount should decrease below the 1994 level in 1996 after the synod staff downsizing is complete.

The largest amount cut from the mission budget came from the nine colleges and universities which receive some financial support through the synod. This category was cut $74,522 or 51 percent.

The decrease in funding to schools was made primarily by cutting all money for four of them: Davidson, Hampden-Sydney, Mary Baldwin and Queens. Three others—Lees-McRae, St. Andrews and Warren Wilson—will receive lesser amounts than budgeted. Two historically racial ethnic schools supported by synod—Barber Scotia and Johnson C. Smith—will retain their full funding, just over $7,000 each.

While regretting the cuts to educational institutions, the council agreed that it was best to maintain funding to those that needed the support the most.

Other cuts were $35,872 (64 percent) to Global and Ecumenical Ministry, $34,462 (9 percent) to Campus Ministry, and $32,387 (60 percent) to Justice and Mercy Ministries.

Global and Ecumenical Ministries includes the Coalition for Appalachian Ministries and councils of churches in North Carolina, Virginia and West Virginia. Justice and Mercy Ministries includes prison chaplain programs in Virginia and North Carolina, the Virginia Interfaith Center for Public Policy, and Justice for Women, among others.

Cuts to the communication section of the budget will mean reducing the frequency of the *Mid-Atlantic Presbyterian* from nine to eight issues per year. There will be no September issue this year.

Staff downsized

During a two-hour executive session, the council approved the reduction of the synod office staff by four positions: adminstrative associate, associate for accounting, network/print media support assistant and secretary/receptionist.

Three of the positions were occupied at the time. Marlene Butler was serving as administrative associate, Diane Capehart was associate for accounting, and Edith Goodman was secretary/receptionist. Butler had been with the synod since December 1988, while Capehart and Goodman had served just over five years each.

Prior to working for the new synod, Butler was on the staff of the Synod of the Virginias for 14 years, and served as associate for social justice and institutions from 1979 to 1988.

Laura Jurman, who had held the post of network/print media support assistant for five years, left the staff May 5 to take another position.

continued on page 3

Reconciliation effort with Lay Committee comes apart

By JERRY VAN MARTER
PC(USA) News Service

LOUISVILLE, Ky.—Furious with the Presbyterian Lay Committee (PLC) over what they say is the "breaking of a covenant with us," nine members of the General Assembly's Committee on Reconciliation are drafting a report to this year's assembly charging that the dissident group "has chose repeatedly to subvert the process of reconciliation ..."

After four meetings, the Reconciliation committee—nine members appointed by General Assembly moderator Robert W. Bohl and eight members chose by the PLC—reached uneasy agreement March 2. The PLC offered several self-imposed guidelines for its bi-monthly publication, *The Presbyterian Layman*, that were quickly accepted by the moderator-appointed members.

The PLC delegation also presented a paper, "Honoring the Boundaries of Reformed Faith and Practice," that included numerous demands for changes in General Assembly policies and practices. The paper was unanimously rejected by the moderator's appointees as "wrong in its analysis and un-Presbyterian in its recommendations."

The moderator's appointees did, however, agree to forward some of the paper's concerns to appropriate General Assembly bodies without endorsement.

"Honoring the Boundaries" calls for:

- the taking of a loyalty oath to Presbyterian standards of ordination by all national staff members, whether they are Presbyterian or not;
- the dismantling of representation standards currently in the *Book of Order*;
- withdrawal of most denominational support for the World and National councils of churches;
- and "a public re-examination" of all designated gifts to the church—a procedure already in place through annual external audits.

PLC Chair Warren Reding sent a letter to every clerk of session in the Presbyterian Church (U.S.A.) and another letter to more than 30,000 contributors asking them to put pressure on their sessions and presbyteries to submit "Honoring the Boundaries" to the General Assembly as an overture. Each letter included a copy of "Honoring the Boundaries" and a request for contributions.

In a mid-May letter to clerks of session responding to Reding's letter, the moderator's appointees wrote: "We ask you to reject this attempt by the Lay Committee to divide our church."

Their report now asks the General Assembly "to urge that the Lay Committee 'cease and desist' it's destructive behavior, which harms our beloved church."

Focus, focus

By BETTY McGINNIS
Moderator, Synod of Mid-Atlantic

Each day our world becomes more startling, more frightening, more poverty stricken, more violent and full of hatred. Darkness and the powers of evil seem to prevail. The words of John prey upon our lives even more with all the news of terror: "The Word, the true light, was coming into the world that had its being through him, and the world did not know him. He came to his own domain and his own people did not accept him." (John 1:9-11)

As I search for meanings and an understanding, I am constantly reminded of the nurture and strength that comes from within those who can focus on Christ. Focus, focus. What are we as a church, as a group of Christians within this fellowship of believers to be doing today? Focusing on discipleship is often not easy in this world in which we live. "Do not model yourselves on the behavior of the world around you, but let your behavior change, modeled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do." (Romans 12:2)

Often, these answers come to me from the most silent moments ...

In the silence of the mountaintop near Ixmiquilpan as the oxen moved the rope back and forth to finally get a small bucket of water from deep within the well;

The overwhelming talk interspersed with spontaneous silence of six church men sharing their thoughts with another for the first time after the former Czechoslovakia first opened up to democracy even though they had known one another for many years;

The moment of our last Synod meeting in January when Mulumba Mukundi spoke of the great challenges of the church in his homeland yet the channel of blessings which filled the churches in Zaire and when he completed speaking, a deafening silence came over the room as the commissioners respectfully stood;

Watching the Habitat for Humanity home being built and the last nail being driven, the family standing there in disbelief with a joyful silence; and

A silent moment in the midst of grueling illness of a loved one and then death.

Betty McGinnis

Silence, even small moments, cause a reawakening within our inner souls, a focusing on Christ. As disciples, we need to search for more silent moments continuing to ask: How do we follow Jesus? What would Jesus do? "For hereunto were ye called; because Christ also suffered for you, leaving you an example that ye should follow his steps." (I Peter 2:21)

Within our Synod, many of you have shared with me the wonderful examples of discipleship within presbyteries and churches. Within a three-day period, I heard from seven churches which are seeking to lead their members into discipleship. The first began with a letter from a dear minister's friend sharing that one of his ministers had said the church members were the "leavening in the bread." I thought what an analogy! Are we all working toward being that "leavening" for Christ? Then I heard from a church with a ministry to the homeless on the top floor of the church; a youth going to build for the summer; an inner-city ministry to children; a campus ministry building a Habitat for Humanity house; the work of the Coalition of Appalachian Ministry; a church with exciting activities centered around the "Year with Africa"; persons going to Africa to share and help; and then, EASTER—and the RESURRECTION! Focus on Christ. Who are we? How do we serve as faithful disciples within a connectional church? Focus? How do we follow Jesus? What would Jesus do?

Now a new Synod Council is meeting and the new structure of our Synod is in place. How? Why? Who? Where? When perceived problems occur, how do we handle them? Everyone is a child of God. Everyone is a sinner. How can this new structure help every Presbyterian within its geographical boundaries to be a better disciple? To Focus on what the church is about? What would Jesus do?

Wait for those silent moments. Pray unceasingly. Create a faithfulness in our hearts for true discipleship. Focus, focus on Christ. Then ask ourselves, "What would Jesus do?" That still, small voice will truly speak to those who focus, who pray, who are faithful disciples bringing forth light, who wait for the silent moments here in our Synod of the Mid-Atlantic.

Betty McGinnis welcomes correspondence and phone calls with suggestions for the newly structured Synod. Please correspond with her directly at 1234 Tamarack Trail, Arnold, MD 21012; phone (410) 647-7494.

COMMENTARY

Visions at an ophthalmologists' office

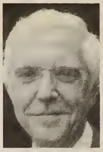
By RICHARD L. MORGAN

I had to wait a long time in an opthalmologist's office the other day to get some debris removed from my eye. I could not believe how many older people began to share their eye problems with me. I heard endless war stories about cataracts, retinal tears, macular degeneration and vitreous floaters and wondered how may of them I would experience.

An elderly man asked a younger woman to marry him, and said "Don't worry about finances. I will pay for a cook, a maid, and a nurse." When she asked why he wanted to marry her, he replied, "I need someone to drive at night."

When the last patient had left the waiting room, I began to think about that blinding experience of Saul or Tarsus on the Damascus road. I am not sure exactly what happened, but Dr. Luke tells us that "for three days he was blind," and only when Ananias placed his hands on his eyes that "something like scales fell from Saul's eyes, and he could see again." Only then did he see clearly and realize that this Jesus whom he was persecuting was the risen Lord.

If you are older, you can expect some inevitable vision problems. It is one of the perks of living longer. But Presbyterians at any age may suffer from spiritual eye problems. One is *presbyopia*, when our lens lose their elasticity and flexibility and become so rigid that we cannot focus clearly. Like Saul of Tarsus we can become so rigid, so sure that our dogmas and systems are right, that we cannot "see" the new light of the Kingdom.



Richard L. Morgan

As the opthalmologist began to dig the debris out of my eye, I thought of another vision problem. We might call it *splinteritis*. Jesus said, "Why do you take out the splinter in your brother's eye, and pay no attention to the log in your own eye?" We can be so quick to find splinters in other eyes, that we are blind to the logs in our own. What usually happens is that we exclude others who don't see it our way.

In 1848 William Mountford talked about vision problems that occur for older people. "Is your eyesight dimmer? Then the world is seen by you in cathedral light." Few older people can be like Moses, who died at the age of 120, yet, "his eyes were not weak" (Deut. 34:7). But I have learned that many older people do see life in "cathedral light." We learn to "walk by faith, not by sight." We stumble some times, can't see to drive at night, and find small print unbearable. But our vision goes beyond the mundane things of this life to a better world.

This Paul suffered from poor eyesight all his life. He was the first to insist upon large print Bibles when he told the Galatians, "See with what LARGE letters I have written to you ..." (Gal. 6:11). Douglas V. Steere wrote memorable words at the death of Thomas R. Kelly, "Now he can look unblinkingly at the light, never again...to be distracted, unintentional, unaware...always concentrated." Yes, "now we see dimly in a mirror, but then face to face..." What vision we will have then!

The Rev. Richard L. Morgan is a parish associate for older adult ministries at First Church of Morganton, N.C. He recently finished the final revision of his latest book, "Autumn Wisdom," due for publication by Upper Room next fall.

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Good attitude, faith are keys to aging

I have just finished reading Richard L. Morgan's article "From Grumpy to Doc" [April issue].

I know I am just one of many who object to the portrayal of those of us who are "senior citizens" as grouchy, unfriendly, leaky, wimpy, out-of-the-mainstream, dowdy, etc.

I have worked with the public in many areas over the years, not the least of which was leading groups of all ages around Colonial Williamsburg. I am still active though retired and have had a number of much younger friends ask me how do I do all the things I do.

The secret to growing older must be an upbeat attitude, an interest in someone and something other than oneself. A strong, sure faith is also the absolutely best support plus that given by a loving family and good friends.

As the kids today say, "Give me a break!!"

Roberta J. Sanders
Williamsburg, VA

Heed the cries for help in Zaire

My deepest gratitude to you for publishing the article on the "Zairian Presbyterian church growing despite dictatorship" on the front page of the March 1995 news. I pray that all your readers will heed the request of Mulumba for all U.S. Presbyterians (1) to pray for Zaire and its people, especially the prophetic role of the church in Zaire, and (2) to tell the U.S. government to discontinue support for Mobutu (the present dictator of Zaire).

Having heard the cries of the people in what is now known as Zaire since the sixties, when its Christian leader Moise Tshombe was run out of office and hounded to death in what was then known as the Katango province of the Congo and replaced by the communist stooge, Lumumba, my heart has bled for the people there.

Since this is the "Year with Africa," may our people listen to the voices of such Christians as the Rev. Dr. Mulumba M. Mukundi and learn how, in our desire to help the people of Africa, we have fallen into trap after trap and have lent support to those who have persecuted the Christians and other innocent people in country after country all across Africa.

Asking God's forgiveness for our blindness, for the people in Africa do suffer greatly because of this.

Emily W. Elmore
Rocky Mount, N.C.

Chaplain's service director leaves legacy of responsible management

On March 13, 1995, the Rev. George F. Ricketts officially retired from the position of executive director for the Chaplain Service of the Churches of Virginia, Inc., a position he filled with distinction for 27 of his 34 years with the chaplain service.

George, a Baptist minister, served longer than any of his five predecessors. This ecumenical ministry which serves adult prisoners and youth in state correctional institutions was begun 75 years ago by Presbyterians, Methodists, Episcopalians, Lutherans, Disciples, the Society of Friends, and Baptists. It is now supported by 18 denominations.

During George's tenure the prison population expanded to five times the size it was [when he started], and though the penitentiary in Richmond was closed, at least 16 new major adult prisons were built by the state.

During this same time, expenditures for the chaplain service staff increased 357 percent while Chaplain Ricketts held the increase for office expense to 60 percent, well below the rate of inflation. His careful financial management enabled the chaplain service to place at least a part-time chaplain in almost every one of these major institutions while our churches have struggled to increase support in proportion to the growth in the prison population. This population is expected to grow even more rapidly from the present level of 21,000 to over 50,000 over the next few years.

The new executive director is the Rev. Cecil E. McFarland, a United Methodist minister who has served as parish pastor, Navy chaplain, and executive for Goodwill Industries.

Presbyterians currently on the staff of the chaplain service are Etta Rossman, chaplain at the Virginia Correctional Center for Women, and William Dent, chaplain at Powhatan Correctional Center.

The first chaplain appointed in 1920, Dr. R.V. Lancaster, a Presbyterian, was also director for the service's first 18 years.

Presbyterians have been deeply involved in many other ways. The Rev. James A. Payne served many years on the board and as treasurer. The Rev. William Oglesby was on the advisory board for almost 40 years. The Rev. William H. Jordan Jr. just completed a two-year term as president.

Others who have served or are serving include Jim Gilkeson Jr., an elder from Shenandoah Presbytery, Christine Darden, an elder from Eastern Virginia Presbytery, and the Rev. Rosalind Banbury-Hamm and the Rev. Carroll Jenkins from the synod staff, to name a few. They and many others continue to provide outstanding service on the board or as volunteers and financial supporters.

George Ricketts enabled us to provide a much-needed ministry together with other Christians to thousands of adult prisoners, youth wards of the state and their families during his 34 years of service. Let us thank God for the gifts we have received and pray for wisdom, courage and energy for the challenges ahead and blessings on the Rev. Cecil McFarland and his ministry.

William H. Dent Jr.
Richmond, Va.

George Ricketts

New council tackles tough agenda during first session

continued from page 1

Three positions will be created for the new staff: administrative assistant, secretary, and bookkeeper.

The contracts for the transitional associate executive for partnership ministries, the Rev. Warren Lesane, and the comptroller, Jack Wheeler, were extended up to Dec. 31, 1995.

Investigation reported

The new council adopted a report by the executive committee of the former council regarding a list of allegations relating to financial management practicies.

The allegations were made last December in an anonymous memo to the synod's trustees. The trustees ordered an independent compliance audit to investigate the allegations. In response to the allegations and the auditor's report, the synod's finance and personnel committees, along with Synod Comptroller Jack Wheeler, prepared a report, which was adopted by first the executive committee and then the new council.

In a separate action, the council approved changes in internal controls as proposed by the finance committee as part of its response to the allegations.

The council also approved formation of a four-member committee to review its response with the synod office staff, the trustees and representatives of the synod's 13 presbytery executives.

Synod Moderator Betty McGinnis lead the first council meeting. New chair June Bucy began her term with the conclusion of the session on May 6.

Among other actions, the Synod Council:

- approved formation of a committee to study the possibility of the formation of a Korean-language presbytery within the synod;
- approved grants to three churches from the New and Small Church Grant Fund. They are Christ our Anchor Church in Annapolis, Md., Bunker Hill (W.Va.) Church, and Glendale Springs (N.C.) Church; and
- approved the transfer of the Christ Memorial Church of Columbia, Md., from National Capital Presbytery to Baltimore Presbytery.

The next Synod Council meeting will be June 23-24 in Richmond.

The next Synod Assembly will be Oct. 12-14 at a location to be announced.

How can we show love and forgiveness to the world?

(A copy of a letter sent to the Indian Nations Presbytery office in Oklahoma City, Okla.)

Dear Friends,

Your tragedy and sorrow was reported to [Western North Carolina] Presbytery on April 25. I want you to know that you and your fellow citizens there have had our earnest prayers ever since that sad day in April.

What a terrible travesty on what we believe is the land of freedom and justice! What senseless hatred must have motivated that unspeakable and unconscionable bombing! How do we respond?

I guess what God would have us do is look into our own hearts and see where hatred and violence starts. It lurks there, in some measure, in every human heart. And that is where we must start: to rid ourselves of it and to share with others the Good News which is the only hope of the world.

It all ties in with a happening in our sleepy little town last Sunday. For the first time in our experience, the Ku Klux Klan rallied in peaceful Black Mountain and, I hope, opened a lot of eyes. Apparently, they came from Georgia, South Carolina, North Carolina and other southeastern states and paused long enough to spew hatred and bigotry in our streets. Where does freedom and tolerance end?

It should give pause to every Presbyterian (and Christian); how can we show love and forgiveness to the world so that the world might believe? How can we practice brotherhood in our homes, offices, factories, schools and government buildings? I have only one answer: try to live as Christ would have us live. Love God and our neighbor (yes, even our enemies and that is a tough task!) and become peacemakers.

As a World War II veteran, I can only say that war and terrorists are cut out of the same cloth. They are both terribly wrong—gross sin. How can we use the horrible tragedy in Oklahoma City to mobilize people of good will of every faith into sounding a loud clarion call for righteousness, for peace and justice? To start with ourselves in rooting out hate and bigotry and violence? We even squabble within our own denomination! Christ calls us to be ministers of reconciliation. We must live it and preach it. I'd welcome your ideas.

Theodore B. Pratt
Black Mountain, N.C.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor, Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Shoes are fine, but kids need more

Regarding your article about the Messiah Presbyterian congregation in Lubbock, Texas: they showed a caring attitude when they helped underprivileged boys and girls feel good about themselves by providing them with as good shoes as their peers were wearing. They recognized the problem, common to many young people today, of associating things with self-worth, and, in the absence of a way to change the way the young people think about things, the congregation did the best thing they knew how to do to bolster the young people's self image.

I hope the congregation will go a step further and find ways that will teach these boys and girls to feel good about themselves even after their shoes wear out. This is an area of child rearing and child educating where most of us need help in being good Christians.

These girls and boys, along with the major part of our society today, need to feel accepted and acceptable, to belong to someone, to have someone care about them. One of our jobs as Christians is to convince ourselves and others that God cares for us and that we are important to God. Then we will find that we have self-confidence that is strong enough to stand against anyone who casts doubt on our worth.

I believe that as parents we must start with each infant and show love and caring at all times and throughout the young person's life, and then the person will grow up self-confident and self-assured to the extent that peer pressure cannot make him or her feel that expensive shoes are necessary in order to feel good. Or that drugs are necessary, or that sex is necessary, or that an expensive house is necessary, or that any of the outward signs of wealth are necessary.

Christians have always recognized the need to feed the soul, but have realistically realized that it was necessary to feed and clothe the body as well. However, we have never been taught that God expects us to wear expensive clothes to Church or that God will not favor us unless we have an expensive car. It seems to me that our job as Christians is to show others that outward trappings of success are not needed and that people who have developed kind hearts, helping hands, respect for the world, and true love for their neighbors are the truly successful people.

A concerned Presbyterian
(name withheld by request)

Church members hurt by apathy

Editor's note—The name of the church, presbytery and persons involved have been deleted from the following letter. The synod newspaper is not the place to air those allegations. The letter is included here because of the fact that the writer's criticism includes the church at large.

My husband and I have been members of [ ] Presbyterian Church since 1954. We have been involved in about every aspect of the church. My husband is 80 years old and I am 73. Approximately two years ago, because of many circumstances in our lives, we have been unable to attend church. To our surprise and hurt it seems no one has missed us from the minister on down. After about one year of being ignored I wrote the session two letters concerning our feelings. Since I got no response I wrote to [the presbytery's stated clerk] and he in turn contacted [our minister and clerk of session]. [The clerk of session] and a member of session finally came to see us.

In all the years we have been members this is the first time we have asked for help, concern, etc., from the so-called "church family." Our son, daughter-in-law and grandson, who is 13, visited two or three times and signed the friendship pad that they would like to join. No one visited them or followed up on their request.

We have been deeply hurt by the apathy of our "church family." I can certainly understand why the Presbyterian church is losing members. I know that we are not the only ones in the church that have had the same experience. I just happened to be the only one to speak out.

There is much more to this situation, but because of the limit of words this will have to suffice.

Name and address withheld by the editor

Three churches celebrate 800 total years of ministry

Three churches within the synod will be celebrating ministries which total 800 years.

The Rock Church in Fair Hill, Md., and Lower Brandywine Church in Wilmington, Del., are celebrating their 275th anniversaries this year. Both are part of New Castle Presbytery, which was organized four years before the two churches.

Falling Waters Church in Spring Mills, W.Va., is celebrating its 250th anniversary. This congregation is a part of Shenandoah Presbytery.

Rock Church

On May 18, 1720, "a certain number of people from Ireland, having settled about the branches of the Elk River" asked New Castle Presbytery for someone to come and preach among them. Samuel Young, who had been preaching there already, was sent by presbytery to the church that was to become Rock Church in Fair Hill.

In 1741 the church was affected by the "old side/new side" theological schism of the time. The congregation was reunited in 1761 when the present building was built—but such divisions are not easily overcome.

October 1787 marks the first usage of the name, Rock Church, highly appropriate given its location on rolling terrain among large rock outcroppings.

Rock Church's current pastor, Al Yuninger, began his ministry at the church in 1961. Over the years 10 ministers have come from within the congregation.

Rock Church will celebrate its anniversary with two services, morning and afternoon, and lunch on Sunday, Oct. 29.

Lower Brandywine

Lower Brandywine Church marks the date of Oct. 15, 1720, as its beginning. It was "formed from the Birmingham Meeting of Friends for the benefit of their Presbyterian friends."

Originally the church was located in Pennsylvania on land whose yearly rent was "one peppercorn to be paid to the trustees 'if demanded.'"

A log church was constructed in 1774 near the site of the present church which was built in 1859. In 1828 Lower Brandywine Church gained a unique distinction in the life of New Castle Presbytery for it was at that meeting that tea was served instead of the traditional "ardent spirits" which had been served up to that time. A pipe organ was installed in 1929, and the steeple was added that year. In the 1950s a Sunday School, library and kitchen wing was added and in 1992 extensive renovations made the church handicap accessible.

Roy Martin has been the pastor of Lower Brandywine since 1988.

Falling Waters

Scotch-Irish pioneers began moving south out of Pennsylvania and across the Potomac River in the 1730s. Families who found good farm land just south of the ford at Williamsport, Md., formed a congregation in 1745.

The first house of worship was a log building at the top of a hill overlooking a great bend in the Potomac. The church took its name from Falling Water Run which flows into the Potomac.

A minister from Gettysburg, Pa., led monthly services at the new church. In addition to having to cover the distance to the church on horseback, the minister also to had to ford the river going and coming to the church.

Falling Waters early history was linked on and off with the Tuscarora Church near Martinsburg.

In 1796 the church was moved to Spring Mills, but retained its name (which was changed to Falling Waters around 1890). On this new site the present church building was erected in 1834. With only a few minor changes, the building is the same as it was then.

Falling Waters and Tuscarora churches share the credit for launching the career of one of the Presbyterian church's great ministers, the Rev. Stuart Robinson. Born in Ireland in 1814, he was reared in the Falling Waters Church and his mother started a Sunday school there in 1820.

Robinson helped found Central Church in Baltimore, Md.. in 1853. He had a lengthy term as pastor of Second Church in Louisville, Ky., and was elected moderator of the PC(US) in 1869.

The Falling Waters congregation will celebrate its anniversary with a "super" worship service at 10 a.m. on Sunday, July 23.

Christopher C. Carlson is pastor of the Falling Waters Church.

Lower Brandywine Church

Rock Church

Falling Waters Church

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'Today' marks new era for 'Presbyterian Survey'

By JULIAN SHIPP
PC(USA) News Service

LOUISVILLE, Ky.--*Presbyterian Survey* welcomes a new generation of readers in June when it becomes *Presbyterians Today*, a publication designed to bring information and assistance for daily living to Presbyterians.

With a fresh focus on a younger audience, the 128-year-old magazine for Presbyterians will sport a clean, contemporary look and much more, according to Gary W. Luhr, associate director for the Office of Communication of the General Assembly Council.

Presbyterians Today has a strong past, but its focus will be on the present and future," Luhr said. "Magazines change to reflect their times and the audience they serve. We think *Presbyterians Today* is the right magazine for today's Presbyterian."

"Rock n' Roll Church," an article by Associate Editor Eva Stimson in the June issue describes a new Presbyterian congregation in downtown Seattle, Wash., that uses contemporary rock music and worship in a movie theatre to attract the under-40 crowd.

Two articles in the same issue examine the intriguing dialogue starting to occur between science and religion. One, "A Quiet Revolution," by the Rev. James R.M. Young, describes a new breakthrough in the science vs. religion standoff in which leading scientists, theologians and church people—some of them Presbyterians—are now talking with each other about how to incorporate recent scientific discoveries into the Christian faith. Young is pastor of Thalia Trinity Church in Virginia Beach, Va.

Subscriptions to *Presbyterian Today* can be ordered by calling (800) 227-2872. Several group discount plans are available to churches.

Organizing Pastor for New Church Development

The Presbytery of New Hope is seeking an organizing pastor for a new church development in the fast-growing Cary/Apex, N.C., area. EOE. At least four years experience required. Send papers by Aug. 18 to: Barbara Campbell Davis, The Presbytery of New Hope, 2309 Sunset Ave., Rocky Mount, NC 27804.

Needed: Hymnbooks

Butner (N.C.) Church needs 125 copies of *The Hymnbook* (red cover). If you can help them, phone Marshall Dixon at (919) 575-6691

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Union Seminary starts library construction, announces $31 million capital campaign

RICHMOND—Union Theological Seminary in Virginia celebrated on May 5 the start of construction for a new $13 million facility to accommodate its library.

At the same time, the seminary announced a $31 million capital campaign, the institution's first major public fund-raising effort since the 1960s. In addition to construction of the library and the purchase of new equipment and furnishings and an endowment for its operation, the campaign seeks to convert the existing library into an academic center.

Other objectives of the campaign include increasing student scholarship resources and providing additional support for faculty development and continuing education for ministers.

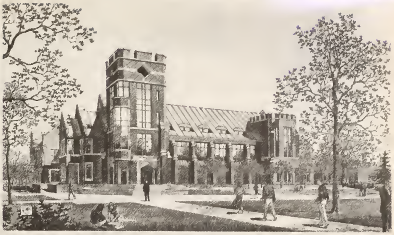
Construction of the new library is a natural extension of the seminary's goals to maintain quality and expand services, according to seminary president Louis B. Weeks.

"Union's commitment has been, always, to prepare ministers for the church; ministers who are grounded in the Gospel of Jesus Christ," he said. "That's not going to change. However, there are new ways to do things, new technology, and greater needs for student assistance. With new resources, we're going to be able to maintain the level of quality that is a tradition here, and move ahead and expand services in ways that have never before been possible. These are exciting times for Union Seminary."

William A. White, chairman of the seminary's board of trustees, said "Space, technology, and accessibility are our major concerns for the library."

White said the seminary's current library proved to be unsuitable for renovation or additions. Instead, the trustees and seminary community, working with a Richmond architectural firm, decided to enlarge and renovate another under-utilized structure, Schauffler Hall.

Plans call for doubling the size of Schauffler Hall in a manner that respects the original architecture and the campus plan, while introducing much more natural light and thus creating a more welcoming study environment.


Drawing of new Union Theological Seminary library

Six large seminar rooms and dozens of small reading rooms and group-study rooms will double the stack space to accommodate and permit expansion of the seminary's current collection of more than 286,000 volumes and 12,000 audio and video tapes, and thousands of other documents and periodicals.

Also, the new library will have a conservation laboratory for the de-acidification of manuscripts and for the preservation of books printed principally between the late 1800s and the 1970s. Lab technicians will also mend rare books that in some instances date to the 1500s.

Church and college conference

Among participants at an April 19 conference about St. Andrews Presbyterian College and its connection with the church were, from left, John Nicholas Mager Jr., pastor of Laurinburg (N.C.) Church; Dr. Jeri Fitzgerald Board, director of special projects in marketing and development for St. Andrews; the Rev. Laura Dunham of Hilton Head, S.C.; and Coastal Carolina Presbytery Executive Robert Miller.

Negotiations proceed to sell PSCE buildings

RICHMOND—Following criticism from some alumni, faculty and supporters, the Presbyterian School of Christian Education's trustees met here May 10-11 intent on mending fences.

The criticism came after the trustees voted on March 13 to enter negotiations for the sale of the Watts Dormitory to a Baptist seminary which has been renting space in the building since 1989. Those finding fault with the action said the 81-year-old school was selling its future.

PSCE President Wayne G. Boulton said that the heart of PSCE's financial problems was having to maintain old and under-used buildings. "Ownership of these facilities is eroding our position," he said. The trusees continued to support that view.

The outcome of lengthy executive sessions was a report on continued negotiations for the sale of Watts Dormitory and a joint ownership agreement for Lingle Hall. The prospective buyer is the Baptist Theological Seminary at Richmond.

The board also approved a detailed proposal for the disposition of former faculty homes, including a priority list of persons and institutions to whom they would be offered.

Even more important to the school's future, however, may be the board's efforts to unite students, alumni and supporters in planning the school's future.

The trustees established two task forces to help refine PSCE's goal of training Christian educators to meet the needs of the church.

The first committee "of some of the most knowledgeable Presbyterians in the field of Christian education" will seek to identify and define the issues facing theological institutions and primarily PSCE as they position themselves for educational ministry in the 21st century.

The second committee, organized by alumni and selected by the Alumni Council in key geographic regions, will work with local church leaders to identify needs and opportunities facing the churches.

Sadler said that PSCE professor Dr. Sara Little and former PSCE president Dr. Heath Rada will advise the refinement of the "visioning process."

The board also announced a "deepening examination" of its partnership opportunities with Union Theological Seminary. The study will be funded by a grant from the Lilly Foundation.

Correction

The Campus Ministry Corner for the May issue ("Life should be approached with wonder") was written by Susan Steinberg, associate pastor in Westminster Church in Charlottesville, Va. Her name was incorrect in the byline.

Graduation roundup

Lancaster receives honorary doctorate

Hampden-Sydney (Va.) College confered an honorary doctor of divinity degree on the Rev. Lewis H. Lancaster during commencement ceremonies on May 7.

Lancaster, who retired last year from the Ecumenical and Interfaith Office of the Worldwide Minstries Division, was a Presbyterian missionary to Japan in addition to serving in a variety of ecumenical ministry posts in the former Presbyterian Church in the United States prior to Presbyterian reunion in 1983.

Even after retirement, Lancaster has continued his ecumenical service as a volunteer in the Office of the General Assembly.

St. Andrews

LAURINBURG, N.C.—Honorary doctorate degrees were presented to former PC(USA) moderator, the Rev. Dr. Joan SalmonCampbell; John Sylvester Jr., director of the North Carolina Japan Center at N.C. State University; and Dr. Raymond F. Baddour, educator and entrepreneur.

History professor Charles W. "Skip" Clark III and graduating seniors Brian C. Doles and Cecelia Smith Warren were the speakers.

The graduating class pledged more than $32,000 in gifts to the college to establish the Will C. Duncan Memorial Scholarship.

King College

BRISTOL, Tenn.—Charles W. "Chuck" Colson, former special counsel to President Richard M. Nixon, spoke during King College's commencement ceremony on May 7.

Mary Baldwin

STAUNTON, Va.—U.S. Senator John W. Warner of Virginia was guest speaker for the 153rd commencement exercies at Mary Baldwin College on May 28.

Montreat-Anderson

MONTREAT, N.C.—William R. (Bill) Bright, founder and president of Campus Crusade for Christ International, gave the keynote address for commencement services May 13.

Seminary to host 'Bible & Theology'

RICHMOND—Union Theological Seminary in Virginia will host a two-week conference on "Bible and Theology, Interpreting the Faith," June 26-July 7. The program, held annually, will include lectures by six nationally recognized scholars and worship services led by four accomplished preachers. Structured seminars allow participants to engage in informal discussions with lecturers and preachers. For information on the conference, write to the seminary's Office of Professional Development and Doctor of Ministry Studies.

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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Home welcomes Robert Stansell

Mr. Robert W. (Skip) Stansell, Jr. is the new President of Barium Springs Home for Children as of June 1, 1995. Mr. Stansell comes to Barium Springs from Arkansas, where he has been executive director of the Vera Lloyd Presbyterian Home since 1990.

The Vera Lloyd Home is a family services agency which provides long-term residential treatment and emergency shelter for adolescents. It is based in Little Rock and Monticello, Arkansas.

Prior to 1990 Mr. Stansell served as executive director of the Presbyterian conference center in Harrisonburg, Va., and was director of the Christian Education Center of Bethel Presbytery in York, S.C.

Robert W. Stansell

Mr. Stansell, 44, graduated from Presbyterian College in Clinton, S.C. in 1973 with a major in Christian education. He received a master of Science in recreation and parks administration from Indiana University in 1975. He got a master's in business administration from Wake Forest University in 1985.

He and his wife, Peggy, have a daughter, Neely.

A word from the President

Together, we can

The great ends of the church are the proclamation of the gospel for the salvation of human kind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.

These words from our Book of Order, which speak so eloquently of the mission of the Presbyterian Church, U.S.A., are particularly meaningful to me. They remind me each time I read them of how central the work of Barium Springs Home for Children is to the mission of the church.

For over one hundred years, Barium Springs has been providing for the shelter, nurture, and spiritual fellowship of children, youth and families in need through a variety of high quality programs. I am grateful for the opportunity to become a part of this impressive tradition and for the privilege of serving with a highly trained and committed staff and a dedicated Board of Regents in this important mission.

As I begin my work at Barium Springs, I want to join with the Synod and the many friends of this institution in expressing my appreciation and admiration for the tremendous contribution that Earle Frazier made to the children and families of North Carolina during his distinguished career in child care. One of the great joys of coming to Barium Springs has been the opportunity to get to know Earle and Jessie Frazier. I am grateful for their friendship and support and for the warm welcome that my family and I have received from the Fraziers, from the Board of Regents, and from the staff at Barium Springs. It is truly a joy and an honor to be a part of this ministry.

Skip Stansell

YOU make difference in Food Lion project

The children and families at Barium Springs Home for Children received approximately $5,800 from Food Lion Stores, Inc., in this year's Food Lion Community Way Days project. A special thanks goes out to all of the individuals, churches and church groups who participated in this year's project. Without your collecting and turning in the receipts we would not have received a penny.

Since the Home began participating in this project in 1991, Food Lion has donated approximately $44,300. The way the project works is simple. The Home chooses a Monday, Tuesday and Wednesday as Food Lion Shopping days for the Home (it is usually the 2nd Monday-Wednesday in February). North Carolina Presbyterians, donors and friends of the Home simply do their regular weekly grocery shopping at a North Carolina Food Lion on one of those three days, keep their receipt, sign their name and BSHC on the back and either turn it in to their Presbyterian Church or send it to the Home. Each person can turn in up to two cash register receipts from Food Lion dated during those three days, and can also turn in up to two receipts of a friend (non-Presbyterian).

The receipts are collected, totaled and taken to Food Lion who generously writes a check for 5 percent of the total of receipts.

"It is an easy way to do something for the youth at Barium Springs without having to make a cash donation," said Reade Baker, Vice President, Financial Resources for the Home. "I hope people will continue to mark the days on their calendar and do their regular grocery shopping then at Food Lion. We will be doing it again in 1996 as long as Food Lion says it is okay."

The Home will be sending little reminders about the Food Lion dates for 1996 as soon as we have confirmation. The amount received each year from the project has decreased. The first check received from Food Lion in 1991 was for $12,991.96. In 1992, it was $10,955.62; in 1993, $6,766.32; in 1994, $7,809.95 and this year, $5,800. We hope that by reminding groups frequently about the dates we can increase participation in this important project once again for the sake of the children here.

Remember, every penny goes to change the lives of hurting, troubled North Carolina girls and boys. YOU can make the difference!!

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- Electric range
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- Tickets to sporting events in Charlotte, Winston-Salem, or Hickory area

If you are interested in donating any of these new items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, NC, 28010; phone (704) 872-4157

HOMECOMING 1995
August 5 & 6
Sat., Aug. 5:
Noon to 5 pm:
Registration at the Alumni Museum on Campus
Sun., Aug. 6:
11 am:
Services at Little Joe's Presbyterian Church
Noon:
Lunch at Adolescent Center Dining Hall
Following Lunch:
Alumni Association Mtg. in Dining Hall

Calling all program committee chairs

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Just call (704) 872-4157 to arrange a program, or a tour of campus. (Be sure to ask for Reade if you're serving food at the meeting.)

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Presbyterian Women's Bible Study Helps—Lesson 11

The Christ Who Interrupts

By EUGENIA PHILLIPS

Jesus stood beside the Sea of Galilee watching the endless activity of the men who labored there. Most of them had been fishing since childhood. There was much rushing about, rude talk from some, silent concentration from others, but all of them intent on one purpose - to catch as many fish as they could while it was daylight, sell the fish, and provide food and other necessities for their families. They were practical men, working and living as their fathers before them in a highly competitive world. They had little time to ponder the philosophies of the Greeks and Romans, or to do more than accept the religion of their countrymen.

The man Jesus, known only as a carpenter turned itinerant preacher, lingered nearby, only watching. Then, he approached two who were in the process of throwing their great net out into the sea, and then two others who worked with their father at mending nets. (Mark 1:16-20)

Eugenia Phillips

We know little about the lives of the disciples before they were called by Jesus, but we can assume that they were much like hard-working women and men today. Some of them had wives and perhaps children. They spent hours at sea, and probably experienced dangerous hours in storms. Their concerns were real: taxes from the Roman government, food for their families, the future welfare of their children. They were hard-working Jewish men with no plan to do anything different tomorrow from what they were doing today.

However, we read that after Jesus spoke to them, these conscientious dependable fishermen "left all," their jobs, their security, their families, and followed Jesus. God interrupted their lives, changing their course forever. In the days that followed they would move as moths toward a light, fascinated by something they did not understand. For their dedication they would experience bewilderment, frustration, and eventually death. But through their sacrifice, they became known as friends and followers of Jesus Christ which brought them joy, assurance and devotion.

The call of God to individuals is a mystery which is worth exploring. When, how, and to whom does God speak? Many believers look at the stories of God's intervention in the lives of leaders, prophets and kings in the Old Testament, and they have no doubt that these things really happened. Yet, the idea that God might speak to anyone today is cause for skeptical cynicism.

Moses had escaped with his life. Railing against injustice to a Hebrew slave, he had killed a man, not just any man, but one of the king's guards. He had fled for his life into the deserts of Midian. There, the Lord blessed him with a wife and sons, and a happy relationship with his wife's family. Knowing Moses as we do, we can assume that each day as he told his wife and children goodbye, and went out into the sunlit hills to care for his sheep, he breathed a prayer a thanksgiving for the happy fortune that had come upon him. Moses wanted to be free of trouble, to do a good job where he was, and to be a good husband and father.

In other words, Moses was like most of us. He never planned to make headlines, he certainly didn't want to "get involved," he simply wanted to follow with thanksgiving the path on which God had placed him. But we all know what happened. On a quiet day in the hills, Moses saw what looked like a bush on fire, and he turned aside to get a closer look.

May of us can recall times in our lives when life-changing events occurred as suddenly and innocently for us as they did for Moses. Often, just when we think we've "got it made," something happens to alter all our present plans. Is this God? Is this the way God speaks? The prods that we receive from God may not be as completely life-changing as for Moses, but they are significant and we should listen for them.

We remember in the story of Moses how he argued with God about whether God had chosen the right man. At last Moses ran out of arguments, and he simply said, "O my Lord, please send someone else." (Exodus 4:13) Moses was one of the first of a long line that extends to this day of people who give a negative answer to the challenging job God has for them!

Saul was an educated, sophisticated Roman citizen who had carefully planned his life. He had spent years preparing for scholarly participation in religious and intellectual circles, and had disciplined himself to take a high position among his countrymen. After many hours of study and preparation, he had his life well planned. However, after a dramatic conversion (Acts 9), Saul, afterwards called Paul, turned his whole life around to follow the leading of Jesus.

In his letters, Paul describes the anguished turmoil which came to his life after this interruption by God - imprisonments, stonings, "countless floggings," and often near death." (II Cor. 23-27). But Paul had gained more than the hardships of following Christ. He had come in direct contact with the person of God through Jesus Christ. God completely interrupted his life, and turned it completely in another way he had never planned. But, because he gave himself up unreservedly to answering God affirmatively, he had the exhilarating experience of knowing the love and blessed assurance of salvation brought by the presence of Jesus in his life. "I considered that the sufferings of the present time are not worth comparing with the glory about to be revealed to us....If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else.?" (Romans 8:18-38)

To whom does God speak? In most instances the person has in some way been prepared. Preparation can come as one is exposed to the word of God from childhood. The serious or even indifferent child who grows up hearing stories of God's love may never seem to teacher or parents at all interested. However, when God is ready, the teaching that seemed so useless will make a difference. With very little imagination, we can see a six-year old Peter dodging work in the synagogue, or a small Thomas looking very bored with the lesson of the day.

Preparation may also come from experience. An extremely good or bad life experience may prepare one to consciousness of God's leading as one asks the question why and looks for the answer.

Also, a way of life may incline persons to thoughtful recognition of God's presence in their lives. The disciples spent hours alone in boats; Moses likewise spent many of his days in quiet meadows and hills. Such circumstances nourish a listening spirit. In our day of noise and distractions, people need to seek for themselves and their children times of quiet when both body and mind can be stilled. The pleasure of thoughtful quiet has been lost for many of our children.

Although stories of completely changed lives are striking and dramatic, most people recognize the voice of God about much smaller things. When we completely give our lives to God in faithful belief and dependence, God becomes the directing force in hundreds of moments of our otherwise ordinary lives. The urge to give time to visit the sick, help the homeless, or serve in our church may be the way God speaks to us. The call to be forgiving or merciful, to say kind words when it would be easier not to, the impulse to bring someone to church, or to read the Bible, or to pray, the desire to stop some destructive activity which could turn your life around, the sudden solution to a problem—these are some ways that God speaks to us today as he has spoken in the past to generations before us.

Our minds and hearts call us to a relationship with God. When we turn in thought and prayer to God, we must not only speak, but also listen as God gives direction for the moments of our lives.

This is the final Bible study help by Eugenia Phillips, a member of the Sinking Spring Church in Abingdon, Va. Starting with the July/August issue, the Rev. Carol T. Bender of Charlotte, N.C., will be writing the helps.

Appalachian ministry calls coordinator

Paul Rader

The Rev. Paul Philip Rader has been called as the next coordinator for the Coalition for Appalachian Ministry. Rader is currently serving the Enslow Park Presbyterian Church in Huntington, WVa. A native of Appalachia, Paul has an active interest in the culture and people of the region.

Rader is a graduate of Pikeville College, Union Theological Seminary in Richmond and Columbia Theological Seminary where he received his Doctor of Ministry degree. He and his wife Linda have three children. He begins his duties Aug. 1 working out of the Knoxville area.

The current coordinator, Frank Hare has served many years and a celebration of his service will be held in September.

Maryland scientist returns to space

Samuel Durrance

Samuel T. Durrance, 51, a member of the Havenwood Church in Lutherville, Md., and a principal research scientist in the Center for Astrophysical Sciences at Johns Hopkins University, returned to space in February aboard the space shuttle Endeavor. Durrance's first mission occurred in December of 1990 aboard the space shuttle Columbia. He is a renowned expert in the field of highly advanced telescopes.

Montreat appoints interim leader

MONTREAT, N.C.—Montreat resident W. Kirk Allen, Jr. has been appointed interim executive director of the Montreat Conference Center. He takes over for H.William Peterson, who resigned in March after serving for the past ten years.

In a professional association with Montreat for more than 40 years, Allen has been elected to three separate tenures on the Board of Trustees and served as chair. He and his wife, Dorothy, retired to Montreat in 1983.

Last call for PW gathering

Grace Munro Roy, publicity chair for the Presbyterian Women of the Synod of the Mid-Atlantic, notes that this is the "last call" for the 1995 Summer Gathering.

The June 8-11 conference at Massanetta Springs near Harrisonburg, Va., carries the theme *Glimpses of Home: Biblical Images of the Realm of God*. Former PC(USA) news manager and mission interpreter Marj Carpenter will be the keynote speaker. Isabel Rogers, professor at the Presbyterian School of Christian Education and former PC(USA) moderator, will lead the Bible study.

Diane Hutchins of Burke, Va., is the Summer Gathering director. For more information, call your church or presbytery Presbyterian Women's moderator.

Massanetta Springs

Conference Center for the Synod of the Mid-Atlantic, PC(USA)

72nd Annual Bible Conference
and Church Music Workshop
July 30—August 4, 1995

Bible Study Leader
William J. Carl
Pastor, First Presbyterian
Church, Dallas, Texas

Topic
What's Love Got
to Do with It?

Speakers and Leaders—Linda McKinish Bridges, Ernest T. Campbell, Robert L. Hock, Deborah McKinley, Samuel DeWitt Proctor, Jacqueline T. Rucker, Jerold D. Shetler and Louis Weeks.

Music Workshop Leaders—John Guthmiller (adult choir), John Fast (Organ), Lucy J. Ding (children's choir), Nancy Cappel (handbells), and John M. Irvine Jr. (worship leader).

For information write to:
Massanetta Springs, P.O. Box 1286, Harrisonburg, VA 22801
Phone (703) 434-3829

GA moderator candidates

The nominated candidates for moderator of the 207th General Assembly are, from left, the Rev. Richard J. Milford of Gross Ile, Mich.; the Rev. Thomas A. Erickson of Scottsdale, Ariz.; and Marj Carpenter of Big Spring, Texas. The moderator's election will highlight business on July 16 at the meeting in Cincinnati. The outgoing moderator is the Rev. Robert Bohl of Fort Worth, Texas.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Assembly to focus on internal matters

By JERRY VAN MARTER
PC(USA) News Service

LOUISVILLE, Ky.—After several years that have featured spirited debates on highly charged social issues—such as abortion and human sexuality—the 207th General Assembly of the Presbyterian Church (U.S.A.) seems poised to devote the bulk of its attention to the denomination's infrastructure.

Included in the 700 items of business on which the 574 elected commissioners will be asked to vote are:

- A major revision of the Rules of Discipline, the constitutional policies and procedures that determine how disputes, instances of disorder and allegations of wrongdoing are adjudicated in the church courts. A key new element of the rules encourages the use of mediation and/or conciliation as an alternative to formal judicial processes;
- A new "call system" for matching church professionals seeking jobs with congregations and other employing church agencies seeking pastors and staff members. The new system, replacing one that has been in use since 1972, is designed to reduce the amount of time it takes to fill vacant positions, simplify the paperwork required to fill positions, and encourage career development of church professions;
- A recommendation that administrative fees be deducted from all designated gifts to the denomination's mission budget. Currently, administrative costs of handling all contributions are absorbed by the unrestricted portion of the General Assembly budget, a portion that is shrinking;
- A series of constitutional amendments that will enable the denomination to implement its participation in the Church of Christ Uniting (COCU) "covenant communion." The amendments would create the offices of "representative bishop" and "representative elder" to facilitate Presbyterian cooperation with other COCU churches that have bishops and don't have ordained elders. If approved by the assembly, the amendments go to the presbyteries for their vote. A majority of them must also vote to approve the amendments in order for the changes to become part of the "Book of Order;"
- Creation of a subsidiary corporation that will sell certificates of deposit to Presbyterians, the proceeds from which will be used to fund a greatly expanded program of new church development and church redevelopment. Similar programs in other denominations have generated as much as half a billion dollars for such causes;
- Election of a committee to conduct a quadrennial review of the work of the General Assembly Council (GAC), the 68-member elected body that oversees the programmatic work of the denomination between General Assembly meetings; and
- Election of a search committee to find a successor to General Assembly stated clerk James Andrews, whose third and final four-year term concludes next year. A new stated clerk will be elected at next year's assembly.

Despite the heavy concentration of internal matters, commissioners will have a number of mission program and social concerns to consider.

A major policy paper on the theology of Christian vocation and issues of work in the U.S. will be back before this General Assembly after being referred back for more work by last year's assembly.

Following on the heels of the successful "A Year with Africa" mission emphasis, the GAC is recommending that the next geographical focus—starting in 1997—be on Latin America.

Revitalization of U.S. urban areas and the role of the church in inner cities is the subject of a special report, "Urban Strategy to the Year 2005." The report calls for a vast network of information sharing, linkage with other community-based and religious organizations and stepped-up urban ministry training for pastors and lay leaders.

The assembly will also be asked to approve "Call to Healing and Wholeness," a special report that suggests ways to implement recent health-care policy statements adopted by previous general assemblies. The paper recommends designating the first week of each April as "Health Awareness Week" in the church. The PC(USA) has long advocated universal access to health care for all U.S. citizens.

Scottish fiddlers to perform

The Fochabers Fiddlers from Scotland will perform Tuesday, June 27 at Tuckahoe Church in Richmond, Va. The peformance starts at 7:30 p.m. Now in its 15th year, this group of about 24 young people ages 11 to 18 has close ties to the Church of Scotland.

In addition to Tuckahoe Church, they will perform at five other Virginia churches: Westminster in Waynesboro, Tinkling Spring in Fishersville, Olivet and Third churches in Staunton, Covington Church in Roanoke, and Manassas Church.

While in Staunton the fiddlers will also perform during that city's June 24 Scottish Festival in Gypsy Hill Park.

For more tour information contact Ted Grudzinski in Staunton at (703) 885-8159.

Presbyterians to sponsor UN seminar on refugees

The changing nature of the world's refugee problem and the urgent need for new solutions will be examined in a seminar sponsored by the Presbyterian Peacemaking Program and Presbyterian World Service Nov. 8-10 in New York. The seminar, entitled "The State of the World's Refugees," will be held at the United Nations Building, according to the Rev. Richard L. Killmer, coordinator of the Presbyterian Peacemaking Program.

Conference participants will explore the complex causes that lie at the root of refugee flows, including conflict, massive human rights abuses and long-simmering social, political, economic and environmental tensions. The seminar will also address the roles of the United Nations and nongovernmental organizations, including the religious community, in responding to the current refugee crisis.

Schools to receive computers

To PC or not to PC won't be the question for students at eight Presbyterian Church (U.S.A.) racial ethnic schools and colleges following a donation of 160 surplus computers from the Corporate and Administrative Services (CAS) office here. After CAS began upgrading computers at the Presbyterian Center in February, lots of empty boxes filled the hallways. Higher Education Program Team staffers in the Churchwide Partner ships Progam Area of the National Ministries Division (NMD) collected the boxes and used them to ship the previously used computers to their new homes.

Racial ethnic schools and colleges related to the General Assembly are **Barber-Scotia College** in Concord, N.C.; Charles Cook Theological School in Tempe, Ariz.; Knoxville College in Knoxville, Tenn.; Mary Holmes College in West Point, Miss.; Menaul School in Albuquerque, N.M.; Presbyterian Pan American School in Kingsville, Texas; Sheldon Jackson College in Sitka, Alaska; and Stillman College in Tuscaloosa, Ala.

SDOP celebrates 25th anniversary

CHICAGO—More than 250 people gathered here to celebrate 25 years of partnerships with poor and oppressed people worldwide during the Presbyterian Church (U.S.A.) Self-Development of People Committee (SDOP) Anniversary Convocation "Journey to Justice" April 21-23.

Organized following the 181st General Assembly (1969) of the former United Presbyterian Church in the U.S.A., SDOP is a ministry that works to empower poor, oppressed and disadvantaged people who are seeking to change the structures that perpetuate poverty, oppression and injustice.

"[SDOP] is a wonderful movement in the life of the Presbyterian Church and its partners throughout the world," said the Rev. Fredric T. Walls, SDOP's coordinator.

Kuhn was Gray Panther founder

Maggie Kuhn, 89, who "celebrated" her forced retirement from the United Presbyterian Church in the U.S.A. (UPC(USA)) in 1970 by founding the Gray Panthers, died April 22 at her home in Philadelphia. Kuhn had worked in the UPC(USA) national offices, mostly in Philadelphia, for 25 years until she ran up against the church's mandatory retirement age of 65.

"They gave me a sewing machine," she once recalled, "but I never opened it. I was too busy."

Instead, Kuhn formed the organization that now numbers 40,000 members in 32 states. The Gray Panthers' primary cause is fighting age discrimination, but it has addressed a variety of other social justice issues over the years. The organization's credo states that it will advocate for "fundamental social change that will eliminate injustice, discrimination and oppression in our present society." Maggie Kuhn leaves no immediate survivors.

PSCE trustee M. Bland Dudley dies

Funeral services were held May 5 at Christ Church in Irvington, Va. for the Rev. M. Bland Dudley, 66, a retirement planning consultant for the Board of Pensions. Dudley died in his sleep May 2 at his home in Tappahannock, Va.

Dudley and his wife, Penny, had been conducting retirement planning seminars for the board since 1991. In addition, he was a member of the board of trustees of the Presbyterian School of Christian Education and had been serving as stated supply pastor of Wesley Memorial Church in Weems, Va., and at Milden Church in Sharps, Va.

In addition to his wife, Dudley is survived by his son, Carter, and daughter, Jane.

Anti-immigrant backlash fought

Concerned about the growing backlash against immigrant and refugees in the United States, the Presbyterian Worl Service Advisory Committee has earmarked $20,000 to hel fight anti-immigration ballot measures.

The money, from the One Great Hour of Sharing offering will be provided as grants to church coalitions working against anti-immigration initiatives in their communities or states. Individual grants will range from $2,000 to $3,000. More information is available from Presbyterian World Service, 100 Witherspoon St., Louisville, KY 40202; phone (502) 569-5805

New Hope News–page 12

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Mid-Atlantic Presbyterian

July/August 1995 Vol. LXI, Number 6 Richmond, Virginia

Rose to convene financial review panel

A five-member panel has been appointed to review the financial and management practices of the synod office and issue a report by the end of the year.

The group will be convened by the Rev. Dr. Ben Lacy Rose, moderator of the 1971 General Assembly of the Presbyterian Church (U.S.) and a retired professor from Union Theological Seminary in Virginia who resides in the Presbytery of the James.

Other members of the panel are the Rev. Jerry L. Cannon, pastor of C. N. Jenkins Church in Charlotte, N.C., and a member of the committee on ministry of Charlotte Presbytery; Elder Warren B. Davis, retired chief economist for Gulf Oil Co. and a member of the administrative commission of New Hope Presbytery; Elder Jill Fri, business administrator of Georgetown (D.C.) Church and president of the board of directors of National Capital Presbytery; and the Hon. C. Yvonne Holt-Stone, a federal court judge who resides in Baltimore Presbytery.

Voting to create the panel on June 24, the Synod Council asked for five "impartial Presbyterians" for the group which will prepare a preliminary report by Aug. 21, and have a final report by Dec. 31.

"These persons were selected to provide a balance of racial ethnic representation, church experience and service, skills, and geographic distribution throughout the synod," said Council Chair June Bucy.

The panel includes two African Americans, two ministers, three elders, three men and two women.

The review is the latest step in a process that started last December with allegations made to the synod's trustees. The trustees ordered an independent compliance audit.

The synod's finance and personnel committees followed up with their own reports on the matter, including some policy and procedural changes in office operations. Also, the annual full audit of the synod's financial records for 1994 revealed no abnormalities, according to Comptroller Jack Wheeler.

The internal reviews and audit report were accepted by the council during its May meeting. The council then appointed four of its members, led by Bucy, to meet with synod office staff, trustees and presbytery executives. That group reported back to the council during its June 23-24 meeting.

The decision to appoint the new five-member panel came after the four council members reported back to the council.

Also during its June meeting, the council voted to have its Administration Committee review matters related to personnel policies and concerns, as well as record-keeping. The

continued on page 3

Banbury-Hamm called to First Church, Richmond

The Rev. Rosalind Banbury-Hamm, former associate executive with the Synod of the Mid-Atlantic, has been called as associate pastor for adult ministries at First Church of Richmond, Va.

Banbury-Hamm will be installed during a service at 10 a.m. Sunday, Aug. 27, at the church located at 4602 Cary Street Rd. First Church of Richmond has more than 1,900 members. The Rev. Jack Sadler is senior pastor and head of staff.

From January 1990 to March 1995 Banbury-Hamm served the synod, overseeing the areas of campus ministry, institutions (care agencies and colleges), education (conference centers), ecumenical concerns, youth ministry, and justice issues, among others.

The position of associate for synod ministries was terminated by action of the Synod Assembly as part of restructuring.

Banbury-Hamm holds a doctor of ministry degree from Union Theological Seminary in Virginia and a bachelor's degree in literature from St. Andrews Presbyterian College.

Prior to being called to the synod staff, she was interim associate for Christian education at First Church in Roanoke, Va. Earlier positions included serving churches in southwest Virginia and as teaching at Virginia Western Community College.

She is a former moderator of Fincastle (now Peaks) Presbytery and chaired the presbytery's hunger task force.

Her husband, Richard, is on the library staff at Union Theological Seminary. They have a son, Ben.

Photo by John Sniffen

Applause for the new moderator

Outgoing General Assembly Moderator Robert Bohl (left) and General Assembly Stated Clerk James Andrews (center) applaud the new moderator, Marj Carpenter, after her first-ballot election by the 207th General Assembly in Cincinnati. For detailed converage of the Assembly, see the special insert inside this issue.

Synod to celebrate mission

The 209th Synod Assembly, scheduled for for Oct. 12-14, is being planned as a celebration of mission.

Marj Carpenter, moderator of the 207th General Assembly, has been invited to address the synod meeting.

A tireless mission advocate, Carpenter speaks frequently to church gatherings and has logged hundreds of thousands of miles while visiting the denomination's far-flung mission efforts.

Also invited to the synod meeting are representatives of the ministry divisions of the PC(USA): Congregational, National, and Worldwide.

Betty McGinnis, moderator of the 208th Synod Assembly and chair of the planning subcommittee for the upcoming meeting, said the assembly will be used to announce mission opportunities overseas and in the presbyteries.

Through these mission opportunities "people can know one another and build God's kingdom with one another in an exciting way," said McGinnis. "There's no better way to talk with one another than to do mission."

Synod Executive Carroll Jenkins said the assembly should be an opportunity for the synod's new mission committees to hold their initial meetings. Those committes are Campus Ministries, Evangelism, Justice/Mercy, Partnership Ministries, and Racial Ethnic Ministries.

There will be approximately 72 presbytery commissioners to this meeting, the first since the synod was restructured last January.

Also invited will be the 22-member Synod Council, five ecumenical delegates, the synod's professional staff, and representatives from the mission committees and partnership entities. Each presbytery will also send one youth advisory delegate.

As of Aug. 1 a meeting location had not been finalized. The synod will notify churches of the location and event schedule after the Aug. 25-26 Synod Council meeting.

Offering raises $14,629

The synod-wide emergency offering for Barber-Scotia College had raised $14,629 for the Concord, N.C., school as of late July.

While the synod set Feb. 19 as the day to take the offering, some churches scheduled later offering dates. Some of the funds have come directly from presbyteries.

In June 1994 the Synod Assembly (208th) approved the offering after hearing Acting President Mabel Parker McLean describe the ongoing financial crisis at the college.

One of two historically black colleges owned and operated by the Presbyterian Church (U.S.A.), Barber-Scotia College dates back to 1867 and the founding of Scotia Seminary in Concord for young African-American women.

The school's supporters say it provides a unique opportunity for many students who are the first generation in their families to attend college.

Financial problems have led to a downsizing of staff and faculty, and a lack of funds for complete upkeep of the campus. Several older buildings sit vacant for lack of money for necessary renovation.

Christian Vocation Sunday is Sept. 3

The Synod of the Mid-Atlantic will help mark the concept of Christian vocation by observing Christian Vocation Sunday on Sept. 3.

"Churches use this Sunday to emphasize the connection between work, life and faith," said Dr. Elbert Patton, director of the synod's Career and Personal Counseling Service.

In past years CPCS has prepared and mailed a packet of suggestions to each church in the synod on how to observe this day. For 1995, however, CPCS mailed a letter to the churches in May asking that they help assess this effort by returning an enclosed card. On the card the churches were also asked to indicate their desire to receive the Vocation Sunday packet. These packets are still available through CPCS for churches which desire them.

Synod's counseling service operates on a basic premise that each individual is called to serve God through every area of life. The purpose of observing Christian Vocation Sunday is to help people:

continued on page 7

Covenants are at the very heart of the church

By BETTY McGINNIS

"I will be your God. You shall be my people" (Gen. 17:7-8; Jer. 31:33). God's covenant, first given to Abraham and Sarah, is a promise to his people forever. As God's people, what a wonderful relationship with God we have been blessed with in this covenant! What a gracious and loving God!

The Bible is filled with promises to us. Even a book, The Bible Promise Book, has been compiled. "Verily, verily I say unto you, he that believeth in me hath everlasting life" (John 6:47). "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord" (Romans 8:28).

Christians have been given the ultimate—promises of grace, guidance, help in troubles, hope, joy, loneliness, eternal life, and practically a promise on every part of our life.

In marriage, husband and wife make a covenant—a promise between two people who make a great commitment to one another. A child is baptized. The parents make a promise "to know, love and serve the child as a chosen disciple." The congregation promises "to tell the child the good news of the gospel, to help the child know all that Christ commands and to strengthen the family ties with the household of God." At the very "beginning" of family life we covenant, we promise—promises between husband and wife; promises between parents and congregation and with God.

When working together within the church groups form covenants. This is a positive way to live and work together. A church group going on a mission of the church of committees within the church often develop covenants. This creates a focus for working and living together.

At the first meeting of the new Synod Council last May, a covenant was formed between its members: To trust the Holy Spirit; listen for the still, small voice; believe in the guidance of the Scripture; work together with deep commitment and authenticity; communicate with honesty and openness; respect one another as brothers and sisters in Christ; follow the peacemaking guidelines of the General Assembly in dealing with conflict; focus on the mission statement of the Synod; honor the history of the Synod, but not be tied to it; be accountable for all assignments; and build links among presbyteries.

Betty McGinnis

Council hopes that this will create an atmosphere of building throughout the Synod. The Synod Council needs your prayers and support as they strive to uphold their covenant with one another and for YOU, the members of the Synod of the Mid-Atlantic.

As we continue to uphold covenants, the covenant with Abraham and Sarah and all generations becomes more alive to Christians through the life, death and resurrection of Jesus Christ. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26). We are the body of Christ. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:1-5).

With covenant comes a commitment and a gigantic responsibility. We, in the church, must covenant to build the church, to work toward the high calling of God. The challenge lies before each of us within the church of Jesus Christ: Covenants. Commitment. Responsibility.

Note: As synod moderator, I want to thank you for your responses, suggestions, openness, and deep caring for the Synod of the Mid-Atlantic. Please continue to share. Just a few comments that have been made by you to me:

- "The connectional church has broken down. The Synod is a great place to rebuild it."
- "I am very concerned about the allegations; however, I want to be supportive and help. Let's keep the Synod moving and not allow this to paralyze us."
- "Compassion is so needed among the members of our church."
- "Remind all ministers to minister to one another, especially in times of sickness. My husband was always so interested, yet very few ministers came to be with him while he was dying."

I am always excited about the deep caring and passion that you have for the church. You may contact me, Betty McGinnis, at 1234 Tamarack Trail, Arnold, MD 21012; phone (410) 647-7494.

COMMENTARY

Let us build, not tear down!

By RICHARD L. MORGAN

One of the rich gifts bestowed on me is being the custodian of the papers of my late grandfather, Dr. G. Campbell Morgan. I have worked both with the Campbell Morgan Memorial Library at Westminster Chapel, London, and our own Department of History at Montreat to make sure his legacy is preserved.

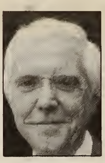
Although a generation has arisen who never heard of him, every once in a while someone surfaces who asks about his life and ministry of the Word. Last week a doctoral candidate at Fuller Seminary wrote for information about the 1927 John Murdoch MacInnis controversy at the Bible Institute of Los Angeles. Although MacInnis was "true as steel to the Evangelical Faith," some of the extreme Fundamentalists demanded his resignation from the institute.

Morgan stood by his fried, in whose integrity he believed. Although the board's decision favored MacInnis, he was sacrificed for the good of the institution. Morgan resigned in protest, and returned to work on independent lines.

In a 1923 letter, at the height of the Fundamentalist-Modernist controversy, Morgan stated:

I have constant sorrow in my heart over the bitter theological controversies which characterize the hour; ***and the saddest thing is the spirit of them.*** *However ... my work is wholly constructive, and I believe that this is the only kind that is really of value.*

One of Morgan's favorite texts was from Nehemiah, the sixth chapter. Nehemiah, a man of action, was deeply concerned over the plight of his beloved Jerusalem, whose walls were in ruins. His indomitable energy and shrewd unmasking of hostile plots brought new life to the community of faith. He not only rebuilt the walls, he rebuilt the vigor and faith of the people of God.


Richard Morgan

When confronted by the plot of Sanballat, Gesham and Tobiah to do him in, he replied in resounding words: *"I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?"* (Nehemiah 6:3). His mission was to build, not destroy; encourage, not criticize; so he refused to have any dealings with those who would thwart the work of God.

This are distressing times for the Presbyterian Church (U.S.A.). Attempts at reconciliation between the Presbyterian Lay Committee and the denomination's leaders have been futile. What troubled my grandfather 70 years ago, troubles me. "The bitter, vitriolic spirit of those who believe they alone are right."

I have always cherished the story from Seville, Spain, where a cathedral had been destroyed in the civil wars. The builders met to discuss plans for rebuilding the cathedral, and talked about restoring it to its former glory. One builder with vision stood on his feet, and said, "Let us so rebuild this cathedral that succeeding generations will think us mad to have dreamt such a dream."

There is a great quotation which John MacLeod, former synod executive, helped me discover. It was written by Richard Baxter in the 17th century:

In necessary things, **unity**;
in doubtful things, **liberty**;
in all things, **charity**.

If this word was heeded, we would all be building the Kingdom of God in Presbyterianism.

Parish associate for older adult ministries at First Church, Morganton, N.C., Dr. Richard L. Morgan is the author of numerous articles and books. His third book on aging as a spiritual journey, "Autumn Wisdom," will be published in October by Upper Room Books.

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Legalism? Yes!

From reading my letter to the editor of the Mid-Atlantic Presbyterian (Jan./Feb. 1995), Mr. Linker concluded that my views were "antinomian." Not so! The moral law remains forever; but we are called into a new relationship with it. How, then are Christians required to relate to the moral code?

First, it is a set of criteria that we may use to test the quality of the moral content of our lives, to determine whether or not we sin. Then, too, the code enumerates the criteria by which our lives will be judged. So, the question then becomes, "How are we to lead lives that exhibit behaviors that are in agreement with the moral code?" The Jews thought that the way was to legalistically obey the code for justification and for sanctification ... . Jesus and Paul said "Not so!" What is required is that we love God and that we act toward our neighbor in love, which can be done only with the guidance of the Holy Spirit.

In the Christian scriptures, particularly in the letters of Paul, we read again and again that Christians are not required to legalistically obey the moral code. We read that, "you are not under law but under grace," "discharged from the law," "slaves not under the old written code," "Christ has set us free," "Christ is the end of the law," "not subject to the law," "when there is a change in priesthood there is necessarily a change in law" ... These and many other statements make it abundantly clear that the legalistic and ineffective obedience to the moral code of the Jews is not required of Christians. We **are** required to live lives of loving God and neighbor. ...

Those who teach and preach that Christians must obey the moral code for either justification or sanctification are counseling people to act in the old superseded, and ineffective way of the Jews. They do, indeed, teach legalism! ...

Jack Prince
Bloomery, W.Va.

Correction

In the photo on page 1 of the May issue, parish nurse Betsy Jamerson is checking the Rev. Henry Mahler's pulse, not his blood pressure.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Musings while wandering through Britain

By JAN McGILLIARD

It started with a coupon for free air fare to Europe. For a number of reasons, my travel buddy from California had to stay at home.

Family members were tied up with teaching, working, and looking at colleges. Should I leave them all behind and go anyway, or forego the use of a free ticket, 60,000 miles of hard-earned frequent flyer miles? It was a tough decision, but ... here are a few reflections from my journey, full of surprises.

Inge Hofmeister, a Presbyterian from Baltimore, shared seat space and her story of growing up in East Germany during the Communist takeover. One of four girls, her father suggested she escape to the West--a dangerous venture, but one that led to safety and ultimate immigration to the U.S. Her story stays with me still, and I've asked her to write it down for you.

The Rev. Norman Bowman, a lively 83-year-old retired minister, planned trips to the islands Arran and Mull, complete with sunshine. Visits to his sisters, Jean, 85, and Nanny Mae, 90, fascinated me--to see their common family traits, their wit and wisdom about the world around them, and to witness their success at living independently despite multiple infirmities.

Jean described to us a long holiday weekend spent alone, knowing that everyone in her support network was out of town--her stepdaughter, neighbor, home helper, and handyman. They provided a lifeline and sense of security just by being nearby. There are many degrees of frailty which change daily and sometimes hourly.

My primary activity was a week of hiking in northwest Wales with seven others from around the world. My daughter calls it "foo foo hiking"--hiking with only a light pack, having a hot shower and meal at a country hotel at the end of the day. Hiking 10 to 14 miles a day offered moments of conversation, insight about the land we were hiking through, local customs and historical sites, and most importantly, time alone with our own thoughts.

I felt emotions too difficult to describe as we hiked up "The Corpse Way," a stone-walled pathway leading to a remote 12th century church and graveyard that is still used on occasion. The Holy Spirit was everywhere, and my dad, who died in April, was with me, too. I was satisfied this was the right time and place to be.

A hiking couple in their 60's told me of their decision to change their lifestyle (which had included no travel) to have more time for mission work, working part time, and traveling for pleasure. Ralph sold his law practice, took a course in church business administration at Union Seminary, and re-established residence half-way across the country.

I was impressed. When I wondered out loud about the possibility of hiking again next year, our leader shared that while he had planned to hike the Appalachian Trail upon retirement, he did it two years later instead--and it changed his life. He confirmed my belief in taking time, making adjustments in schedule and budget to make things happen throughout the lifespan.

My last few days were spent visiting a penpal family last seen 22 years ago. I came home with little voice left, heart and head full of memories, renewed relationships, and peaceful feelings of restoration to my soul. I highly recommend Joyce Rupp's book entitled *Praying Our Goodbyes*, and as a companion, a blank journal.

Jan McGilliard is the synod's associate for older adult ministries.

Thanks

To all who participated in and contributed to the Mother's Day Offering taken in May, our heartfelt thanks. Recipients of the offering are: the synod's ministries with older adults, Sunnyside Presbyterian Retirement Community, King's Grant, The Presbyterian Homes, Inc. (High Point Home, Glenaire and Scotia Village), and Westminster Presbyterian Homes, Inc.

Synod Council initiates review process

continued from page 1

committee, chaired by the Rev. Robert Curry, will also receive information regarding the personal concerns of staff members and others heard by the four-member committee, which was dismissed.

The Personnel Committee will review and define the search, remuneration, employment and termination process for all staff and distinguish between exempt and non-exempt positions.

Budgets for 1996

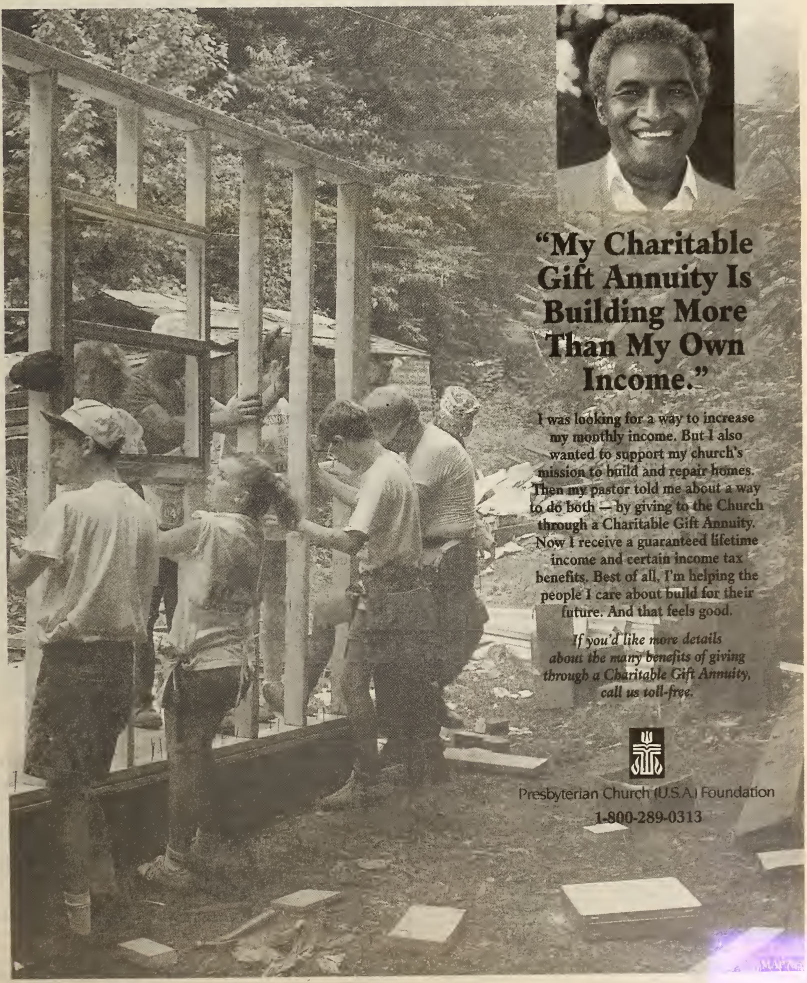
The council approved changes in the proposed governance and mission budgets for 1996, which will be reviewed again at the Aug. 25-26 meeting of Council before going to the Synod Assembly in October.

Finance Committee Chair Fred Ward noted that many mission budget areas which have been reduced in 1995 would be either back at 1994 levels or at least increased in 1996. The 1995 reductions were mainly due to a reduction in revenue from some presbyteries and one-time costs associated with staff reduction.

Specifically, the council approved a motion designed to maintain publication of nine issues per year of the *Mid-Atlantic Presbyterian*, the synod newspaper. One issue (September) was cut from 1995 as part of the across-the-board mission budget cuts made by the Council in May.

In other business, the council accepted with regrets the resignation of Jan Schneider, council member from the Presbytery of the James. The Nominating Committee will propose a replacement at the next council meeting.

The Synod Council is scheduled to meet Aug. 25-26 at the Holiday Inn -Central in Richmond.



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Taylor addresses PSCE graduates

RICHMOND—Dr. John Randolph Taylor, former PC(USA) moderator and retired president of San Francisco Theological Seminary, was guest speaker for commencement exercises May 28 at the Presbyterian School of Christian Education. During the graduation ceremony 53 students received degrees: five received doctor of education degrees, one an education specialist degree and 47 received master arts degrees.

Taylor told the graduates that Christian education "has everything to do with nurture and everything to do with service. ... I pray for you because I think in many ways you are the highest hope of the denomination."

Students from Texas took awards presented during the ceremony. The Trustees' Continuing Education Award was presented to Ronald Blake Motley of Nacogdoches. The Patrick H. and Miriam P. Carmichael Fellowship went to Ann Elizabeth Ferguson of Wichita Falls.

Dr. **Sara P. Little**, visiting professor of Christian education, was recognized on the occasion of her "retirement." Little has been associated with PSCE almost continuously since 1951. Since 1992 she has coordinated and taught in the school's doctor of education program.

PSCE President Wayne Boulton announced three new faculty appointments.

Dr. **James A. Brashler** became dean of faculty on July 1. He came to PSCE from Baltimore where he was dean of the Ecumenical Institute at St. Mary's Seminary.

Evelyn Lenora Parker becomes assistant professor of Christian education and youth ministry effective Sept. 1. Her appointment is the school's first full-time permanent professorship in youth ministry. Parker plans to complete her doctorate at Garrett Evangelical Theological Seminary and Northwestern University in December.

Craig C. Stein has been appointed assistant professor of theology at PSCE effective Sept. 1. Stein, who holds Th.M. and M.Div. degrees from Princeton Theological Seminary, will complete his doctorate this month at Emory University.

New trustees named

In July, PSCE announced the following additions to its board of trustees: the Rev. William E. Alexander of Orlando, Fla.; the Rev. Sun Bai Kim of Louisville, Ky.; and Grace Yeuell of Richmond.

Yeuell is entering PCSE's doctoral program in September. She was interim director of Christian education at Richmond's Second Church.

Campus Ministry Corner

Starting a campus ministry

By PAMELA L. DANIEL

The Advisory Committee for the Presbyterian Campus Ministry at the University of North Carolina-Asheville held its first meeting on March 4, 1993. The purpose was to discuss a bold new venture—a strong, full-time, Presbyterian presence at a state school.

To many people, this endeavor seemed to be an overwhelming task and an unobtainable dream. There was no Presbyterian ministry on campus in 1993. There was nothing in 1993 except faith, the determination of a small group of Presbyterian faculty, staff, and students at the University, and the prayers and support of some concerned ministers and elders from the Asheville community.

It was enough. This determined group, under the guidance of the chair of Western North Carolina Campus Ministry Committee and a professor at UNCA, Dr. John Stevens, proceeded to make their dream a reality.

Their first step was to assess the needs at UNCA and then to meet with others involved in campus ministry in our synod in order to determine how to best meet those needs. The committee determined that in order to have a successful ministry there needed to be some very strong ties to local congregations and strong support within the university.

The committee did have strong support within the university system, so with the help of Robert Moore, organizing director, the group focused on establishing ties to the local congregations. The committee recruited volunteers from area churches who would serve as representatives of the ministry to their local congregations and established covenant relationships with these churches.

The Covenant Agreement between the congregations and the UNCA Presbyterian Campus Ministry Board contains three major sections.

In Part I, the agreement clarifies the mission of the ministry, the context in which this ministry will take place at UNCA, and how the governing system of the board will be established.

Part II states the articles of agreement. In the Covenant the UNCA Campus Ministry Board agrees: to develop and maintain the program, to develop and maintain partnerships with the congregations and presbytery, to facilitate interaction with the larger Christian community, to keep the congregations and presbytery informed, to determine and oversee staffing needs, and to organize the funding for the ministry. The congregations then agree: to provide opportunities for students, faculty and staff to participate in the life of the congregation, to pray for the ministry, to provide a representative to participate in the ministry, and to contribute financial support.

In Part III, the enactment section contains areas for the signatures of the moderator and clerk of the congregation and for the UNCA board.

At present there are about 20 churches in a covenant relationship with the UNCA Campus Ministry Board. The total financial pledge in support of this venture for 1994 was about $20,000 from local churches and $7,500 from the Presbytery of Western North Carolina.

Considering the generosity of the pledges for 1994 and the promise of continued support in 1995, the board and the presbytery officially called a full-time campus minister to serve at UNCA for the 1994-95 school year. The dream became a reality.

Pamela L. Daniel is campus minister at UNC-Asheville.

Health care advocate receives award

ALEXANDRIA, Va.—Anne Wilson, an international health care advocate and educator, received the Emmett Cocke Social Justice Award on May 7. The award is presented annually by United College Ministries in Northern Virginia, one of the campus ministries supported in part through the Synod of the Mid-Atlantic.

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CAMPUS NOTES

Vann joins Union Seminary faculty

RICHMOND—Jane Rogers Vann, former associate executive for education with the Synod of the Northeast, has been called as an assistant professor of Christian education at Union Theological Seminary in Virginia. An ordained Presbyterian elder, she holds an Ed.D. degree from Teachers College at Columbia University. Her dissertation title was "Presbyterian Worship in a Time of Transition: From Modern to Post-modern." Prior to joining the Synod of the Northeast staff in 1994, Van served as a director of Christian education for First Church in Bloomburg, Pa., and as a lay associate for First Church in Oshkosh, Wis.

Union Seminary has also announced that:

William P. Brown has been promoted to the rank of associate professor of Old Testament. Brown joined the seminary faculty in 1991 and is an ordained Presbyterian minister; **David Green**, a master of divinity student from San Antonio, Texas, has been elected student government association president for 1995-96; and **Dusty Kenyon Fiedler**, co-pastor of Clemmons (N.C.) Church, has been elected president of the board of directors of the seminary's alumni/ae association. She succeeds **William P. Wood**, senior pastor of First Church of Charlotte, N.C.

Three from synod receive awards

LOUISVILLE, Ky.—Three graduates of Louisville Presbyterian Theological Seminary from the Synod of Mid-Atlantic received awards during the seminary's commencement exercises on May 21.

Gerald Lee Hinson-Hasty, who received a master of divinity degree, was awarded the John W. Meister Award in Pastoral Ministry. He has been a member of First Church of Monroe, N.C., and the Radford (Va.) Church.

Eunice Toms McGarrahan, who received a master of divinity degree, was awarded the Alumni/ae Award. She is from National Church in Washington, D.C.

The Rev. **Amy Ruth Schacht**, a 1993 graduate, received an Olof Anderson Fellowship for Excellence in Pastoral Ministry. Schacht is associate pastor of Harundale Church in Glen Burnie, Md.

The Rev. **William H. Hopper Jr.** was one of four distinguished alumni/ae honored during the commencement exercises. Hopper was executive presbyter of Baltimore Presbytery from 1972 to 1976, and also served as a Bible teacher in North Carolina. He retired in 1991 as associate director for mission personnel in the Global Mission Unit of the PC(USA).

St. Andrews announces gifts

LAURINBURG, N.C.—Mr. and Mrs. Robert Mason of Southern Pines and their daughter, Fran Mason Irvin, have established a $1 million trust that includes St. Andrews Presbyterian College. The school will receive $400,000 from the trust, which takes effect after the death of Mrs. Irvin. The trust will also benefit the Friends of the Southern Pines Library and the Friends of Weymouth, a cultural center in Southern Pines. Prior to his retirement, Mr. Mason was editor of the *Virginian-Pilot* in Norfolk, Va.

St. Andrews has also announced a $10,000 grant from the Kathleen Price and Joseph M. Bryan Family Foundation of Greensboro. The Funds will be used to purchase diagnostic and remedial equipment and software for the college's ASSIST Program, which serves students with reading disabilities or visual impairments.

Queens renames program

CHARLOTTE, N.C.—The Queens College Board of Trustees has renamed New College—the undergraduate evening/weekend program for working adults—as the Pauline Lewis Hayworth College in honor of the 1950 alumna and current trustee who recently committed $2 million to Queens. The name change was effective July 1. Founded in 1979, the program offers evening and weekend classes leading to undergraduate degrees in nine majors. Approximately 570 students are currently enrolled.

Huffine is interim vice president

RALEIGH, N.C.—David M. Huffine was appointed interim vice president of institutional advancement at Peace College effective July 1. Prior to that he was director of foundation relations at North Carolina State University. He has more than eight years of professional fund-raising experience for higher education and 11 years of nonprofit management.

Peace College has also announced the following recent gifts: an unrestricted gift of $196,000 from the estate of the late Margaret Rankin Beam of Gastonia; $50,000 in stock from Stuart Weatherspoon Upchurch (class of 1930) of Raleigh; stock valued at more than $10,200 by Dr. Annie Louise Wilkerson of Raleigh; $10,000 from a $50,000 pledge by Lewis M. and Annabelle Fetterman of Clinton, N.C.; and $5,000 for scholarships from the estate of the late Betty Vaiden Wright Williams, class of 1931.

Course to provide defense of faith

BRISTOL, Tenn.—Christian Apologetics, a new course to be offered at King College, will provide students with a defense of the Christian faith in today's society. King College Chaplain Errol G. Rohr designed the course. "My goals ... are to introduce students to the best philosophical and scientific reasons for belief in God, and have them come away better able to articulate why they are Christians," he said. Christian Apologetics will be officially offered as part of the fall 1995 curriculum, but some students took the class during the summer.

Bible teaching grant awarded

MONTREAT, N.C.—Montreat-Anderson College will receive a $10,000 grant from the PC(USA)'s Council on Higher Education to enhance Bible teaching at the college. The money will be used to provide a major upgrade of the college's computer technology.

Union Theological Seminary
IN VIRGINIA

August 1995

Union Graduates Are in Demand

Placement Rate Is Nearly 100%

Union Seminary has a placement record even the most modest Presbyterian would say is outstanding. According to Kurtis Hess, director of the seminary's Office of Field Education and Placement (OFEP), it's nearly 100 percent.

Dr. Hess, who with his staff is closely involved in the call process, began keeping Union's placement statistics nine years ago. He says the only reason that the record isn't perfect is because each year there are a few students whose search for a permanent position is affected by special circumstances.

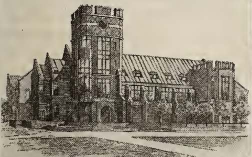
He explains that challenges for placement often arise around family concerns. "A husband and wife may desire to serve as a 'clergy couple,' or a couple may find it impractical for one of them already established in a career to change jobs. Sometimes school-age children or aging parents are factors to be considered in accepting a call." The desire to serve in a highly specialized type of ministry may also require a longer search, according to Dr. Hess.

Traditionally, the majority of Union graduates who complete the Master of Divinity program serve in pastoral positions in churches. But ministry takes many forms. Union alumni and alumnae also serve in a wide variety of other contexts such as world-wide missions, campus ministries, and chaplaincy programs in healthcare organizations and prisons. Others have continued programs of study to earn advanced degrees and now teach or serve as administrators in seminaries, colleges, and universities.

Kurtis Hess says that Union's Master of Divinity program prepares men and women to serve any church. "In any graduating class," he says, "among those seeking a parish setting, about 25 percent receive calls as associate pastors to very large congregations. Seventy-five percent go directly into solo pastorates. Of this group, some are called to very small churches—new and growing or old and struggling. And some are called to lead congregations of 200 to 300 people, considered large by today's standards."

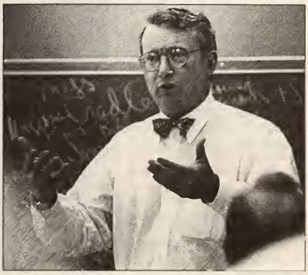
Regardless of a graduate's circumstances, however, the staff of OFEP provides extended support so that each one does find the right place to serve in ministry. And for Union graduates the "right places" now are in every state and in numerous foreign countries. "Wherever there are opportunities for ministry, there are Union graduates," Dr. Hess says. "They are sought after and are welcomed in service to the church."

James Sledge (center left) and Joseph B. Martin with their parents at 1995 commencement. James Sledge became pastor of Western Boulevard Presbyterian Church, Raleigh, North Carolina, in mid-July. The church's former pastor, the late Edgar D. Byers, is a graduate of Union Seminary, the class of 1956. On July 5, Joe Martin became associate pastor for youth and community ministries at First Presbyterian Church, Knoxville, Tennessee, where G. Carswell Hughs (Th.M.'62) is pastor. James Sledge was a member of Sharon Presbyterian Church, Charlotte, where John L. Alexander (M.Div.'67) is pastor. Joe B. Martin was a member of Covenant church in Charlotte. John B. Rogers (B.D.'67, Th.M.'68, D.Min.'77) is the current pastor.



Seminary librarian John B. Trotti (right) has played a critical role in developing architectural plans for Union's new library.

To keep the seminary community and friends of the institution informed about progress, Dr. Trotti and President Louis Weeks (left) receive frequent updates during on-site meetings with project superintendent Tony Marks (center) of Turner Construction. Opening of the new library is expected in fall of 1996.



"Vital Signs: Mainstream Protestantism's Past and Prospects" was the title of a series of lectures presented during the 1995 Interpreting the Faith Conference by the seminary's president, Louis B. Weeks. Dr. Weeks, a church historian, is the author of numerous publications and is an editor of the seven-volume series The Presbyterian Presence: The Twentieth-Century Experience.

Interpreting the Faith is the Pastor's Vacation Bible School

Vacation Bible School is still a summertime tradition in many churches across the country. It's a tradition at Union Seminary, too, but, at the seminary, it's the pastors and not the children who attend special classes and activities offered each summer through the Interpreting the Faith conference.

Focusing on Bible and theology, the seminary's Office of Professional Development brings to the Richmond campus nationally and internationally acclaimed theologians and preachers who give pastors their own version of Vacation Bible School. This year, 57 men and women from churches across the county came to Richmond, and, while it may not have seemed like a vacation, it was a schedule packed with enrichment. Lecture topics for this year's program included New Testament, Old Testament, evangelism, and the American Protestant experience. Daily activities include, in addition to the lectures, a sermon and structured seminars which allow participants to engage in informal discussions with lecturers and preachers.

"I found Arnold Lovell's seminar on evangelism very helpful. I plan to use it in my ministry," said John Speight (M.Div. 73). He is pastor of Pinewood Presbyterian Church, Goldsboro, North Carolina.

"This is a time for me to 'rejuice' myself," said Lynne Manilla (M.Div.'93), who attended a week of the summer conference. Particularly interesting to her, she said, were lectures and discussions on the future of the church. "This is a concern for me and for my congregation . . . I will share what I've learned with them." She is pastor of Calvary Presbyterian Church, Swan Quarter, North Carolina; and Plymouth Presbyterian Church, Plymouth, North Carolina.

PAID FOR BY FRIENDS AND SUPPORTERS OF UNION THEOLOGICAL SEMINARY IN VIRGINIA

West to address African American church conference

Noted author and philosopher Dr. Cornell West, professor of religion and African American studies at Harvard University, will be one of the featured speakers for the fifth annual African American Clergy Laity Conference.

The conference, co-sponsored by the Synod of the Mid-Atlantic, will be held Oct. 30-Nov. 2 at the Interdenominational Theological Center in Atlanta.

Other featured speakers will include Dr. Delores Williams, associate professor at Union Theological Seminary in New York; Dr. James Forman, president of the Unemployment and Poverty Action Committee; and the Rev. Dr. Johnny Youngblood, pastor of St. Paul Community Baptist Church, Bronx, N.Y.

Conference planners expect participants to be able to:

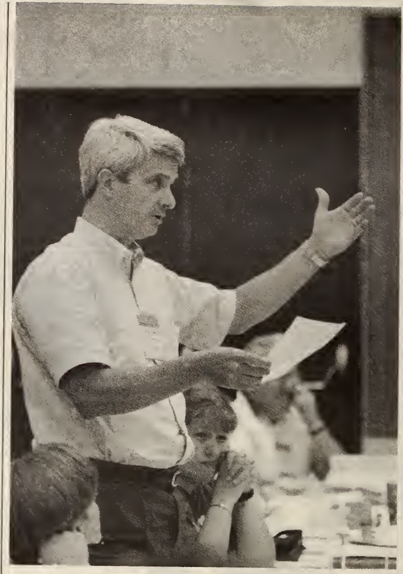
- Develop theological visions for their congregations and communities;
- Develop social and economic visions for their congregations and communities;
- Explore creative models for church ministry;
- Develop new community development skills;
- Learn how to motivate their churches and communities to change;
- Discover ways to break through old models and mindsets;
- Strengthen relationships between laity and clergy; and
- Examine their current models of ministry and design new church-based community ministry models.

The conference starts with registration at 8:30 a.m. Monday, Oct. 30 and concludes with worship at 11 a.m. Thursday.

Registration is $155 for clergy and laity and $80 for seminary students.

For information, contact the Rev. Warren Lesane at the synod office, P.O. Box 27026, Richmond, VA 23261-7026; phone (804) 342-0016.

Other conference sponsors include the synods of Living Waters, Mid-America, Northeast, the Sun, and the Trinity, and the Presbyterian Church (U.S.A.) Office of Racial Ministries.



At the General Assembly

The Rev. David Huffman, commissioner from New Hope Presbytery, rises to speak to the Assembly Committee on Theological Issues and Institutions, on which he served at the 207th General Assembly in Cincinnati. Huffman is pastor of Trinity Church in Raleigh, N.C.

Burnett joins synod staff as bookkeeper

Stacey S. Burnett joined the synod staff on June 19 as bookkeeper, a new position created by the Synod Council in May.

Ms. Burnett came to the synod from the Virginia Commonwealth Department of Health where she was employed 6-1/2 years.

She holds an associates degree in business management and has studied computer science and hotel/restaurant management. She is a certified cardiac technician and has served for 8-1/2 years as a volunteer rescue worker.

Ms. Burnett, her husband, Chris, and their 5-1/2-year-old daughter, Lynn, live in Sandston, Va.

The Synod Council's May action also created a secretarial position that had not been filled as of Aug. 1.

While the position of secretary/receptionist was terminated by Synod Council in May, the staff member serving in that position, Edith Goodman, remains employed while on medical leave, according to Synod Executive Carroll Jenkins.

The downsized synod staff will have nine full-time positions and one part-time position. Prior to restructuring, the synod staff had 12 full-time and one part-time positions.

MEMORIALS

Agsten was pastor in three states

RALEIGH—Memorial services were held March 6 at Hudson Memorial Church here for the Rev. Edward James Agsten, 87. The former associate pastor of the Hudson Memorial Church (1968-74) and pastor of West Raleigh Church (1945-57) and Durham Northgate Church (1959-68) died March 3 in Kinston.

A graduate of Union Theological Seminary in Virginia and Hampden-Sydney College, Agsten started in 1934 as a home missions pastor in Scott County, Va. Thereafter he served pastorates in Virginia, West Virginia and North Carolina until his retirement in 1974. He organized and taught, until the week before his death, an adult Sunday school class at First Church of Kinston.

Agsten is survived by a son, Dr. Joseph Agsten of Kinston; a daughter, Mrs. Jane Agsten Long of Greensboro; 13 grandchildren and one great-grandchild.

Artis served the Synod of the South

WILSON, N.C.—A memorial service was held May 5 at Calvary Church here for Mildred C. Artis, 73, former associate for educational planning and support for the Synod of the South which was headquartered in Atlanta. She died May 1 in Wilson.

A native of Wilson County, N.C., she was reared there and educated in its public schools. She was a graduate of both Barber Scotia College and Johnson C. Smith University.

After graduation, she served in the Presbyterian Wartime Service Unit, working with three churches in Charleston, S.C., area. There followed a career in Christian education, serving churches and other Presbyterian organizations, which lead to her position with the Synod of the South of the United Presbyterian Church (U.S.A.). The synod was merged with others to form the Synod of South Atlantic, PC(USA) in 1988.

Brown worked for pre-school education

RICHMOND—A memorial service was held July 10 at Ginter Park Church for Sarah Hill Brown, 84, wife of Aubrey N. Brown Jr., who was editor of the *Presbyterian Outlook* from 1943 to 1978. Mrs. Brown died July 3.

The daughter of a Presbyterian minister, she graduated from Agnes Scott College in Georgia and pursued postgraduate work at the Presbyterian School of Christian Education. She led a study of day care centers in Richmond and later taught pre-school children and their teachers. Mrs. Brown was the leading force in organizing the Ginter Park Churches' Preschool Centers.

In honor of her achievements, PSCE established the annual Sarah Hill Brown Early Childhood Education Award several years ago. It is presented to the Presbyterian church whose program is considered noteworthy. Mrs. Brown is survived by her husband, eight children, 15 grandchildren, and a brother, Thomas E. Hill of Chapell Hill, N.C.

Lawrence was former executive

DAVIDSON, N.C.—Funeral services were held May 26 at the Davidson College Church for Dr. John Cecil Lawrence, 87, former executive secretary of Mecklenburg Presbytery from 1957 to 1973. He died May 23 at Presbyterian Hospital in Charlotte.

A native of Apex, N.C., Lawrence served as associate minister at Charlotte's Myers Park Church and at North Avenue Church in Atlanta. He also served as pastor for several churches in south Wake County, N.C., and at St. Paul's Church in Charlotte. During the last five years of his leadership in Mecklenburg Presbytery he also served as stated clerk.

He was a graduate of Union Theological Seminary in Virginia, where he received both a master's in theology and a bachelor of divinity, and Davidson College.

Lawrence is survived by his wife, Marjorie; a son, Patrick Lawrence of Concord, N.C.; daughters, Mrs. Marion Thomas of Monroe, N.C., and Mrs. Claudia Reid of Charlotte; six grandchildren and two great grandchildren.

White was former synod moderator

ALEXANDRIA, Va.—Cleta R. White, who served as moderator of the Synod of Piedmont in 1978, died May 27. An elder at Bush Hill Church, she also served on synod committees involved with hunger and mission interpretation, was a trustee for Barber-Scotia College, and was moderator of Presbyterian Women at the synod and presbytery levels.

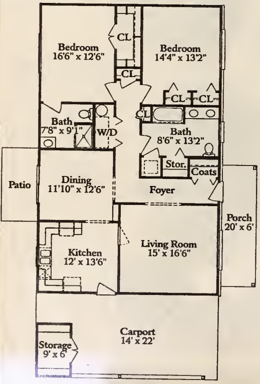
At the General Assembly level, Mrs. White served as a commissioner, and as a member of the Program Agency, Mission Council and Nominating Committee. Her work for National Capital Presbytery earned her a distinguished service award in 1981. At Bush Hill Church she was a church school teacher and a delegate to the Council of Churches of Greater Washington.

She is survived by her husband, Robert M. White; a son, Robert Jr.; two daughters, Andrea Jeffries and Christine McMillian; and four grandchildren.

Older adult ministry video available

The new older adult ministry video, *Aging Me ... Aging You ... The Journey of a Lifetime*, is available by contacting Jan McGillard, associate for older adult ministries, at 305 Country Club Dr. SE, Blacksburg, VA 24060; phone/fax (540) 552-0948.

Cost is $10 plus shipping ($2.50). Make checks out to "Synod of the Mid-Atlantic. We have just 50 videos left at this low price. The video was produced by the General Assembly Office of Older Adult Ministry with funds from the Bicentennial Fund.



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Wrap-up

GENERAL ASSEMBLY News

Series of 1995
Number 6
July 22, 1995

OF THE PRESBYTERIAN CHURCH (U.S.A.)

Jubilee celebrates Korean reunification

Moderators of Presbyterian denominations in South Korea and the president of the Korean Christian Federation of North Korea raise a cross of reconciliation as the General Assembly prays for the peaceful reunification of Korea.

A cross of reconciliation and reunification of Korea was constructed amidst worship on the floor of the 207th General Assembly by Christians separated in North and South Korea by action of the international powers 50 years ago.

The Korean Jubilee Celebration included 50 representatives from both North and South Korea and three moderators from Christian communions there, as well as representatives of the Presbyterian Church (U.S.A.).

"Korea is the only country still divided. And this is the year, in the Hebrew view, the year of Jubilee ..." the Rev. Ya Sup Bae, moderator of the Presbyterian Church in the Republic of South Korea, told the Office of the General Assembly Newsroom. "Closed doors are opening. Bent ones are getting straightened. Knots are being untied.

"This is the year we can celebrate with those of the same faith ... [and] pray together. Since we have the same ancestors, we are hoping we can be one," Bae said.

Bae stood on the dais with the Rev. Ki Soo Kim, moderator of the Presbyterian Church of [South] Korea, and theRev. Yung Sup Kang, president of the ecumenical Korean Christian Federation and a North Korean, for a service of song, prayer and symbolic actions.

Director of Worldwide Ministries the Rev. Cliff Kirkpatrick told the Assembly this denomination made a commitment to Korean reconciliation in 1983 when the Presbyterian Church here began its own process of reunion.

To frequent applause, the three Korean moderators attested to their churches' commitment to peaceful unification, expressed by Kang by saying: "Seventeen million Korean people of North and South [Korea], earnestly hope for the peaceful reunification of our divided land."

The Rev. Syngman Rhee, who fled North Korea as a refugee years ago and who is associate director for ecumenical partnerships with the Worldwide Ministries Division, introduced the litany for making a cross by stressing that only 150 miles separate the divided nation's two capitals — and at least 10 million families.

Using scripture from Ezekiel 37 describing the symbolic union of Israel and Judah by the prophet's joining of sticks, the moderators assembled a cross with wood from Baekdu Mountain in North Korea and from Hanla Mountain in South Korea. The liturgist read: "[The sticks were] 560 miles far away from each other. And they flew 13,000 miles to be here tonight.

"O, Lord, we now make them one, obeying your command."

The cross was tied with prayer ribbons and held high by Kang and Bae.

Former moderator the Rev. Robert W.

See **Jubilee**, page 5

Reconciliation: `Repent and forgive'

Calling for all Presbyterians to repent and forgive, the 207th General Assembly responded to the latest disagreement between leaders of the Presbyterian Church (U.S.A.) and the Presbyterian Lay Committee.

By a 517-to-20 vote, the Assembly on July 20 approved a report that in part calls "all Presbyterians to repentance and forgiveness, and rebuke[s] all divisive people and groups in our church."

The report also calls for full discussion of issues which divide Presbyterians, better communication between congregations and denominational leaders, and more regional opportunities for discussion of theological issues.

The assembly committee's report shelved recommendations from the Special Committee on Reconciliation with the Presbyterian Lay Committee (PLC). Those recommendations included a request that the General Assembly call upon the PLC to "cease and desist from its destructive activities which undermine the work of the Presbyterian Church (U.S.A.)."

The committee instead chose to use a scripture from 2 Corinthians as one of their guiding principles: it reads in part "... in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us."

Four attempts were made to amend the report, but only one was approved. The Rev. Mary Swierenga, a commissioner from National Capital Presbytery and member of the assembly committee, moved that the code of ethics of the Evangelical Press Association be appended to the report.

Including the code of ethics in the report would give the General Assembly and all church members "full and public knowledge" of the guidelines by which the "Presbyterian Layman" had agreed to abide, she said.

The amendment echoed a request made by the Rev. Robert Bohl, moderator of the 206th General Assembly and convener of the Special Committee on Reconciliation with the Presbyterian Lay Committee. Speaking during the committee's presentation because he had to leave to attend a memorial service, he told the commissioners that the main issue before the body was "civility."

See **Forgive**, page 9

Assembly sends COCU back to committee

The 207th General Assembly of the Presbyterian Church (U.S.A.) voted to send a troubling set of Book of Order amendments on COCU (Consultation on Church Union) back to committee for reconsideration and refinement.

The action sends the report of the Special Committee on COCU back to the Special Committee with a long list of comments hammered out by the Assembly Committee on Catholicity. The vote was 406 for, 116 against, with one abstaining.

The Assembly also approved recommending that the PC(USA) Office of Theology and Worship prepare a study guide of the two COCU documents, The COCU Consensus and Churches in Covenant Communion, "identifying salient issues and evaluating the terms of participation in COCU from the perspective of Reformed theology and polity." This was approved as a response to Commissioner's Resolution 95-18 which would have established a special committee to do the study.

The action does not request that the two COCU documents be sent again to churches. The Assembly asked the COCU Special Committee to report back to the 208th General Assembly (1996).

The Assembly rejected a minority report that would have sidetracked the PC(USA)'s entering into covenant communion with the other COCU denominations.

The minority report, which was brought to the Assembly floor by John Furman, a minister commissioner from the Presbytery of Los Ranchos, would have directed the Special Committee on COCU to "communicate to the other COCU denominations that the PC(USA) is not able to enter into covenant communion according to the form of the COCU proposal" presented to this Assembly.

The minority report also would have permitted PC(USA) ministers and ministers of the denominations with which the PC(USA) is in correspondence, including the COCU churches, to "co-celebrate the sacrament of the Lord's Supper" in each other's churches. The minority report was rejected by a vote of 213 for and 305 against.

In its approval of the report of the Catholicity Committee, the Assembly expressed thanks to the Special committee on COCU and the Stated Clerk for their positive work and affirmed the committee's direction though they disagreed with details.

In the comments, the Assembly expressed concern:

- with the office of bishop and the title of bishop;
- with the parity of the representative elder;
- that the representative bishop and representative elder might be empowered with non-COCU roles in presbytery;
- that under the two COCU documents, no isolated ordinations would be allowed by any denomination after COCU is enacted;
- that the COCU amendments to the Book of Order are receiving their definitions and interpretations from the two COCU documents, the authority of which is unclear.

The approved report requests that the COCU committee "seek alternate means of participation, such as the election of Representative Minister of Word and Sacrament along with Representative Elder, without creating an additional office" within the PC(USA).

The report suggests other titles for bishop, including "Ministers of Oversight" (to include Minister of Word and Sacrament and an Elder), and "Representative Minister" and "Representative Elder." If the title of bishop is retained, the report requests that it be consistently stated throughout as "Representative Bishop."

The question was raised whether the office of bishop is needed for COCU to go forward, and the report wants it to be clear that no hierarchy of bishops should be created.

On the parity of elders, the report suggests that elders be included in the mutual recognition and reconciliation of ministries along with ministers; that the office of Representative Elder be set apart with prayer (Book of Order W-4.4001), and that the Representative Elder be invited to make comment as the Representative Bishop would (Book of Order W-4.4003).

Robert Martin, the minister commissioner who chaired the Catholicity Committee, said that he was satisfied with the report though he would have preferred that the denomination take more positive action toward entering covenant communion.

Dan Hamby, general secretary of COCU, said he was pleased. "You never hurt a thing by studying it," he said.

Bill Lancaster

Assembly establishes investment and loan program

A major boost for new church development and church redevelopment came when the 207th General Assembly approved a recommendation from the Evangelism Committee to take necessary steps to form a new corporation to be known as Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.

By a vote of 481 (95 percent) to 19 with 4 abstentions, the Assembly began the process on Wednesday, July 29, to enter "A Gateway to Mission," which is the theme of the new program. Prior to the vote, a slide presentation with comments by officials of the Presby-terian Foundation and representatives of the General Assembly Council traced the history of the proposal and projected a business plan for the immediate beginning of the program. Incorpor-ation in the Commonwealth of Pennsylvania was set for the close of business on July 31, 1995. Financial details were available to commissioners and a question/ answer session was planned to precede the vote.

The initiative toward the new investment and loan program came from a special committee of the Presbyterian Foundation in 1994. The Foundation agreed to pursue the potential they saw for accessing hundreds of millions of dollars to support church development and redevelopment, which is a mission priority of the denomination. The General Assembly Council endorsed the Foundation's efforts at its October 1994 meeting and a team was appointed to work on the proposal and bring a presentation to the 207th General Assembly. Their intensive work culminated in approval by the General Assembly Council just prior to the meeting of the 207th Assembly, when an enthusiastic endorsement by the Assembly's Committee on Evangelism led to final approval by the Assembly.

Biblical and theological rationale for the investment and loan program states that it demonstrates the mission of Christ's church; strengthens congregations in their ministries; involves a partnership among all governing bodies; and establishes a concrete way for investors to participate in the mission of the church.

The corporation will report to the General Assembly through the General Assembly Council and will work through the Council's Corporate and Administrative Services and the National Ministries Division and its associate director for Evangelism and Church Development.

Six persons, who were previously elected by the General Assembly Council, were confirmed as the initial board of directors for the new corporation . They are Duane Black, Michael Harreld, Sandra Hawley, Richard Lohrer, Alvin Puryear and Anne Stelle. They are eligible for nomination to the permanent board.

A line of credit up to $227,367 from the Church Loan Fund is to be extended to the corporation in 1995 with additional line of credit source options for future years being presented for action at the September 1995 meeting of the General Assembly Council.

The financial plan was presented with two scenarios for a financially self-sustaining program. One calls for $500 million by the year 2000 and the other calls for $250 million by the year 2000.

Orientation and training were planned for volunteers, committees and employees in synods and presbyteries who will have responsibilities related to the work of the corporation. Partnership with middle governing bodies is to be emphasized. The concept is not new among major denominations in this country, and four synods with the Presbyterian Church (U.S.A.) already have such programs.

Presbyterian Foundation President Larry Carr emphasized the significance of the program for Presbyterian investors who want to participate directly in the mission of the church through new church development. John H. Houdeshel, a member of the Assembly's Evangelism Committee who is a retired minister, told the committee, "I am thrilled with the possibilities of this kind of investment. It doesn't need a lot of marketing."

Jane Hines

Evangelism efforts to include urban strategies and media emphasis

A report with recommendations on urban strategy to the year 2005 with an emphasis on person-centered evangelism in the diverse and changing cultures of our cities was approved July 19 by the 207th General Assembly. Building on the work of the Urban Strategy Task Force established in 1991, plans now call for knowing and loving our neighbors in the 21st century.

The Assembly's Evangelism Committee recommended and the Assembly approved the recommendations of the Task Force on Church Membership Growth which continues the emphasis on the Commitment to Evangelism to the end that at least 50 percent of the sessions and at least 50 percent of the presbyteries sign the commitment by the year 2000. The Evangelism and Church Development program area of the National Ministries Division will work closely with synods and presbyteries to interpret the national strategy for church growth and to train people in the effective use of the strategy. It is hoped that by the year 2000 at least 100 new churches and 100 church redevelopments will be located using the national strategy.

Since media provides an extremely effective way to reach the unchurched, the emphasis on the use of media as an instrument of evangelism will be expanded so that a comprehensive media plan for evangelism will be in place with pilots tested by the year 2000.

With its votes for the committee report, the Assembly agreed that all forms of media—print, audio and visual—will be designed to carry a message of care for and interest in the many people who are unchurched or not actively involved in a church's life.

Jane Hines

Marj Carpenter is elected moderator on first ballot

An elated Marj Carpenter greets the 207th General Assembly after her first-ballot election as moderator.

Marj Carpenter, a popular, earthy, interpreter for world missions, was elected moderator of the 207th General Assembly on the first ballot on Sunday, July 16. The vote was 315 for Marj Carpenter, 152 for Tom Erickson, and 70 for Richard Milford. The youth advisory delegates and theological seminary advisory delegates also voted in favor of Marj by a comfortable margin. Upon being elected, she first introduced her children, daughters Catherine and Carolyn, and son Jim Bob.

With her natural and flowing sense of humor, Marj continually brought down the house with laughter during the speeches, questions and answers. Addressing the Assembly upon her election, she said, "The church is alive and well in the world. I won't hear anything else... And I love you Presbyterians—most of you!"

She told those assembled, "We can do a lot together in this church if we remember missions and forget to quarrel."

She said some had thought that at 68 she was too old to serve as moderator, but she quoted Robert Frost. "The woods are lovely, dark and deep, but I have promises to keep, and miles to go before I sleep."

She brought the house down again in response to a floor question about COCU (Church of Christ Uniting). Marj said that 18 years ago at her first meeting of the General Assembly, COCU was before the Assembly. "I know how much time has been invested in COCU," she said. "I'm not worried about bishops. We already have some folks who think they're bishops! But I don't want to throw out all the time spent on COCU."

In regard to the procedure for voting on COCU, whether by a simple majority or by the more difficult two-thirds majority and a subsequent General Assembly, Marj said, "I kinda lean toward the big one. I want us to approve it big time if we are going to approve it. I'm for some kind of union...so we're not confusing everybody... but not one big denomination... I'm a Presbyterian and proud of it, and I don't want to be just like some of those other folks and I know they don't want to be like me!"

She was nominated by William F. Henning who was her pastor in Big Spring, Texas. when she received a call to become news and information director of the former Presbyterian Church (U.S.) in Atlanta. Henning said Marj is probably known personally by more Presbyterians, probably has spoken at more Presbyterian churches, and certainly has visited more mission fields than anyone else in the PC(USA).

Marj was endorsed by Tres Rios Presbytery where she is an elder in First Presbyterian Church in Big Spring.

In her speech, she told commissioners it is time to get back to the basics. "I think God still has a plan," she said. "As many of you already know, I am painfully, sinfully proud of being a Presbyterian. I am proud of being part of this wonderful, diverse, intelligent, educated, concerned and loving Christian family that we call Presbyterian."

The Presbyterian Church all over the country is concerned about mission, she said. "The one thing that holds us together is mission... I want to strengthen world mission, evangelism, church development, minority education and youth work. And I pray that we cease and desist from ripping the church apart with single issues.

"I pray God will help us to settle disagreements without being so disagreeable."

"That's why I want to be your moderator," she said. "I want to keep on talking about mission, mission, mission of our Lord Jesus Christ."

On evangelism, Marj said "we better take a lesson from the Presbyterians who do it the best, the Koreans. They do it one on one. They won't worry about seminars and study groups and brochures. They talk to their neighbors, and they get them to church. Boy, if we could just do that. If every Presbyterian could bring in one person, we would double the church."

Bill Lancaster

Newly elected General Assembly Moderator Marj Carpenter is joined by her three children: (left to right) Carolyn, Catherine, and Jim Bob.

Carpenter names Henning vice moderator

Moderator Marj Carpenter named the Rev. William F. Henning, Jr. vice moderator of the 207th General Assembly. Upon announcing her choice, Moderator Carpenter declared: "Bill Henning is the reason I'm working for the church. He talked me into going for the interview. I thought it was hilarious. He has encouraged me to write a book—he's my friend."

Henning is the executive presbyter of the Presbytery of Arkansas. The Columbus, Miss., native began his ministry in the National Park Service organizing a church in the Yellowstone National Park and directing the summer ministry there. Ordained in Texas, he has served churches in Beaumont, Fort Worth, Sweetwater, and Big Spring. In the early seventies, Vice Moderator Henning served as treasurer and principal business officer for the Presbyterian Church in the United States.

The Rev. William Henning Jr,. who nominated Marj Carpenter for moderator, has been named to serve the 207th General Assembly as vice moderator.

In 1976, he became the pastor of the First Presbyterian Church of Big Spring, Texas. It was on his first Sunday in the Big Spring church that his long-term friendship with Moderator Carpenter began. Following eight years in the pastorate, he became the executive of Arkansas Presbytery.

Emett H. Barfield

Moderator Marj Carpenter offered a gracious invitation to the Rev. Thomas A. Erickson and the Rev. Richard J. Milford, her election opponents, to take a turn in the moderator's chair. Both men accepted the invitation.

COMMENTARY

Mission, yes; Squabbling, no

This is the Assembly at which the Presbyterians in a divided Korea were more united than those in the United States.

What was the Cincinnati Assembly about? Trust, community, reconciliation, and mission. These aspirations were more visible in their absence than in their accomplishment, but were nonetheless threads that ran throughout.

Moderator Marj was elected on the wave of a backlash. Reimagining was behind us (ho!), Albuquerque's debate on who's ordained is a year off (hah!); this was the year in which Cincinnati's tepid chili (sorry!) was supposed to be the spiciest thing in town. It sure wasn't the General Assembly. She offered commissioners what they could not resist, and desired above all: peace. This was no ordinary banana before us, but a Silver Princess gliding in the Golden Chariot of her captivating stories; before that chariot's power two other decent and very capable candidates received the quick fate of twin snowballs in an Ohio July.

As the week bore on, the Assembly bore out that it could agree on all three planks in Marj's platform but little else: "Mission, mission, and mission." We were a community unified around a slogan of mission, still in search of a mission of mission.

The Stated Clerk raised another aspect of the community question in his annual gloom-report about the results of our ever-louder pleas for "Evangelism!" Once again, membership decline; once again, the largest decline since Reunion. In a valiant effort to avoid being targeted as the sole person responsible for this decline, Clerk Andrews suggested a novel scenario... that the cause of the decline was not internal, within Presbyterianism, but larger than we: systemic, endemic, widespread, the loss of community in American life. Since we share this membership trend with many other volunteer organizations, perhaps we need to attend to our commonality with the PTA and the Rotary Club, instead of trying to blame each other for what's happening to all of us.

At no time in the Assembly were issues of trust and community more audible than in the report of the Polity Committee, making positive noises about quite major proposals originating in the Genevan organization and funneled through Western Colorado Presbytery. The Commissioners agreed in a rush that brushed aside all efforts to modify: five to one, they voted for a proposal that had been dismissed without a hearing in committee at the 1993 Assembly. "One presbytery, one vote on national committees," has an allure to it, hard to oppose. The plan would cost a lot? It would involve Yet Another Restructure? It is full of uncertainties? No matter, no matter: it promises an end to squabbling, a return to Trust.

In the committee surely named by God the Satirist as "Reconciliation," the highpoint was plumbed. Two hours behind, driven by a moderator whose pony whip was beginning to show beneath her good humor, the Assembly took slightly under an hour to fend off any amendment adding substance or inviting disagreement and adopted the committee's seven bland recommendations. "No squabbling, now!"

What Assembly 207 enjoyed most was the party on Wednesday night, with fifty hosts and hostesses who had flown half the globe to minister to us. Commissioners, visitors, staff enjoyed the sight as well as the vision: colorful rainbow stoles, waving vivid fans, well-beloved music sung grandly. Then there was the stunning simplicity of two sticks from separate mountains, each half a nation from the other: a cross from North and South, bound together with red and blue in testimony to spiritual unity now, in pledge of national unity to come. We enjoyed the Korean party all the more because we felt so acutely within ourselves the absence of what their smiles conveyed. In Cincinnati the struggle for the shape of the Great New Church was postponed but not forestalled.

Houston Hodges

Decision on new call system put off for two years

Faced with a severe time crunch and a host of questions about the proposed new call system, the 207th General Assembly deferred a vote on final approval of the system to the 1997 General Assembly. The vote to refer was 313-195.

The Assembly's Committee on Church Orders and Denominational Programs had recommended approval, but included with its recommendation six concerns it wanted addressed before the system is implemented. A minority report from six members of the committee asked for a one-year delay before a final vote.

Had it been approved by this Assembly, the new system for matching church professionals seeking jobs with churches and church agencies seeking pastors and staff members would have been operational by January 1997.

Instead, the implementation team for the new system will continue to refine the system through field testing that currently involves more than 100 presbyteries.

The system is designed to simplify and shorten the time it takes to fill a vacancy when one occurs. The system also incorporates intentional processes for personal assessment and professional deveopment of ministers and other church professionals. It focuses on leadership skills and styles as the key element of successful matching of employers and staff.

Concerns raised throughout the Assembly centered around the role of spiritual and theological gifts in addition to leadership gifts, the effectiveness of the various tests used to measure leadership skills and needs, and questions of protecting the confidentiality of those who participate in the system.

In other business from its Committee on Church Orders and Denominational Programs, the Assembly:

- instructed the General Assembly Council and its National Ministries Division to redouble their efforts to address the pastoral needs of small and racial ethnic churches. The action was a response to several overtures seeking expanded rights and responsibilities for commissioned lay preachers. A task force that has been conducting a comprehensive study of the role of lay preachers in the church is scheduled to report to next year's Assembly. The Assembly also approved an overture from South Louisiana Presbytery changing the name of the office to "commissioned lay pastor." The proposal, an amendment to the "Book of Order," now goes to the presbyteries for ratification.
- approved an overture from San Francisco Presbytery that requires candidates for the ministry to pass the five ordination examinations before they can circulate their Personal Information Forms (PIFs) for permanent calls. Currently, candidates need only complete two years of seminary and their annual consultation with their presbytery's Committee on Preparation for Ministry. Policies for when candidates may circulate their PIFs varies from presbytery to presbytery. Proponents of the overture, a constitutional amendment that must go the presbyteries for ratification, argued that it "levels the playing field" for all candidates.
- approved and sent to the presbyteries a proposed constitutional amendment that would allow congregations to organize a pastor nominating committee "after the presbytery has set an irrevocable date when the pulpit of the church is to be declared vacant." Currently, the organizing of a pastor nominating committee is not permitted until the pulpit is vacant. Proponents of the measure argued that it would speed up the search process for a new pastor. Opponents countered that it would create too great a possibility for a departing pastor to influence the selection of a successor.

Jerry Van Marter

Campbell confirmed as McCormick president

The 207th General Assembly confirmed Cynthia M. Campbell as the ninth president of McCormick Theological Seminary, July 19.

Campbell came to McCormick from her previous post as pastor and head of staff at First Presbyterian Church of Salina, Kan. Prior to that she served on the faculty of Austin Presbyterian Theological Seminary, where she directed the doctor of ministry program.

Campbell has also served on the General Assembly Council and as moderator of the Congregational Ministries Division Committee.

John Sniffen

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Assembly upholds church Affirmative Action policy

Following on the heels of President Clinton's endorsement of federal affirmative action programs July 19, the General Assembly of the Presbyterian Church (U.S.A.) upheld its own anti-employment discrimination policy Thursday through the adoption of Overture 95-55.

The overture calls for the Presbyterian Church (U.S.A.) to reaffirm its commitment to affirmative action as a method to achieve equal employment opportunity, and urge legislators, other governing bodies and individuals to advocate this position.

Daniel Levert, an Assembly commissioner from the Western Reserve Presbytery, proposed the adoption of an amendment commending Clinton for his decision. The commissioners agreed to accept the amendment.

The Advisory Committee on Social Witness Policy, the Advocacy Committee for Women's Concerns and the Advocacy Committee for Racial Justice Concerns recommended adoption of the overture to the Assembly Committee on Christian Vocation, which, following minor amendments, unanimously approved the overture by a vote of 46-0.

"The amendments were added to strengthen the overture," said the Rev. Andrea Pfaff, moderator of the Assembly Committee on Christian Vocation from Lexington, Va.

Affirmative action is a term that broadly includes any measure, beyond simple termination of a discriminatory practice, that is adopted to correct or compensate for past and present discrimination and to prevent discrimination from recurring in the future.

In practice, affirmative action programs give various types of preferences in employment and other areas to members of historically excluded groups—women of all races and ethnicities, and men who are members of racial ethnic minorities.

But, while supporting affirmative action, Clinton has ordered the heads of federal departments and agencies to evaluate all affirmative action programs.

Any program "must be eliminated or reformed" if it creates a quota, creates preferences for unqualified individuals, creates reverse discrimination or continues even after its equal opportunity purposes have been achieved.

Critics of affirmation action warn of "reverse discrimination," claiming that white males have been denied jobs or other benefits because of preferences given to less-qualified women or minorities.

Affirmative action supporters—including many top business leaders—assert that the programs benefit not only individuals, but also businesses, the workforce and the nation.

Elenora Giddings-Ivory, director of the Presbyterian Church (U.S.A.) Washington office, said while the debate is sure to intensify in Washington, D.C., and nationally, pressure must be kept on elected officials if affirmative action programs are to continue.

"This is not the time to dismantle an instrument that is at the core of the struggle to keep a vibrant, inclusive and just society," Giddings-Ivory said.

Julian Shipp

Churches urged to study Central America

In a series of swift actions within a short Global Partnerships Committee report, the Assembly voted July 19 to:

- extend its celebration of the "Year With Africa" until 1996 and to request the federal government not to reduce its food and medical aid to that continent, while it works with African peoples toward self-sufficiency;
- designate 1996 as the non-geographic "Year With Latin Americans," inclusive of Latin people living within the United States;
- commend to congregations study materials on Central America and to urge local churches to learn more about mission there; and

Moderator Marj Carpenter asked delegates supportive of a recommendation reaffirming the work of Self-Development of People (SDOP), the church's worldwide ministry to poor and disadvantaged people, to stand and applaud. The committee recommended that all congregations join in the celebration of 25 years of SDOP's ministry.

Alexa Smith

Assembly approves Christian vocation report

After seven years, extensive editing, and numerous minor amendments, a major Presbyterian Church (U.S.A.) policy paper from the Assembly Committee on Christian Vocation was approved Thursday. July 20, by the General Assembly.

"God's Work In Our Hands: Employment, Community, and Christian Vocation," will be used as a basis for decision in the development of guidelines, policies, programs, and procedures for General Assembly entities and for advocacy by appropriate government entities at all levels.

The paper was developed by the Advisory Committee on Social Witness Policy (ACSWP) beginning in 1988 following consultation with Presbyterians at all levels of the church, including commissioners of the 206th General Assembly (1994), which referred the paper back to ACSWP for refinement and revision.

Commissioners at last year's Assembly argued the paper was too complex and too pro-labor for adoption.

Bob Doxey, a Presbyterian elder, entrepreneur and small-business owner from Chagrin Falls, Ohio, was appointed in 1994 to work with ACSWP as it considered and revised the paper. Doxey said the document represents a contemporary commitment of the Presbyterian Church (U.S.A.) to a faithful doctrine of Christian vocation.

"It is an attempt to make a witness for the church in society as to what God has to say [in places of employment or through volunteer labor]." Doxey said. "It was made by church people for church people under the approach that church people would implement it."

Earlier this week, Christian Vocation committee members fine-tuned the document through numerous minor amendments. However, six people on the 46-member committee took an additional step of drafting a two-section, four-page minority report to accompany the main document.

However, the Assembly commissioners voted not to let the minority report replace the main report and a motion to defer the second half of the minority report was approved.

"The majority report is more comprehensive and adequate in terms of reformed policy and tradition," argued the Rev. Donna Elia, an Assembly commissioner from Albany Presbytery.

According to Jules Anderson, a Presbyterian elder from Charleston, S.C., the intent of the subcommittee which created the minority report was not to alter the gist of the document, but represent it in "a slightly different theological perspective."

"We did not get together to destroy [the work of the committee] but to look at it in a little different spiritual vein," said Anderson, one of the authors of the minority report.

"We engaged in this [minority report] process because of a similar process that occurred with the paper last year," said the Rev. Arthur Chartier from Oakdale, Pa. "And we were seeking clarification so that there would not be any confusion this year."

But the Rev. Andrea Pfaff, moderator of the Assembly Committee on Christian Vocation, said she was pleased with the work of her committee and ACSWP members.

"We debated openly and with respect with one another and there was no rancor towards anyone," Pfaff said.

Julian Shipp

Stressing the theme of "Confronting Injustice," Presbyterian Women presented Women of Faith (WOF) Awards, and one special award to (left to right) Diana SooHoo Lim of San Jose, CA; Glenda Briscoe Hope of San Francisco, CA; and Virginia Klinzing Miller of Mishawaka, IN . The special award was presented to Brigalia Ntombemhlope Bam, general secretary of the South African Council of Churches.

Jubilee (continued from page 1)

Bohl presented each moderator with replicas of the merged crosses of the three Presbyterian denominations which are worn by PC(USA) moderators.

In a series of presentations, representatives delivered gifts both to the PC(USA) and to the moderator.

- The Presbyterian Church of Korea (PCK) presented commissioners with prayer stoles and fans, as well as delivering a $50,000 check for the chapel now under construction in the Presbyterian Center. The PCK General Assembly has given a total of $100,000 for chapel completion.
- The Presbyterian Church in the Republic of South Korea presented a plaque commemorating the Jubilee year and gave Carpenter a wall hanging of Psalm 23 hand-done by Bae.
- The Korean Christian Federation gave Carpenter a framed picture of Baekdu Mountain.

Carpenter told the Assembly, "Over 150 years ago, our Presbyterian missionaries went to Korea and taught ... worship is central to the church ... And now [Korean Christians] come back to remind us this is true."

Oak In Kim, current moderator of the one-million-member Presbyterian Women of the Presbyterian Church of Korea, told the Office of the General Assembly Newsroom the urgency now surrounding reunification is out of care for those who remember the occupation, but who are aging.

"These people are old now," said Kim, citing the 50 years gone by since the occupation and the fact that some have died. "A lot of people say, 'When I am buried, face me toward the north, so I will face my family ...'

"And if reunification occurs, they want to be reburied with their families."

Alexa Smith

God's good gifts were theme of weekday worship

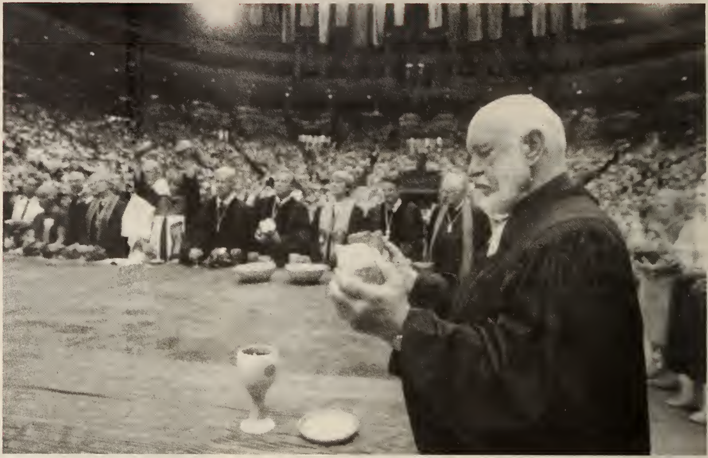


PHOTO BY CINCINNATI ENQUIRER/PARTICK REDDY

The Rev. James E. Andrews, stated clerk of the General Assembly, prepares communion elements for the 9,000 worshipers who attended the opening worship service of the 207th General Assembly at Cincinnati's Riverfront Coliseum.

With Psalm 92 as a theme, stewardship of God's good gifts was developed as an overall theme for weekday worship services. Specific attention was given to mission partnership with the Year with Africa, the Korean Jubilee, the lifting up of urban ministries and the celebration of youth. Stewardship was considered in the seasons of the liturgical year.

Monday celebrated the gift of the Messiah; Tuesday, the baptism of the Lord; Wednesday, unity in Christ; Thursday, the gift of new life in the resurrection; and Friday, the empowering Spirit of Pentecost.

Thousands sent forth to serve

Joining the largest number of mission personnel ever assembled in the history of the Presbyterian Church (U.S.A.), an estimated 9,000 members of Cincinnati area churches, General Assembly commissioners and visitors gathered at the Riverfront Colisuem on Sunday morning, July 16, 1995. All of them were sent forth to serve the Kingdom of God.

Everything in this great "Celebration of Faith" could be seen and heard as a call to service for everyone in the crowd who had eyes to see and ears to hear. As they sang "I'm Gonna Live So God Can Use Me," "This Little Light of Mine," "Here I Am, Lord," "Lift High the Cross," and "Let Us Talents and Tongues Employ," this group of Presbyterians gave voice to a sense of dedication.

The Rev. Robert Bohl

Moderator Robert Bohl's sermon, "Keeping Our Eyes Focused on Jesus," gave direction and meaning to life in the church. Bohl described what can happen if we focus on ourselves and our own imaginary power instead of keeping our eyes on Jesus.

"We have grown comfortable with our failures and formed little groups and relied on our own resources until we have surrounded ourselves with storms and problems," he said. "Instead of love we have tried isolation, criticism, attacks and withholding money," he claimed.

"For the love of God, can we not now at this Assembly try love, just once?" he asked. "Tomorrow is vibrantly alive with possibilities," he promised. "Being a Christian is to know Jesus as personal Lord and Savior, constantly keeping our eyes focused on Him," he concluded, speaking to everyone in the huge coliseum, as individuals and as the Presbyterian Church (U.S.A.).

Inspiring examples of service were abundantly present: The recognition of former moderators of the denomination, who received replicas of the moderatorial crosses from Bohl; the presence of representatives of retiring missionaries and the commissioning of 464 mission personnel being sent to 35 nations around the world; the acknowledgement of 56 global partners who were in this country this year through the Mission to USA Program.

As Vice Moderator J. Jerome Cooper led the celebration of the Lord's Supper, the service came together to focus on the reason for it all: the love of Christ in our midst.

The English translation of the offertory hymn could have been the theme for the coming week as commissioners began their deliberations: "Let your heart of hearts take you down the road. Everybody's got a seed to sow."

Jane Hines

Worshipers treated to Christmas in July experience

Those at the Monday, July 17, General Assembly worship probably thought they were observing Christmas in July with all the poinsettias, holiday songs and even a Nativity scene that decorated the pulpit.

Truth is, members of the Committee on Local Arrangements (COLA) were simply keeping Psalm 92 in mind as they illustrated the stewardship of God's gifts as the overall theme of this week's worship services.

Participants heard the harmonious peal of bells from a handbell choir and couldn't help but observe a gigantic painting of the guiding star of Bethlehem mounted high above the podium.

The Rev. Duane Holm

Under the direction of Anna Bonham-White, of Lakeside Presbyterian Church in Cincinnati, they also sang several traditional Christmas carols and hymns including "What Child is This?," "We Three Kings of Orient Are," and "O Come All Ye Faithful."

According to COLA's Worship Committee, God's gifts were for both the people of Israel as well as strangers from the east, for the church as well as for the world. And the gift of the Messiah was for all people.

These sentiments were echoed through the remarks of the Rev. Duane Holm, director of the Metropolitan Area Religious Coalition of Cincinnati, during his sermon. Holm made the point that God gave people the gift of diversity through different races, cultures, ethnic backgrounds and nationalities, but united all through Jesus Christ.

"As we gather as the General Assembly here in Cincinnati, we recognize that almost all of us, except for a few local Cincinnati sheep herders, are foreigners and outsiders from other cities, states, and nations," Holm said. "But as we see each other's gifts, we can begin to recognize the givers."

"General Assembly is about giving, receiving and exchanging the gifts of God with each other," he said.

During worship, Lia Ferrell of Kennedy Heights Presbyterian Church served as organist. Lynwood Battle, also of Kennedy Heights, served as cantor.

Julian Shipp

Baptism is theme of Tuesday worship

"People of the water" gathered to worship the God whose love flows through the waters Tuesday morning, July 18, and gave voice to renewing their own baptisms in such hymns as "Baptized in the Water" and "Jesu, Jesu Fill Us with Your Love."

The Rev. Sarah Jo Sarchet, associate pastor of Mount Washington Church in Cincinnati, personalized her message with well-worded stories from her own experiences, showing how we are "set-up" by the Holy Spirit to receive our gifts and our calls, how our baptism continues "in process."

The Rev. Sarah Jo Sarchet

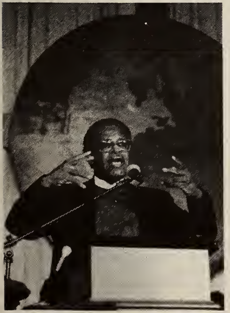
As the service concluded with renewal of baptismal vows, pitcher bearers (Cincinnati Presbytery elders Martha Martin, Ruth Martin, Minnie Milton, Pat Brown, Jack Plattner, Jim Hartman, with the Rev. Glen Rodgers and the Rev. Clarence Wallace) tossed water droplets over the audience.

The Rev. Wayne Parrish, Norwood Church, was liturgist; Heather MacPhail, Westwood Church, played the organ; and from Mount Auburn Church Judy Lindblad's Interpretive Movement Ensemble danced to music and poetry.

Midge Mack

1,900 attend ecumenical service

It was a glorious sound! More than 1,900 people sang together " in bold accord, come celebrate the journey and praise the Lord." Then they heard the Right Rev. Othal H. Lakey , a presiding bishop in the Christian Methodist Episcopal Church preach at the Wednesday ecumenical worship service.


Bishop Othal H. Lakey

He told his listeners that God's call often comes in a wilderness setting far from the centers of power and authority and he reminded them that there is an urgent ecumenical need to go into the wilderness to hear God's terms.

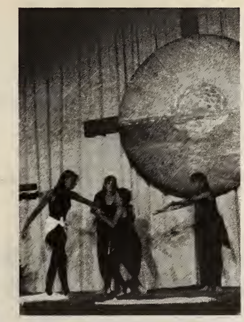
Participants in the service included ecumenical advisory delegates the Rev. Hermenegildo Garcia of the National Evangelical Presbyterian Church of Guatemala who read the Old Testament scripture in Spanish, the Rev. Sang Hak Kim representing the Presbyterian Church of Korea, and Betty R. Stephens of the Christian Methodist Episcopal Church.

Others included James Andrews, Eugene Turner and Clifton Kirkpatrick, all from the General Assembly staff; Elder Beth McHenry, COLA chairperson; and the choirs of three area churches. The benediction was given by Moderator Marj Carpenter.

At the request of the Rev. Lakey, the morning offering was shared by the P. Randolph Shy Memorial Hospital, a mission of the Christian Methodist Episcopal Church in Eket, Nigeria, and a CME Church fund to help alleviate the devastation created by the 1994 floods in Albany, Ga.

Sue Castle

Youth worship service energizes commissioners


Cincinnati Presbytery youth and YADS

Assembly Commissioners, tired from five days of late night committee meetings and a long plenary session Wednesday night, got a burst of energy at the youth-led worship service Thursday morning, July 20.

Following energizing warm-up exercises, the young people led worshipers through a resurrection service that included light, color, music, drama and dance—and no bulletins.

A group of young women led an Easter-oriented dance choreographed to the hymn, "Lord of the Dance."

The account of Jesus' resurrection appearance by the Sea of Tiberius (John 21:1-19) was the main scripture lesson. The young people then enacted a drama showing a middle-class family embracing a group of homeless people with material and spiritual help.

Elizabeth Gill, trombonist, accompanied the choir and congregation for the singing of "Come Sing Oh Church in Joy" during Wednesday's ecumenical Worship Service.

A song carried home the point, "Love can build a bridge between your heart and mine. Don't you think it's time; don't you think it's time?"

The service was led by youth of Cincinnati Presbytery in connection with Youth Advisory Delegates. Baskets were available afterwards to take up donations to support the Presbyterian Youth Connection.

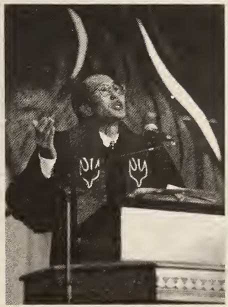
Bill Lancaster

Healing language urged

Pentecost was the theme of the final worship service of the 207th General Assembly, as the Rev. Brian Jungshik Shin, pastor of the Korean Presbyterian Church of Cincinnati called for the Holy Spirit to "blow away barriers and make us all bridge builders."

He spoke movingly of the division of Korea, which separated 10 million families in 1953, and of efforts to reunite them. He reminded worshipers that the Holy Spirit broke the barriers of language, so that everyone heard in his/her own language on the day of Pentecost. He urged all to use language which heals and unites rather than divides.

Hal Bray


The Rev. Brian Shin

Offerings

Offerings at worship services were very generous. The July 16th communion service offering was $23,600.68. It was designated to the Year with Africa program. July 19th's ecumenical worship service received $3,457.50 which was designated half to P. Randolph Shy Memorial Hospital, Eket, Nigeria and half to Albany, Ga., flood relief assistance. The last offering, Thursday, July 20th, was designated for the Presbyterian Youth Connection.

Installation Prayer for Marj Carpenter, July 16, 1995

by Jerry Van Marter

Great God, our Creator, Redeemer and Sustainer:

We thank you for giving us this moderator. We thank you that your eyes have joined the eyes of Texas in looking favorably down upon her. We thank you for the love she brings to this church—for its Lord and for its mission.

We thank you for her family—a source of great strength to her—for Catherine, Jim Bob and Carolyn and for her grandchildren.

We thank you for the legacy of previous moderators who have preceded Marj—for those here today and for those who now live eternally with you. We thank you for Tom Erickson and Dick Milford. May you continue to bless and enrich their ministries, for there are no losers among those who love and seek to serve Jesus Christ.

Now we ask that, as Marj embarks upon this exhilarating but exhausting labor of love, you will grant her health and strength for her journey. And as she is energized by the presence of your Holy Spirit may she also be encouraged by the zeal of her brothers and sisters in Christ of the Presbyterian Church (U.S.A.). For the task ahead is not Marj's alone, but the responsibility of all Presbyterians—to love and serve Jesus Christ with energy, intelligence, imagination and love. May it be so. Amen.

Effort to stall euthanasia study fails

A motion to refer study materials about euthanasia and other end-of-life issues back to the Congregational Ministries Division was defeated July 20th by the 207th General Assembly.

The Rev. Paul O'Gorek, a commissioner from Shenandoah Presbytery, moved that the study materials, "In Life and in Death We Belong to God: Euthanasia, Assisted Suicide and the End of Life Issues," be referred back for rewriting.

Theological Issues and Institutions Assembly Committee Chair Nell Woodward noted that the study was not a "policy statement" for the denomination.

The study materials will be available from the Congregational Ministries Division in January 1996. Individuals and study groups will be encouraged to use the materials and make written responses to the division. After at least two years of study, the results will be reported to the General Assembly and the General Assembly Council.

The Assembly rejected two commissioners' resolutions which would have involved the Presbyterian Church (U.S.A.) in property issues at the Presbyterian School of Christian Education (PSCE) in Richmond, Va. PSCE's trustees are proposing to sell unused or under-used property as a means of improving the school's financial situation.

Woodward said that issues regarding the school and its future were best addressed by the school's trustees, and not the General Assembly.

Also during the Theological Issues and Institutions report the Assembly approved an overture from the Presbytery of Utah regarding guidelines for relations of the Presbyterian Church (U.S.A.) with the Church of Jesus Christ of Latter-day Saints.

Other items coming out of the committee's report and approved by the assembly included:

- approval of Overture 94-45 from the Presbytery of Hanmi asking for the translation of the Book of Common Worship into Korean and for it to be published as funds become available;
- approval of new trustees elected by Presbyterian Church (U.S.A.) theological institutions in 1994;
- approval with comment Overture 95-2 from Shenandoah Presbytery regarding amending the Constitution for consistent language regarding kneeling and standing;
- approval with comment Overture 95-9 from the Presbytery of Sheppards and Lapsley regarding amending the Constitution to specify that the pastor of the church is in charge of the marriage service; and;
- approval of Overture 95-39 from the Presbytery of New York City, endorsing the annual National Observance of Children's Sabbaths on the third weekend of October.

John Sniffen

Assembly rejects beginning of life definition

Assembly commissioners declined an overture stating that life begins at conception and a commissioner's resolution calling for the defunding of the Presbyterian Health, Education and Welfare Association (PHEWA) in adopting the report of the Commissioner Committee on National and Urban Issues.

The overture (95-30 from the Presbytery of Cincinnati) asked the Assembly to declare that life begins when a human sperm unites with a human ovum and fertilization occurs.

The committee recommended disapproval of the overture on the grounds that the question was more moral and theological rather than simply scientific. A seven-member minority report was ruled out of order by the Stated Clerk.

After lengthy debate the overture was defeated 318-194.

The Assembly also heatedly debated a commissioner's resolution asking that funding, office space and staff support be ended for PHEWA. The Committee recommended disapproval. Proponents of the resolution argued that PHEWA was a special organization related to the church and no more needed funding and staff than any other.

PHEWA director Mark Wendorf pointed out that the organization was founded by action of the General Assembly in 1956, and that its ten networks were not advocacy groups, but groups formed in response to General Assembly initiatives over the years.

In the end, commissioners voted to disapprove the overture, but accepted an amendment instructing the General Assembly Council to review the activities of PHEWA since the 204th General Assembly (1992), monitor ongoing activities in light of the memo of understanding with National Ministries and to report to the 208th GA.

The Assembly also:

- urged the church to address the issue of economic justice for women in 1996;
- urged maintaining a strong visible commitment to civil rights and racial justice, including directing the Washington Office to advocate for and monitor legislation and public policies that protect civil rights of racial ethnic people and women;
- affirmed Corning, Inc. As the 1995 recipient of the Mission Responsibility Through Investment Corporate Achievement award for its commitment to equal employment opportunity and workforce diversity;
- called for support of legislation which strengthens the Native American and Alaskan extended family structure;
- adopted an overture from the Presbytery of Eastern Oklahoma calling for a clear statement against violence and threats at women's health clinics, encouraging others to use language and images responsibly to avoid encouraging violence or appearing to condone it;
- called for prayer and action to restore peace and order to American cities;
- urged production of GA materials in alternate formats for the visually handicapped and urged seeking foundation grants to fund it;
- urged an increase in ministry to younger African-American males and an affirmation of the contributions of African American males to the church;
- stated that the Christian Coalition is not necessarily representative of the positions or the Presbyterian Church (U.S.A.), and
- welcomed the expression of gratitude from the three presbyteries in Oklahoma (Cimarron, Indian Nations and Eastern Oklahoma) for the spiritual and financial support of the church following the tragic April 19 bombing in Oklahoma City.

Hal Bray

Health, toxic waste resolutions okayed

A resolution that updates General Assembly policy on health care and health care policy issues was overwhelmingly approved by the 207th General Assembly July 19.

The resolution, developed by the Advisory Committee on Social Witness Policy (ACSWP), was commended to the Assembly by its Committee on Environmental and Health Issues.

The resolution, "Call to Healing and Wholeness," builds upon two recent General Assembly policy statements — "Life Abundant: Values, Choices and Health Care" and "Christian Responsibility for a National Medical Plan"— and calls upon the church at all levels to renew its efforts to implement them.

Synods and presbyteries are charged to provide resources and support to congregations as they seek to address health care issues.

The General Assembly is asked to take a stronger role in providing resources and staff support to health care initiatives throughout the church. The General Assembly Council is asked to consider "health, healing and wholeness" as a future churchwide mission initiative.

Another ACSWP resolution, "Hazardous Waste, Race and the Environment," advocates the development of public policies "that result in the elimination of the disproportionate risk borne by the poor and people of color, and that encourages industries to engage in clean-up activities."

The resolution seeks public policy and industrial processes that reduce the amount of toxic waste and provide for its safe storage and disposal.

It calls upon the church to assist poor and minority communities in educational and advocacy efforts about the effects of toxic waste dumping in their neighborhoods.

Jerry Van Marter

Sue Castle

Simplified Rules of Discipline sent to presbyteries for approval

The section of the Book of Order called the Rules of Discipline has been made more user friendly by the 207th General Assembly, subject to approval by the presbyteries.

This new version of the Rules did not come into being overnight, but is the result of a careful process which began with a recommendation approved by the 204th General Assembly (1992), which asked for a proposal on Disciplinary Process from the Advisory Committee on the Constitution (ACC) to come before the 207th General Assembly this year. All overtures proposing amendments to the Book of Order that affect disciplinary process were also to be held by the ACC for consideration as a whole this year. While the present Rules, which became a part of the Constitution with reunion in 1983, have proven to be basically sound in definition and application, specific usage over the past ten years has surfaced the need to correct, clarify or enhance the effectiveness of some aspects of the judicial process.

The work of the Committee to Review Disciplinary Process, subsequently constituted by the Advisory Committee on the Constitution, was reviewed by the Assembly Committee on Rules of Discipline before coming to the floor of the Assembly on July 19.

With careful attention to the rights of both accuser and accused, and consultation with representatives of the Advisory Committee on the Constitution, the Committee on Social Witness Policy and the Advisory Committee on Women's Concerns, the Assembly Committee amended the report slightly in regard to time and age limits and definitions of abuse and misconduct, which were also the subject of questions and amendments when the report came to the Assembly.

Overtures regarding mediation efforts were addressed in the report, which was approved by a vote of 471 in the affirmative (91 percent) and 41 in the negative, with three abstentions. Presbytery votes will decide whether the new Rules will go into the Book of Order.

Jane Hines

Forgive (continued from page 1)

"Because the issue is civility, we rejoice that future issues of the [Presbyterian] Layman will be published in accord with a standard that affirms that `The primary function of Christian publications is to advance the work and witness of Jesus Christ in the world,' and furthermore that `Christian publications should be honest and courageous, their presentations characterized by sincerity, truthfulness, accuracy and an avoidance of distortion and sensationalism'."

The approved report includes:

- Approval and endorsement of the PLC's commitment to the "Determination of Boundaries for Its (The Presbyterian Lay Committee/Presbyterian Layman) Work Within the Presbyterian Church (U.S.A.)," which includes the Evangelical Press Association's Code of Ethics, "as a step toward God's healing grace and forgiveness;"
- A call for "all Presbyterians to repentance and forgiveness, and rebuke all divisive people and groups in our church;"
- Directing the General Assembly Council to make it a matter of urgent priority to discuss fully issues about which Presbyterians are in disagreement;
- Urging the Moderator of the 207th General Assembly (1995) to invite every session in the denomination to communicate with the General Assembly Council (GAC) their issues of concern in the life of the church, their hopes, and their dreams for the future of the Presbyterian Church (U.S.A.) and direct the GAC to report an assessment of these communications to the 208th General Assembly (1996);
- Urging the GAC, through its Congregational Ministries Division and our denominational seminaries, to make it a matter of urgent priority to provide ongoing regional opportunities to discuss matters of theology, practical faith, and spiritual formation, particularly as they are informed by the scriptures and the "Book of Confessions;"
- Thanking the Congregational Ministries Division and others for their efforts to promote theological dialogue, and strongly recommending the continuance of these efforts;
- Dismissing the Special Committee on Reconciliation with the Presbyterian Lay Committee with appreciation for their work.

The assembly committee concluded by stating that its report was "deliberately brief and obviously non-punitive, and intends that the assembly shall not take up the topic again."

Committee vice chair Kathryn Johnson, a minister commissioner from Santa Barbara Presbytery, told the Assembly that the committee was handicapped by previous General Assembly actions.

First, the 206th (1994) General Assembly's mandate to the Special Committee on Reconciliation was unclear, she said.

Second, the 203rd (1991) General Assembly gave up jurisdiction over independent Presbyterian groups like the PLC. Thus, the General Assembly does not have any oversight or right of review of the organization.

The 51-member assembly committee was chaired by Richard Malmberg, an elder from Northern Kansas Presbytery. He noted that when the committee started work on July 16, he felt that their assignment might be "an impossible task."

Over the 30-year history of the Presbyterian Lay Committee there have been numerous conflicts between church leaders and the PLC. So far, none have resulted in a lasting "reconciliation."

The Special Committee on Reconciliation created by the 206th General Assembly met four times with representatives from the PLC from November 1994 to March 1995.

Special Committee members who spoke before the assembly committee said PLC representatives wanted to discuss theology and that was not the committee's purpose.

A PLC presentation to the committee said that the PLC was not the problem in the church; the problem is a "chasm" that has developed between the congregations and the denominational leadership, according to the PLC.

The journalistic integrity of the "Presbyterian Layman" was the subject of much of a two-hour open hearing before the assembly committee on July 17. Many individuals rose to complain about its "mean spirited" attacks on church officials and alleged inaccurate reports.

A smaller number gave testimony in favor of the newspaper, claiming it was their best source of news about the church. They decried what they saw as an attempt to "muzzle" the Layman.

Still others, while not defending the Layman's content, pointed out there was not much the General Assembly could do about the newspaper.

John Sniffen

New group debuts

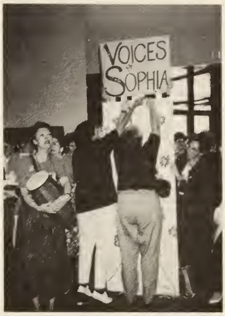


PHOTO BY JUDY STEER

In a take-off on Martin Luther's 95 Theses, the Voices of Sophia made their first Assembly appearance. The '95 Illuminations were presented outside plenary auditorium doors following the moderator's election on Sunday. July 16.

Voices of Sophia is a new organization. It is independent of church structure, but its design is consistent with the Presbyterian commitment to women and the reformed tradition, the inclusive church, and all justice issues.

Their purpose states that "Voices of Sophia is a community of women and men in the larger community of the PC(USA) being reformed by God through the Spirit of the living Christ, and working toward the transformation of the church into a discipleship of equals."

GA voices opposition to land mines, reaffirms call to close school

Assembly commissioners, in adopting the report of the Assembly Committee on Peacemaking and International Justice, voiced opposition to the continuing manufacture and use of land mines and other anti-personnel devices, also to the use of more recently developed laser weapons used to blind.

The whole report was passed with little discussion, except for a confusion within the committee itself on the action taken on an overture from Flint River Presbytery, which called upon the Assembly to rescind a 1994 action calling for the closing of the School of the Americas at Fort Benning, Ga. Fort Benning is located near Columbus, Ga, which is also the location of the presbytery office.

The amended action was to answer this year's overture in the negative, send a pastoral letter to the Presbytery of Flint River, reaffirm the action of the 1994 Assembly, recommit the action to affected entities of the US Government, and respect training in human rights which might be offered.

Two overtures speaking to the issue of nuclear weapons were amended to emphasize calling for the continuation of test bans and the affirmation of non-proliferation treaties.

Commissioners urged congregations to continue adopting the Commitment to Peacemaking and recognized presbyteries in which 50 percent or more of the churches had adopted it. New this year were the presbyteries of Southern New England, North Central Iowa, Grand Canyon, Santa Fe, Scioto Valley and Kiskiminetas.

The bulk of the committee's report dealt with situations in other parts of the world, including:

- endorsing a letter entitled: Jerusalem: City of Peace;
- reaffirming a commitment to work for the reunification of Korea;
- adopting guidelines for church partnerships in situations of conflict and human rights abuse;
- rejecting the Indonesian occupation of East Timor;
- encouraging the publication and use of the human rights update;
- asking for the establishment of an international fund for the assistance of land mine victims;
- urging appropriate governmental action to encourage repeal of laws in Islamic Pakistan, which violate the human rights of minorities there;
- voting to stand in solidarity with the Presbyterian Church in Taiwan and work for the inclusion of that nation in the United Nations;
- reaffirming a policy of not investing in corporations engaged in military related production;
- affirming support for continuing participation in the United Nations;
- calling for study of peacemaking issues throughout the church;
- expressing sorrow for the killing of the Rev. Manuel Vasquez in Guatemala, as well as directing the stated clerk to demand a full investigation from the government of Guatemala, and requesting that the Presbyterian Foundation establish a fund, the interest of which would be used for the families of Presbyterian clergy, who lose their lives for their faith;
- requesting that August 20 be set aside as a day of prayer for the situation in Bosnia, and calling upon the Bosnian Serbs to cease attacks on Muslims; and,
- appealing to the US Government to encourage Israel to withdraw troops from Syria and Lebanon.

Hal Bray

Moderator Marj Carpenter and Stated Clerk James E. Andrews greet Ecumenical Advisory Delegates Paulo Rocha (left) of the United Presbyterian Church of Brazil and Mathias Quintela de Souza (center) of the Independent Presbyterian Church of Brazil.

OVERTURES TO THE 207TH GENERAL ASSEMBLY

Overture 95-1: On Clarifying Constitutional Bounds of Inclusiveness—From the Synod of the Northeast—REFERRED TO THE 208TH GENERAL ASSEMBLY (1996)

Overture 95-2: On Amending G-14.0209a, G-14.0510b, and W-4.4003 for Consistent Language Regarding Kneeling, Standing—From the Presbytery of Shenandoah.—APPROVED ALTERNATE RESOLUTION

Overture 95-3: On Amending G-11.0200 Regarding the Requirements for Calling a Special Meeting of the Presbytery—From the Presbytery of Greater Atlanta.—DISAPPROVED

Overture 95-4: On Beginning the Process for Including the "Declaration of Faith" in the Book of Confessions—From the Presbytery of South Louisiana.—REFERRED TO THE SPECIAL COMMITTEE TO WRITE A NEW PRESBYTERIAN CATECHISM W/COMMENT

Overture 95-5: On Amending D-6.0600b. Regarding the Timeline for Filing a Complaint Against General Assembly Entities—From the Presbytery of Memphis.—ANSWERED BY ACTION TAKEN ON 21.018-.019

Overture 95-6: On Amending G-11.0404a Regarding the Procedure for Receiving Ministers from Other Reformed Churches—From the Presbytery of Palisades.—APPROVED ALTERNATE RESOLUTION

Overture 95-7: On Amending G-14.0314a to Insert the Word "Ordinarily" Regarding the Presbytery of Care Examining a Candidate—From the Presbytery of San Fernando.—APPROVED

Overture 95-8: On Marking the 50th Anniversary of the Bombing of Hiroshima and Nagasaki with Silent Prayer, and Working for the Elimination of Nuclear Weapons—From the Presbytery of Philadelphia—ANSWERED BY ACTION TAKEN ON OVT. 95-67

Overture 95-9: On Amending W-4.9002a and W-4.9003 to Specify that the Pastor of the Church is the Person in Charge of the Marriage Service—From the Presbytery of Sheppards and Lapsley.—APPROVED ALTERNATE RESOLUTION

Overture 95-10: On Adding New Section G-9.0301c to Permit Governing Bodies and Committees and Commissions of Governing Bodies Beyond the Session to Meet Via Audio or Video Teleconference—From the Presbytery of Alaska.—DISAPPROVED

Overture 95-11: On Requesting Presbyteries and Congregations to Follow Through on the Dialogue on Human Sexuality Called for by the 205th General Assembly (1993)—From the Presbytery of Heartland.—APPROVED AS AMENDED

Overture 95-12: On Declaring Paragraph 14 of the Policy Statement of the 190th General Assembly (1978) Regarding Ordination of Homosexual Persons an Authoritative Interpretation of the Constitution—From the Presbytery of Heartland.—REFERRED TO THE 208TH GENERAL ASSEMBLY (1996)

Overture 95-13: On Amending G-11.0103l, G-14.0314a, G-14.0402a, G-14.0404a and b, and G-14.0405c Regarding Preparation for the Office of Minister of the word and Sacrament—From the Presbytery of Arkansas.—DISAPPROVED

Overture 95-14: On Reaffirming that the Annual Joy Gift Offering Be Devoted Exclusively to the Benefit of Those Retired Faithful Servants of the Kingdom—From the Presbytery of Arkansas.—REFERRED TO THE CONGREGATIONAL MINISTRIES DIVISION'S SPECIAL OFFERINGS TASK GROUP

Overture 95-15: On Amending G-11.0404c and G-14.0513 to Provide for Dual Membership Status of Non-Presbyterian Clergy in Temporary Pastoral Relationships—From the Presbytery of Whitewater Valley.—APPROVED ALTERNATE RESOLUTION

Overture 95-16: On Calling for the General Assembly to Encourage the Board of Pensions to Reverse its Policy Including "Medical Reimbursable" in Salary—From the Presbytery of Whitewater Valley.—DISAPPROVED

Overture 95-17: On Amending the Proposed Rules of Discipline to Allow the Option of Alternative Dispute Resolution to Sessions and to Permanent Judicial Commissions—From the Synod of the Pacific.—ITEM 2 OF OVERTURE IS ANSWERED BY ACTION TAKEN ON 21.018-.019; ITEMS 1, 3, 4 AND 5 OF OVERTURE WERE DISAPPROVED

Overture 95-18: On Asking the Board of Pensions to Consider Other Means Than Through Vacancy Dues to Fund Medicare Supplement Subscriptions—From the Presbytery of Coastal Carolina.—DISAPPROVED

Overture 95-19: On Using All of the Christmas Joy Offering for Medical Needs of Retired Ministers and Their Families, and On Having a Special Offering Each Fall for Minority Colleges—From the Presbytery of Coastal Carolina.—ANSWERED BY ACTION TAKEN ON OVT. 95-14

Overture 95-20: On Amending G-14.0513c Regarding the Succession of Interim Associate Pastor to Associate Pastor—From the Presbytery of Carlisle.—DISAPPROVED

Overture 95-21: On World Peace and Justice: United Nations Membership for Taiwan—From the Presbytery of Riverside—ANSWERED BY ACTION TAKEN ON 33.135

Overture 95-22: On Amending G-14.0516c to Grant Certified Lay Preachers Authority to Perform Marriages—From the Presbytery of Southeastern Illinois—REFERRED TO GAC IN CONSULTATION WITH THE ACC FOR RESPONSE TO 208TH GA

Overture 95-23: On Amending the Book of Order to Change "Commissioned Lay Preacher" to "Commissioned Lay Pastor"—From the Presbytery of South Louisiana.—APPROVED

Overture 95-24: On Amending G-14.0502 Regarding When the Process of Election of a Pastor May Begin—From the Presbytery of Des Moines.—APPROVED

Overture 95-25: On Amending G-14.0404 and G-14.0314 to Restore the Calling Procedure to What it Was Prior to the Recent Change in G-14.0404—From the Presbytery of Tres Rios.—Concurrence: Presbytery of Grace—DISAPPROVED

Overture 95-26: On Transferring Merriam Grace Church, Merriam, Kansas, Heartland Presbytery, Synod of Mid-America, to Midwest Hanmi Presbytery, Synod of Lincoln Trails—From the Synod of Lincoln Trails.—APPROVED

Overture 95-27: On Instructing That No Administrative Charge be Made Against Special Designated Gifts, Especially Extra Commitment Opportunities (ECO) Giving—From the Presbytery of Holston.Concurrence: Presbytery of Abingdon—REFERRED TO THE GENERAL ASSEMBLY COUNCIL W/COMMENT

Overture 95-28: On Affirming the Church's Stance on Public Education, and Declaring November of the Next Five Years as Public Education Month—From the Presbytery of Eastern Oklahoma.—APPROVED ALTERNATE RESOLUTION

Overture 95-29: On Speaking Against Violence at Women's Health Clinics—From the Presbytery of East-ern Oklahoma.—APPROVED AS AMENDED

Overture 95-30: On Affirming That Human Life Begins at Fertilization, and Including This Statement in Policy Statements Concerning Problem Pregnancies and Abortion—From the Presbytery of Cincinnati.—DISAPPROVED

Overture 95-31: On Amending G-14.0309(d) To Standardize When Personal Information Forms Can Be Circulated by Candidates—From the Presbytery of San Francisco.—APPROVED AS AMENDED

Overture 95-32: On Amending the Book of Order to Change the Title "Minister of Word and Sacrament" to "Teaching Elder" and the Title "Elder" to "Ruling Elder"—From the Presbytery of San Francisco.—DISAPPROVED

Overture 95-33: On Amending the Proposed Rules of Discipline to Allow the Option of Alternative Forms of Resolution to Permanent Judicial Commissions—From the Presbytery of San Francisco.—ANSWERED BY ACTION TAKEN ON OVT. 95-17

Overture 95-34: On Requesting the 208th General Assembly (1996) Have a Native American Focus, and Requesting Appointment of a Task Force to Study its Mission with Native American Tribes—From the Presbytery of Grand Canyon.—APPROVED AS AMENDED W/COMMENT

Overture 95-35: On Amending Standing Rule B.5.c.(5) to Rescind the Recent Amendment That Overtures Dealing With Similar Issues Considered by Previous Assemblies Will be Referred, Declined, or No Action Taken—From the Presbytery of Western Colorado.—APPROVED

Overture 95-36: On Issuing a Public Call for Prayer in Response to the Increasing Violence in Our Society—From the Presbytery of Denver.—APPROVED ALTERNATE RESOLUTION

Overture 95-37: On Calling for the 207th General Assembly (1995) to Reaffirm the Commitment to Working On Issues of Racism at National and Local Levels—From the Presbytery of New Castle.—APPROVED

Overture 95-38: Concerning Child Care at Presbytery Gatherings—From the Presbytery of New York City.—Concurrence: Presbytery of Santa Fe— APPROVED

Overture 95-39: Concerning National Observance of Children's Sabbaths—From the Presbytery of New York City.—Concurrence: Presbytery of Santa Fe- -APPROVED

Overture 95-40: Concerning Church Programs for Non-Affiliated Youth—From the Presbytery of New York City.—APPROVED AS AMENDED

Overture 95-41: On Making PC(USA) Materials Available in Alternate Formats for the Benefit of Persons With Disabilities—From the Presbytery of Twin Cities Area.—ANSWERED BY ACTION TAKEN ON OVT. 95-46

Overture 95-42: On the Status of Jerusalem: Crisis for Christians, Muslim, and Jews—From the Presbytery of San Fernando.—APPROVED AS AMENDED

Overture 95-43: On Banning Blinding Laser Weapons—From the Presbytery of Baltimore.—APPROVED AS AMENDED

Overture 95-44: On Transferring Christ Memorial Presbyterian Church, Columbia, Maryland, to the Presbytery of Baltimore—From the Presbytery of Baltimore. —APPROVED

Overture 95-45: On Translating the Book of Common Worship into Korean—From the Presbytery of Hanmi—APPROVED W/AMENDMENT

Overture 95-46: On Ministry Tools and Services for Persons With Disabilities—From the Presbytery of Northern New York.——APPROVED AS AMENDED

Overture 95-47: On Organ Donations—From the Presbytery of the Cascades.—APPROVED

Overture 95-48: On Calling for Repeal of Overture 94-18 and Voicing Support for the School of the Americas So Long as it Fosters Peace, Justice, and Human Rights for the Nations of Latin America—From the Presbytery of Flint River.—DISAPPROVED W/COMMENT

Overture 95-49: On Amending G-11.0103l and Various Sections of G-14.0000 Regarding Allowing Presbytery of Call to Conduct Ordinations—From the Presbytery of Trinity.—DISAPPROVED

Overture 95-50: On Relations With the Church of Jesus Christ of Latter-Day Saints—From the Presbytery of Utah.—APPROVED ALTERNATE RESOLUTION

Overture 95-51: On Strengthening/Monitoring Support for Taiwan Called for by the 206th General Assembly (1994), and Reporting to the 208th General Assembly (1996)—From the Presbytery of the Pacific.—ANSWERED BY ACTION TAKEN ON 33.135

Overture 95-52: On Supporting Native American-Alaskan Native Families—From the Presbytery of Alaska.—ANSWERED BY ACTION TAKEN ON OVT. 95-59

Overture 95-53: On Strengthening Relationships of the Presbyterian Church (U.S.A.) With "Dimensional" and "Pervasive" Church-Related Colleges—From the Presbytery of Miami.—DISAPPROVED

Overture 95-54: On Adopting a Commitment to Help Communities Affected by Emplacement of Disposal Facilities—From the Presbytery of Northumberland.—APPROVED

Overture 95-55: On Reaffirming the Presbyterian Church (U.S.A.) Commitment to Affirmative Action—From the Presbytery of Salem.—APPROVED AS AMENDED

Overture 95-56: On Transferring Grace Korean Presbyterian Church, Merriam, Kansas, Heartland Presbytery, Synod of Mid-America, to Midwest Hanmi Presbytery, Synod of Lincoln Trails—From the Presbytery of Heartland. —APPROVED

Overture 95-57: On Rejecting Attempts to Modify the Present Practice Regarding Designated Giving by Imposing a Percentage Reduction to Cover Administrative Costs—From the Presbytery of St. Andrew.—ANSWERED BY THE ACTION TAKEN ON OVT. 95-27

Overture 95-58: On Criteria for Just Peacemaking—From the Presbytery of de Cristo.—ANSWERED BY ACTION TAKEN ON 34.944-.946

Overture 95-59: On Supporting Native American-Alaskan Native Families—From the Synod of Alaska-Northwest—APPROVED AS AMENDED

Overture 95-60: On Speaking Against Violence Against Staff, Clients, and Facilities of Women's Health Clinics—From the Presbytery of San Jose.—APPROVED

Overture 95-61: On Permanently Banning U. S. Production, Sale, and Export of Land Mines—From the Presbytery of the Twin Cities Area.—ANSWERED BY ACTION TAKEN ON 34.957-.970 W/COMMENT

Overture 95-62: On Requesting the Endorsement of the "Passages" Radio Program Produced by the Presbyterian Media Mission (PMM) as an Officially Syndicated Radio Program of the Presbyterian Church (U.S.A.)—From the Presbytery of Beaver-Butler.—APPROVED W/COMMENT

Overture 95-63: On Requesting the Study of Political Participation in the Light of Reformed Theology—From the Presbytery of Pittsburgh.—APPROVED WITH COMMENT

Overture 95-64: On Marking the 50th Anniversary of the Bombing of Hiroshima and Nagasaki with Silent Prayer, and Working for the Elimination of Nuclear Weapons—From the Presbytery of Louisville.—ANSWERED BY ACTION TAKEN ON OVT. 95-67

Overture 95-65: On Directing the Board of Pensions to Eliminate Various Allowances From the Definition "Effective Salary"—From the Presbytery of the James.—DISAPPROVED

Overture 95-66: On Issues Surrounding National Sovereignty and Criteria for Just-Peace—From the Presbytery of the Western Reserve.—ANSWERED BY ACTION TAKEN ON 34.944-.946

Overture 95-67: On the Elimination of Nuclear Weapons—From the Presbytery of the Western Reserve.—APPROVED AS AMENDED

Overture 95-68: On Writing a Code of Professional Ethics Pertaining to Sexual Misconduct by Persons in Positions of Religious Leadership—From the Presbytery of the Western Reserve.—ANSWERED BY ALTERNATE RESOLUTION

Overture 95-69: On the Board of Pension's New Format for Determining Pension and Medical Dues—From the Presbytery of Giddings-Lovejoy.—DISAPPROVED

Overture 95-70: On Supporting the National Hispanic Presbyterian Caucus in Ministering to Hispanics, and on Providing the Book of Confessions in Spanish—From the Presbytery of the Pacific.—APPROVED AS AMENDED

Overture 95-71: On Transferring Christ Memorial Presbyterian Church from the Presbytery of Natinal Capital to the Presbytery of Baltimore—From the Presbytery of National Capital.—APPROVED

Overture 95-72: On Designating 1996 as the Year With Latin Americans—From the Presbytery of San Juan.—ANSWERED BY ACTION TAKEN ON 33.062

Overture 95-73: On Directing that All Designated Gifts be Expended Entirely as Directed by the Donors, Not to Be Diminished by Administrative Costs, and On Requesting a Survey of the Church Regarding Unrestricted and Restricted Giving—From the Presbytery of Charleston-Atlantic.—ANSWERED BY ACTION TAKEN ON OVT. 95-27

Overture 95-74: On Selecting a Committee to Bring a Plan to Ensure that Persons Responsible for Staff Supervision, Financial Management, and Policy Decisions are Elected by the Presbyteries from Recommendations by Sessions—From the Presbytery of Western Colorado.—REFERRED TO SPECIAL COMMITTEE FOR REVIEW OF THE GENERAL ASSEMBLY COUNCIL (GAC), GAC DIVISIONS, CORPORATIONS, ADMINISTRATIVE SERVICES AND OTHER GENERAL ASSEMBLY BODIES

Overture 95-75: On Theological and Ethical Reflection on Genetic Research and Development—From the Presbytery of Pittsburgh.—APPROVED AS AMENDED

Overture 95-76: On Acknowledging That the Errors of Doctrine Which Occurred at the Re-Imagining Conference Were Contrary to the Constitution, and On Investigating Participation by Ordained PC(USA) Staff and Officers—From the Presbytery of Tampa Bay.—UPON THE RECOMMENDATION OF THE BILLS & OVERTURES COMMITTEE THE ASSEMBLY TOOK NO ACTION ON THIS OVT.

Overture 95-77: On Establishing a Panel to Provide Analysis of Federal Legislation That Will Enable the Church to Provide Advocacy for the Poor—From the Presbytery of Northeast Georgia.—APPROVED AS AMENDED

Overture 95-78: On Praying for Peace in Jerusalem—From the Presbytery of Cayuga-Syracuse.—ANSWERED BY ACTION TAKEN ON OVT. 95-42

Awards presented at gala celebration dinner

The first General Assembly awards and celebration dinner opened by honoring the religious roots of the United Nations' now 50-year quest for world peace and culminated in a charge for award-winners and guests to be about "whatever is true, whatever is honorable, whatever is just, whatever is pure."

Five categories of awards were presented during the fest, while recognition was given to 25 new church developments and to the 25th anniversary of Self-Development of People (SDOP), a program establishing partnerships with disadvantaged communities worldwide.

"Tonight's event will make you proud to be a Presbyterian," said outgoing General Assembly Council chair the Rev. Lori Zang Kozinski, describing the time as one of "joyful renewal."

Three awards were associated with the "Year With Africa:"

- "Africa Partners Award," which was accepted by Brigalia Ntombemhlope Bam, general secretary of the South African Council of Churches, on behalf of that organization; and
- "Friends of Africa Awards," which went to the Hon. Harry Johnston II of the United States House of Representatives, 19th District of Florida, who has co-authored more than 12 pieces of legislation which have had an impact on Africa and who helped negotiate the ceasefire in southern Sudan; and the Rev. James H. Costen, president of the Interdenominational Theological Center in Atlanta, who has been instrumental in drawing more than 75 African students to that institution and who has sought full certification for African seminaries.

The Rev. Dr. Charles Doak, Presbyterian pastor at the University of California in Los Angeles, was the recipient of the "Higher Education Award," which is given annually to an individual for distinguished service in higher education on behalf of the PC(U.S.A.).

"Being a campus pastor has not isolated him from the church or society," said the Rev. Clyde O. Robinson, associate for Higher Education Ministries and Students' Ministries, but instead, involved Doak at the "core" of secular and ecclesiastical life.

Western Carolinians for Criminal Justice were recognized with the "Restorative Justice Award," which was established in 1991 to recognize Presbyterian contributions to service or advocacy ministries within the criminal justice system.

A peacemaking award is presented by ViceModerator William Henning (center) as Presbyterian Peacemaking Program head Richard Killmer looks on.

Women at Risk was the program highlighted during the presentation for its community-based treatment alternatives for women charged with nonviolent crimes. Ellen Clarke of Asheville, N.C., executive director and a founder of the organization, accepted the award from the Rev. Oscar Perdomo of Mattawa, Wash., moderator of the Assembly's National & Urban Issues Committee.

Six presbyteries were awarded the Peacemaking Commitment Awards by Elder William Thompson of LaGrange Park, Ill., moderator of the Assembly Committee on Peacemaking and International Justice. Presbyteries in which 50 percent of congregations have adopted the Commitment to Peacemaking are eligible for this award.

Recipients were the presbyteries of Grand Canyon, Kiskiminetas, North Central Iowa, Santa Fe, Scioto Valley, and Southern New England.

The "Sam and Helen R. Walton Fund Grants" were awarded to four new churches for 1995, receiving grants totaling $120,000. The churches are: First Thai Presbyterian Church, Covina, Calif.; the Sandia Presbyterian Church, Albuquerque, N.M.; Trinity Ecumenical Parish, Moneta, Va.; and Cristo Para Todas Las Naciones Iglesia Presbiteriana, Doraville, Ga.

The Rev. Frank Beattie, associate director of Evangelism and Church Development, recognized 25 new church developments and each church was highlighted in a brief slide show.

New churches are: the Korean Presbyterian Church of Central Washington, Richland, Wash.; Church at the Center, Seattle, Wash.; Parkwood Presbyterian Church, Jenison, Mich.; Iglesia Presbiteriana Vida Nueva, Chicago, Ill.; New Covenant Community, Normal, Ill.; New Hope Presbyterian Church, Fishers, Ind.; New Summit Presbyterian Church, Lee's Summit, Mo.; Sneads Ferry Presbyterian Church, Sneads Ferry, N.C.; North Carolina Korean Presbyterian Church, Durham, N.C.; Oak Ridge Presbyterian Church, Oak Ridge, N.C.; and Sherando Presbyterian Church, Stephens City, Va.

Also, Fletcher Presbyterian Church, Newland, N.C.; Southminister Presbyerian Church, Gastonia, N.C.; Friendship Community Church, Grenloch, N.J.; Korean Carmichael Presbyterian Church, Carmichael, Calif.; Rio Crystal Presbyterian Church, Mayaguez, Puerto Rico; Iglesia Presbiteriana El Buen Vecino, Kissimmee, Fla.; Lowcountry Presbyterian Church, Bluffton, S.C.; Macland Presbyterian Church, Powder Springs, Ga.; Pace Presbyterian Church, Pace, Fla.; Blythewood Community Presbyterian Church, Blythewood, S.C.; Taiwanese Prebyterian Church in South Bay, Redondo Beach, Calif.; Pasadena Mideast Evangelical Presbyterian Church, Padadena, Calif.; Good Shepherd Presbyterian Church, Garland, Texas; and Suh Kwang Presbyterian Church, Philadelphia.

St. Paul Epps of Windsor, N.C., the first director of SDOP, closed the banquet by acknowledging that organization's 25-year commitment to self-development in disadvantaged communities. "This is not a do-for ministry ... [it does] not throw money at a problem," Epps said, explaining funds go to projects with long-term development potential. Over 3,000 groups worldwide have been recipients of the grants, he said.

The Rev. Robert Smylie of the Presbyterian United Nations' Office narrated the opening video marking the 50th anniversary of the United Nations.

On the plenary floor, three "Ecumenical Service Awards" were presented by the Rev. Sandy Peirce of Placerville, Calif., chair of the advisory committee on ecumenical and interfaith relations. The awards — granted for Presbyterian efforts to achieve Christian unity — went to: the Session of Trinity Presbyterian Church in New York City, the Presbytery of Missouri Union and the Presbytery of South Dakota.

Alexa Smith

Radical proposal to restructure General Assembly entities and change representation is referred to Review Committee

An overture from Western Colorado Presbytery that would radically restructure the General Assembly offices in Louisville and dramatically alter the way representatives are elected to national entities was referred to the quadrennial committee on review of the General Assembly Council (GAC) July 19.

The Assembly's Committee on Church Polity had recommended that the overture be referred to a special committee to be created by the 207th. Instead, the Assembly referred the overture to the already existing review committee that evaluates the operations of the GAC every four years. That committee, to be elected later in the Assembly, is slated to report to next year's Assembly.

The overture calls for elected members of General Assembly entities to be elected directly by presbyteries from nominations by sessions. Currently, national-level committee members are elected by the General Assembly upon nomination by the General Assembly Nominating Committee. Proponents of the measure successfully argued that such direct representation is essential if trust is to be rebuilt in the denomination.

The motion to refer, made by moderatorial candidate Richard Milford of Detroit Presbytery, included an instruction that the review committee "develop a plan" to implement the new representational formula. An amendment that would change "develop a plan" to "consider the issue" was easily defeated.

The overture also called for the dismantling of the GAC and its replacement with four semi-autonomous boards that would oversee the program work of the General Assembly. Milford's motion to refer asked the review committee to "strongly consider" the restructuring proposal and the Assembly concurred.

The vote to refer was 463 (84 percent) to 86 (16 percent).

In another significant move, the Assembly voted 384-161 to propose a constitutional amendment to the presbyteries that would give the moderator of Presbyterian Women a vote on the GAC. The Polity Committee had recommended otherwise. Currently, the moderator of Presbyterian Women has voice but not vote on the Council.

Jerry Van Marter
Sue Castle

PHOTO BY JERRY VAN MARTER

The Rev. Robert Palisin dramatizes the importance of tent making ministries by pitching a tent in the exhibit hall. Tentmakers serve churches while earning their income from secular employment.

1996,1997 mission budgets approved

With no discussion, debate or dissent, the 207th General Assembly adopted a 1996 General Assembly mission budget of $110.8 million just before it adjourned July 21. The budget repesents a $3.6 million increase over 1995.

According to figures released by the Corporate and Administrative Services office, the trend in unified (unrestricted) giving continues to decline at a rate of about five percent a year. But projections also showed that designated giving to General Assembly mission continues to increase at a faster clip than the decline in unified giving.

The Assembly also approved a 1997 mission budget of $10 million, down slightly from 1996.

Also upon recommendation of its Mission Priorities and Budgets Committee, the Assembly concurred with the General Assembly Council's decision to pay off a $3.4 million commercial loan incurred for start-up costs of the Bicentennial Fund.

The pay-off, from the Presbyterian Mission Program Fund (PMPF), brings to $6.7 million the total of Bicentennial Fund start-up costs that have been written off. Earlier, the council canceled a $3.3 million internal loan from the PMPF to the Bicentennial Fund.

The Assembly encouraged congregations who have made pledges to the campaign to follow through on their pay up. Current receipts total just under $70 million. The original campaign goal was $175 million and has been revised downward several times to its current target of $110 million.

In other priority and budget business, the Assembly voted to:

- recognize "with thanksgiving" the contributions of Native American Presbyterian ministries and leaders at next year's General Assembly in Albuquerque; and,
- encourage all General Assembly-related entities to offer "quality child care" for all church gatherings, using guidelines prepared by the Presbyterian Child Advocacy Network.

Jerry Van Marter

Assembly approves 3% pension apportionment

Despite flat returns in 1994 in the Board of Pensions investment portfolio, commissioners approved a 3 percent "Experience Apportionment" for pension plan members. The Assembly Committee on Pensions and Benefits, which brought the recommendation, based its decision on actuarial experience, and adequate reserves in the plan.

The committee also reported that the Health Care fund balance continues to improve, recovering from negative balances in the late 80s and early 90s.

No action was taken on four 1994 referrals dealing with free medical coverage for retirees, restoring coordination of benefits, providing long-term care, and clergy couples dues.

Commissioners concurred with the committee's recommendation to disapprove Overtures 95-16, 18, 65 and 95. Three of these deal with the definition of "effective salary," the fourth with vacancy dues. Minor wording changes for clarification were recommended by the Board of Pensions and were also approved.

The Board reports favorable experience with five pilot HMO's and two PPO programs (prescription drugs and affordable medical networks). Further discussion continues with other presbyteries about expanding HMO's after the 1996 assembly.

George Mack

ACCOUNTING SERVICES CONTROLLER

Patricia Niles, stated clerk of Los Ranchos Presbytery, receives a "Leadership in Financial Support of Mission" certificate from G.A. "Pat" Goff, the General Assembly's director of Corporate and Administrative Services. Other presbyteries receiving certificates were Alaska, National Capital, Northern New York, Philadelphia, North Central Iowa and Pittsburgh.

Stated Clerk can serve unlimited number of terms

The Stated Clerk of the General Assembly may run for unlimited four-year terms, thanks to an amendment to the standing rules approved by the 207th General Assembly.

Prior to the amendment, the stated clerk was limited to three four-year terms. The change was recommended by the Committee on the Office of the General Assembly and forwarded to the commissioners by a 30-5 vote of the Assembly Committee on General Assembly Procedures.

An attempt from the floor to limit the number of terms was defeated.

The Assembly approved an overture from the Presbytery of the Heartland asking that presbyteries again be advised of the request of the 1993 (205th) General Assembly to develop and initiate dialogues on human sexuality before the 1996 (208th) General Assembly.

Also approved was an overture from the Presbytery of Western Colorado removing restrictions on referrals of business to assemblies even though similar business has been dealt with in the two previous years.

A recommendation to transfer funding for the Council of Military Chaplains to the mission budget was turned back in favor of keeping it in the per capita budget.

The Assembly approved per capita apportionment budgets totaling $12.6 million for 1995, $12.9 million for 1996, and $13 million for 1997 (these figures will be adjusted to include the financial implications of action approved by the 207th General Assembly).

Per capita apportionment rates (per active member) were approved as follows: $4.51 for 1996 and $4.66 for 1997.

Midge Mack and John Sniffen

Youth delegation cut to fund new program

Assembly commissioners endorsed the new Youth Connection program and approved a related change that cuts the number of youth advisory delegates (YADs) who attend the Assembly in half.

The overture calls for the resulting per capita savings to help fund a Triennial Youth Assembly (not to be confused with the continuing Purdue Youth Triennium).

The overture was amended to encourage information linkage between YADs who attend in a given year and a presbytery not sending a YAD that particular year.

The Assembly also approved overtures seeking guidelines for electronic media partnerships; calling for two presbyteries to develop models for educational programs for non-affiliated youth, and encouraging dialogue about and support for public education.

Midge Mack

Tough Week?
We're open on Sunday.
PRESBYTERIAN CHURCH (USA)

PHOTO BY JANE MEAD

John Paul Kozinski, son of General Assembly Council chair, Lori Zang Kozinski, seemingly enjoyed his first General Assembly.

Funding plan sails through

A Churchwide Funding plan, stripped of its controversial aspects by the General Assembly Council, sailed through the General Assembly Wednesday, July 19.

The Rev. William Henning presented the plan as moderator of the Assembly Committee on Stewardship.

The General Assembly Council had dropped from the plan a provision for charging some administrative costs against restricted as well as unrestricted gifts.

The funding plan still allows administrative charges to be made against restricted and unrestricted gifts to Churchwide Special Offerings. The administrative charges specifically would apply to promoting and receiving these offerings.

Two overtures (95-14 and 95-19) which pertain to the use of the Christmas Joy Offering, were referred to the Congregational Ministries Division's Special Offerings Task Group, which reports to the 208th General Assembly. Both overtures recommend that all of the Christmas Joy Offering be devoted to the benefit of retired ministers and their spouses.

Three overtures (95-27, 95-57, 95-73) were referred to the General Assembly Council with comment. The overtures all requested that no administrative charge be made against designated gifts. Overture 95-73 from Charleston-Atlantic Presbytery also requested a Presbyterian Panel survey on the subject of the decline in unrestricted giving.

The committee suggested that the three overtures be given to the Work Group on Comprehensive Strategy for Mission Funding which is being formed.

Bill Lancaster

Honorary life member

Margaret Carter (left), moderator of Presbyterian Women in the synod, presents an Honorary Life Membership pin to the Rev. Carol T. (Pinky) Bender of Charlotte during the synod women's June 8-11 Summer Gathering at Massanetta Springs. More than 550 women from around the synod attended the gathering. The award is the highest given by Presbyterian Women. Bender, pastor of McQuay Memorial Church, is writing the synod women's 1995-96 Bible study helps which start in this issue (see page 11).

Six from synod on China study seminar

Six women from the Synod of the Mid-Atlantic are among 30 participants in a travel study seminar of China sponsored by the Presbyterian Peacemaking Program and Women's Ministries Program Area.

The women are Katheryne Goodman of Harrisonburg, Va.; Ann Held Johnson of Potomac, Md; Helena Lee of Wilmington, N.C.; Jeannette Rodenbough of Madison, N.C.; and Susan Steinberg of Charlottesville, Va. Elenora Giddings Ivory, head of the PC(USA)'s Washington Office, will also participate.

During the Aug. 28-Sept. 15 travel seminar they will attend the Non-Governmental Organizations (NGO) Forum, a parallel event to the Fourth World Conference on Women in Beijing. They will also travel in China, speaking with women and men in the Christian community about their ministry in churches and ecumenical bodies.

Upon their return home, participants will share their experiences in China with their congregations, presbyteries and synods. The 30 participants, each of whom is responsible for her own funding, were chosen on the basis of their active involvement in the life of the church, its peacemaking efforts and women's constituencies.

Rappahannock W-C celebrates

IRVINGTON, Va.—The Rappahannock Westminster-Canterbury "family" of more than 350 resident, trustees, and employees and their families gathered recently to celebrate the retirement center's 10th anniversary and to rededicate its mission of providing excellence in retirement living.

The two-day event began with a brief Ceremony of Rededication. Campbell Memorial Church and the synod-related Westminster Presbyterian Homes, Inc., were two of the key players in the facility's start in 1985.

The Rev. William S. Morris, pastor of Campbell Memorial Church, led the service of rededication. The Rev. Thomas R. Coye, pastor of St. Andrews Church, gave the benediction.

Rappahannock Westminster-Canterbury plans to open its new 24-unit Assisted Living Center later this year. It will include an adult day care facility, a meditation chapel, and renovations to the current health center.

Ripple joines High Point staff

HIGH POINT, N.C.—Ann B. Ripple has been appointed director of marketing and public relations of the Presbyterian Home of High Point, part of the Presbyterian Homes, Inc., of North Carolina. She is graduate of High Point University with a degree in business administration and has worked the past two years marketing retirement communities in the Triad.

Home & Family Services names staff

LYNCHBURG, Va.—The Presbyterian Home and Family Services, Inc., made two staff appointments for its Children's Division effective June 5.

Cordelia A. Hancock was named division director. She has been with PH&FS as director of child and family services since November 1991, and will maintain the majority of her previous responsibilities while assuming overall management functions for the division. A Lynchburg native, Hancock holds a master's degree in counseling from Lynchburg College and is a nationally certified counselor.

The Rev. **Charles W. Ellis** of Lynchburg was named chaplain. An ordained minister in the Christian Church (Disciples of Christ) he was formerly chaplain at the Virginia Baptist Hospital. Ellis holds a bachelor's degree from Transylvania University and attended Lexington Theological Seminary.

The Children's Division of PH&FS includes the Presbyterian Home, which serves children ages four to 15 from dysfunctional families; Exodus House, which focuses on young people ages 16 through 21 from dysfunctional families; and Genesis House, which provides emergency shelter for abused and neglected children ages two through 18. All three ministries are located in Lynchburg.

Nov. 10-12 at Massanetta Springs

Building, maintaining & repairing ministries is subject of youth leadership event

"Youth Garage: To Build, Maintain, and Repair Your Youth Ministry" will be the theme of the Synod of the Mid-Atlantic's annual youth leadership training event to be held Nov. 10-12, at Massanetta Springs Conference Center near Harrisonburg, Va.

The annual event is designed for senior high youth who are leaders and adult leaders who work with youth. The theme is based on 1 Corinthians 12.

The keynote presenter will be Keith Harris, associate pastor for youth and congregational development at the Chapel Hill Presbyterian Church near Kansas City, Mo.

Harris has been doing youth ministry officially and unofficially for about 15 years.

"He loves youth ministry with a passion and believes that the Church is slowly coming to see that including and supporting young people in the church community is not only vital to the church s growth and health, but to the world s growth and health as well," says Jamie Hardin of synod's Youth Council.

Harris is well known within the Synod of the Mid-Atlantic from his work with the Massanetta Springs Middle School conferences, as well as frequent appearances at Montreat.

The event will start at 6 p.m. Friday, Nov. 10, with registration. It will conclude at noon Sunday, Nov. 12.

Participants will be able to choose between one extended (4°-hour) workshop or three regular (1°-hour) workshops.

Regular Workshops

- Road Trip—Planning Retreats
- Tune Up—Building and Maintaining Youth Groups
- Drivers Ed—Youth Empowerment
- Combustion—Group Dynamics
- Reading the Manual—Bible Study and Leading Prayer
- Tools of the Trade—Leadership Philosophy
- Buckle Up—Faith Development

Extended Workshops

- Pedal To The Metal—Music and Recreation
- U. CRE8—Creative Worship

Cost

The cost is $95 per person before Sept. 18. After Sept. 18 it is $110 per person. This includes registration, room and board. Refunds are not available after Sept. 18.

For more information contact Mark Sandell, pastor of the Williamsport (Md.) Church, at (301) 223-8887. Brochures will be available through the synod office.

Christian Vocation Sunday is Sept. 3

continued from page 1

- understand the concept of Christian vocation as the call to serve God and humanity through every area of life;
- seek the will of God in every choice of work;
- understand how Christians' work and working relationships witness to their faith;
- deal creatively with career change or retirement within the concept of Christian vocation; and
- be aware of services offered by synod's counseling centers in Laurinburg and Charlotte, N.C.

The Career and Personal Counseling Service offers a comprehensive, three-day program that focuses on all aspects of one's life in determining the vocational call. An alternate two-day program focuses more strictly on career planning. These programs are for adults and college students.

For more than 40 years, CPCS has offered a program for high school youth who need to know about possible educational and occupational choices and/or who may need assistance in planning for post-high school education or training. This program is coordinated through the churches of the synod or students may chose to come on an individual basis.

Special programs for church professionals and candidates for the ministry are also offered. In addition, the Laurinburg Center serves the career and personal counseling needs of St. Andrews Presbyterian College students, faculty and staff.

Information relative to Christian Vocation Sunday and the Career and Personal Counseling Service is available from Glenda Phillips or Dr. Patton at the CPCS center at St. Andrews Presbyterian College, Laurinburg, NC 28352, phone (910) 276-3162; or from Sue Setzer at the CPCS center at 4108 Park Rd., Suite 200, Charlotte, NC 28209, phone (704) 523-7751.

PABC releases 'Friends of the Family' TV spots

NASHVILLE—In early June the Presbyterian Appalachian Broadcasting Council released the first set of two 30-second television spots (in a series of 12) which make up the "Friends of the Family" campaign.

The public service announcement campaign has been developed to address the mounting concerns of television audiences and some of the critical issues that the audience members face, according to Christy Wolfe-Mazeres, PABC interim director.

Funding for the campaign was provided to PABC through Bicentennial Funds given by the synods of Living Waters, Mid-Atlantic, and the Trinity.

For more information, contact PABC at P.O. Box 40472, Nashville, TN 37203; phone (615) 298-4786.

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For Information

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207th General Assembly recognizes 'Passages' as official PC(USA) radio show

CINCINNATI—The 207th General Assembly officially recognized the award-winning "Passages" radio show as an official PC(USA) production.

This official recognition by the church opens up new possibilities on a nationwide scale that previously were only available in the Eastern U.S., according to Gregg Hartung, executive director of Presbyterian Media Mission (PMM), which began the radio project.

PMM, which is based in Pittsburgh, originated and co-produces "Passages" with the United Methodist Office of Communications in Nashville.

The Synod of the Mid-Atlantic is one of 12 Presbyterian bodies which contribute to the support of PMM. The synod's share comes through the communications portion of its mission budget.

Hartung said PMM will be working with the PC(USA) Office of Communications on guidelines for what an endorsement of a particular syndicated production means for Presbyterians.

"This partnership has new possibilities for having national offices, missions with particular gifts and skills, and new opportunities for local congregations to interface their stories and ministries through the medium of radio," said the Rev. John Silbert, president of the PMM board of directors.

"Passages" features a toll-free phone number by which listeners may contact PMM. This "places us in touch with those moved by our stories of faith," said Hartung. "We then contact the presbytery or church that we know in the area" so that they may respond to the caller if help is needed.

Last November, the National Catholic Association for Broadcasters and Allied Communicators presented a certificate of merit to PMM and the United Methodist co-sponsor for "Passages."

The award and the successful overture to the General Assembly grew out of a "Passages" story about a couple who lost their two-and-a-half-year-old son in a tragic accident. Hartung interviewed the parents who told how their faith and support from their church had sustained them through the tragedy.

The award-winning program was produced by the Rev. Dennis C. Benson, "Passages" executive producer.

"Passages" is heard on 250 radio stations nationwide, the Armed Forces Overseas Radio Systems (320 stations), and the DX Shortwave Network into 16 foreign countries. This network has a "reach" of over 20 million listeners per month, according to PMM.

Presbyterian Media Mission is now in its 15th year. For more information phone (800) 772-7171.

Foundation seeks to honor donors

JEFFERSONVILLE, Ind.—The Presbyterian Church (U.S.A.) Foundation has formed the Boudinot Covenant Society to recognize all Presbyterians who have made a charitable bequest to the church in their will or other estate plans.

The name for the society is derived from Elias Boudinot who established the first permanent fund held by the foundation through his bequest nearly 200 years ago.

The society serves two primary goals:

- to recognize those who have made a commitment to the Presbyterian church with plans to give a future gift to the church through a bequest;
- members of the society will serve as living examples of Christian stewardship.

According to the foundation, more than 75 percent of Presbyterians prepare wills. However, of those members, only a few have included the church or one of its missions in their will.

To become a member of the Boudinot Covenant Society or learn how you may start a chapter in your congregation, call the foundation at (800) 858-6127.

Presbyterian Older Adult Ministry Network
presents

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Leadership

Dr Jane Thibault, clinical gerontologist, assistant professor of family and community medicine, School of Medicine, University of Louisville. Author of A Deepening Love Affair: The Gift of God in Later Life.

Dr. E Dixon (Dick) Junkin, dean of the Institute for Christian Formation at Stony Point Center in New York. He has been pastor, seminary professor, missionary and member of the national staff of the Presbyterian Church (U.S.A.).

Dr. Nancy Ramsay, professor of pastoral theology, Louisville Presbyterian Theological Seminary

Special note
from synod staff person Jan McGilliard

"This is an excellent conference that provides training and networking for persons interested in older adult ministry. It is open to persons representing local congregations, presbyteries and synods, who wish to be involved in older adult ministry."

Membership in the Presbyterian Older Adult Network is $25 per year. Membership includes regular mailings about older adult ministry projects and events, the quarterly newsletter Agenda (also free for the asking), and a network of persons involved in issues of aging and the church.

Position Available

Chaplain, Powhatan Correctional Center, part time 25 hrs/wk. Qualifications: graduate of college and accredited theological school; ordained protestant clergy with at least five years of pastoral ministry; one year of clinical pastoral education preferred. Send resume to Cecil E. McFarland, Executive Director, Chaplain Service, 2317 Westwood Ave., Room 103A, Richmond, VA 23230.

Need funding information

First Church of Franklin, N.C., seeks to restore its 1854 chapel, the mountain congregation's original building. Anyone who knows of any outside sources of funding (such as foundation grants) for such projects is asked to please write to the committee at First Presbyterian Church, 45 Church St., Franklin, NC 28734.

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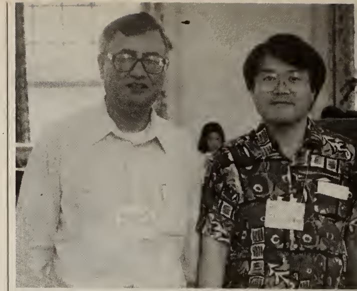
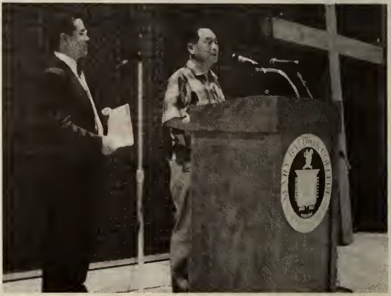


Korean Presbyterian Conference

Scenes from the synod Korean Presbyterian Council's 1995 Mission Conferences and Summer Retreat at Mary Baldwin College. Above, the Rev. Woong Joe Kang of the council with the Rev. Taak Jin Kim, a missionary to Kazakhstan who reported on his ministry. Below, council moderator, the Rev. Su Pong Hwang (left) waits while Chang Mun Hwang, moderator of the KPC's Presbyterian Men, gives his report. *(Photos by Warren Lesane)*



Harvest of Hope celebrates 10 years

PAINTER, Va.—The Society of St. Andrew celebrated the 10th anniversary of its Harvest of Hope program on July 14 at the Eastern Shore Agricultural Research and Extension Center here.

Sixty teenaged participants gleaned and studied together. They came from Virginia, New York and Georgia, and included Episcopalians, Methodists and Presbyterians.

During the first week-long work/study retreat ten years ago, 45 participants gleaned over 70,000 pounds of potatoes. That was the beginning of Harvest of Hope.

Built around the ancient Biblical practice of gleaning, the Harvest of Hope teaches participants that they can actually make a difference on behalf of the hungry. In addition to harvesting the left-over fruits or vegetables, participants intensively study hunger issues.

Since 1985, almost 4,000 teenagers and young adults have participated in Harvest of Hope. This year there are 16 Harvest of Hope events in Virginia, the District of Columbia, Maryland, North Carolina and four other states.

For more information on the Harvest of Hope or other hunger relief ministries of the Society of St. Andrew, phone (800) 333-4597.

Faith healing in *Presbyterians Today*

Faith healing, long associated with gullible believers and unscrupulous evangelists, is becoming a serious issue, according to an article in the September issue of Presbyterians Today.

An interest in faith healing is "flowing into mainstream religious thought and practice," writes the Rev. Henry G. Brinton, pastor of Calvary Church in Alexandria, Va. His article, "Faith Healing Goes Mainstream," describes how pastors, church members and even doctors are recognizing the link between prayer and healing.

He tells about churches such as National Presbyterian in Washington, D.C., where regular healing services include prayers for physical, emotional and spiritual wholeness.

Subscriptions to Presbyterians Today may be ordered by calling (800) 524-2612. Discounts are available to churches ordering one of several group plans.

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A good laugh

Some of the 550-plus women attending the synod-wide Summer Gathering of Presbyterian women enjoy a light moment during the opening evening of the June 8-11 event at Massanetta Springs. Mission interpreter Marj Carpenter, who was elected moderator of the 207th General Assembly a month later, was keynote speaker.

Peacemaking Program publishes new edition of 'Doing Peacemaking'

By JULIAN SHIPP
PC(USA) News Service

LOUISVILLE, Ky.—The Presbyterian Peacemaking Program has published a second edition of "Doing Peacemaking: Implementing the Commitment to Peacemaking in Your Congregation."

According to the Rev. Richard L. Killmer, Presbyterian Peacemaking Program coordinator, this resource is designed to help congregations implement each of the eight areas of the "Commitment to Peacemaking."

These areas are worship, prayer and Bible study, peacemaking in families and congregations, community ministries, response to global issues, global security, making peace with the earth and the receipt of the Peacemaking Offering.

"Doing Peacemaking" includes descriptions of resources and other assistance available from the three divisions of the General Assembly Council: the Congregational Ministries Division, National Ministries Division and Worldwide Ministries Division.

"The sessions of more than 4,400 congregations (out of a total of 11,416) have adopted the Commitment to Peacemaking,'" Killmer said. "This represents 41 percent of all Presbyterian congregations."

In July, the General Assembly honored six presbyteries in which 50 percent or more of the congregations have adopted the "Commitment" since the 1994 Assembly.

The Presbyterian Peacemaking Offering grew by 3.3 percent in 1994 over the previous year, with Presbyterians contributing more than $1.5 million to the offering.

"Doing Peacemaking" is available from Distribution Management Services for $1. To order, call (800) 524-2612 and specify item DMS #259-91-905.

Belk Catechism Awards

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

The most recent recipients are from:

Bethesda (Md.) Church—Anne Hall and Alison Timm

First Church, Burlington, N.C.—Nancee E. Bingenheimer, Andrew T. Carrouth, Garrett L. Davis, Laura B. Dingeldein, Sara L. Ely, Laura K. Hruslinski, Amy B. Lassiter, William C. Lindley Jr., Kathleen W. Mantz, Collins B. McAdams, Thomas D. McGowen III and Megan K. Monroe

First Church, Charlotte, N.C.—Margaret S. Barry, Owen T. Caldwell, Matthew A. Daul, Philip W. McCrory, Anna W. Meacham, Sarah E. Mercer and Kathryn G. Wilson

First Church, Fayetteville, N.C.—Sydney E. Darden and Ann M. Treadwell

First Church, Gastonia, N.C.—Laura E. Fulton

Ginter Park Church, Richmond, Va.—Anna Ryan

Guilford Park Church, Greensboro, N.C.—Jane A. Nelson

Highland Church, Fayetteville, N.C.—Anthony R. Cimaglia, Thomas C. Godwin, William F. Haithcock, Caroline L. Harper, Lindsay S. Harrell, Bailey B. Jamieson, Michelle L. Harris, Will S. Johnson, Morgan S. Stevens, Bradley A. Warren and Robert B. Way

Mallard Creek Church, Charlotte, N.C.—Brice Dixon, Luke Justus, Ryan Oehler, John Quattlebaum and Chandler Thomas

Raeford (N.C.) Church—John D'Annunzio, Joey D'Annunzio, Lacy Desist, Lee Desist, Matthew Foster, William R. McNeill, Mary S. Smith and Michael Warren

Steele Creek Church, Charlotte, N.C.—Forrest C. Freeman IV, James P. Freeman, Mary M. McDowell, Ashley M. McDowell and Lane J. Byrum

Peace announces new trustees*

Wouldn't it be wonderful
If underneath this headline
All of us who share this
earth
Were named as new trustees
for Peace.

What would you do
differently,
What would you do the same
If you were listed here ...
by name?

copyright 1995
by Anne Shotwell

** Ms. Shotwell, a member of the Vienna (Va.) Church wrote this poem based on a headline in the Mid-Atlantic Presbyterian of April 1995. The new trustees were for Peace College in Raleigh, N.C.*

advertisement

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More Campus News

UN study term offered again

College students will again have a unique opportunity to examine the work of the United Nations and the international community in New York City during the Presbyterian United Nations Office Fifth Annual Global Studies Term, Jan. 4-20, 1996. According to the Rev. Richard L. Killmer, Presbyterian Peacemaking Program coordinator, participants will learn about the work of the U.N. in such areas as peacekeeping and collective security, human rights, the situation of women and children globally, economic development and the role of the religious community and nongovernmental organizations at the United Nations.

For more information and an application, write the Presbyterian United Nations Office, 777 United Nations Plaza, New York, NY 10017.

ITC receives book restoration gift

ATLANTA—Interdenominational Theological Center (ITC) recently received the latest (of five) installment of $11,750 from a $58,750 gift from the AT&T Foundation to help in the restoration of rare and valuable books. The first installment was used to restore rare books related to the black experience, many of which date back to the early 1800s.

Darius Swann honored by seminary

ATLANTA—Dr. Darius Leander Swann was selected by Johnson C. Smith Seminary as its Distinguished Alumnus of the year. Retired from teaching missiology and world religions at the Interdenominational Theological Center, Swann has also taught in China, India and Japan. Swann's commitment to human rights and justice resulted in his filing suit in North Carolina in the late 1960s to desegregate the school system: Swann vs. Charlotte-Mecklenburg Board of Education.

St. Andrews honors Lawson

LAURINBURG, N.C.—St. Andrews Presbyterian College presented its 1995 distinguished alumni award to the Rev. Dr. Jack Newton Lawson during alumni weekend in April. Lawson, a Presbyterian minister who pastors Folkstone United Reformed Church in Kent, England, is a native of Winston-Salem, N.C. He received the alumni award for his accomplishments in scholarship and Christian service.

In addition to his pastoral duties, Lawson works with an action group to combat homelessness. While serving a congregation in Cincinnati during the 1980s, he worked with a local physician to found a drug and alcohol rehabilitation program. He has also served as a jail and prison chaplain.

King College goes on the Internet

BRISTOL, Tenn.—King College has joined with three other area colleges to become part of Internet, the global computer network. Eventually, Internet access will be available through Kingnet, the campus network. For now, the four colleges—King, Emory & Henry, Virginia Intermont and Milligan—will share access through their common library association, Holston Academic Libraries, Inc.

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For registration information contact
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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
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Graduates praise PAL Program

Three residents of the Preparation for Adult Living (PAL) program at Barium Springs graduated from High School June 2, 1995.

Jennifer Carver and Brandon Stafford graduated from South Iredell High School, and Lee Beheler graduated from West Iredell High School.

All three stated that they probably wouldn't have graduated if they had not been in the PAL program. They also have exciting plans for the future.

Now that he has graduated, Lee Beheler just wants to "keep on working."

Lee is the first to admit that his quick temper was to blame for his troubles prior to living at PAL.

"I certainly wouldn't have graduated if not for PAL, and I probably would be in jail for assault or something," said Lee. "But I've learned a lot about depending on myself and managing my temper. I think I'm going to be okay."

Jennifer plans to leave the PAL program this summer to live with a family with whom she has become close friends. Then after living a few months with her mother, she will get a place of her own and begin classes at Piedmont Community College.

She wants to eventually transfer to the University of Virginia. Her main interests of study include child care, culinary arts and interior design.

Teaches maturity

"The staff at PAL taught me to be more mature, to take responsibility for myself," said Jennifer. "If I hadn't come here I would probably be on drugs, pregnant and have AIDs."

Jennifer had dropped out of school before coming to PAL and was going nowhere fast.

"Now I realize if I work, go to school, and not live such a reckless life, I can succeed and have the kind of life I choose."

Standing left to right are 1995 graduates Brandon Stafford, Lee Beheler and Jennifer Carver. Please keep them in your prayers as they venture out into the world as adults.

Brandon will continue living at PAL and working full-time until the Fall of 1996 when he plans to enter Appalachian State University. He is currently thinking about a career in law enforcement.

Brandon said PAL gave him a stable environment where he could stay out of trouble and learn to get on his own feet financially. "The most important thing I learned here was to have confidence in myself," said Brandon. "I'll carry that with me my whole life."

Brandon said he would probably still be in school next year trying to graduate if he had not come to PAL. He said he was pretty much responsible for himself before he came here and did not know what to do or how to handle that responsibility. He learned how to apply himself at PAL.

The PAL program is housed in Howard Cottage at the Adolescent Center. It is for youth ages 16 to 20 who have less social, emotional and academic problems than youth in the Adolescent Center program, and whose home situations are such that they can't return there to live.

Youth living in the program maintain full- or part-time jobs while attending school, and learn life skills such as cooking, keeping a checking or saving s account, job interviewing skills, and much more.

They can also apply for scholarships to help them with their higher education.

Lee, Jennifer and Brandon are very happy that Barium Springs Home for Children is here to help them. So are we! But the gratitude goes to our faithful friends and supporters, North Carolina Presbyterians, for making it all possible.

IN MEMORY—IN HONOR

Barium Springs Home for Children

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- End Table Lamps (3)
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- Linens
- Towels
- Heavy Duty Dressers
- Tickets To Sporting Events in Charlotte, Winston-Salem, or Hickory area.

If you are interested in donating any of these items new items for the children, call or write to: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, NC, 28010; phone (704) 872-4157.

Word from the President

Because You Care!

Robert W. Stansell Jr., President

Jessica came to Barium Springs eight months ago. Among the concerns that we had for her was that she was a ninth-grader with sixth grade reading and math skills. We enrolled her in our on-campus school.

At the end of the academic year her educational assessment tests indicated that she was back on grade level. In the fall, she will register with her class as a tenth-grader. We expect great things from her.

Jessica's hard work, the commitment and dedication of our teachers, small classes, individual attention and the constant care and nurture of our cottage staff all contributed to this noteworthy achievement.

Because you care enough to support Barium Springs, Jessica's life is forever changed. As her math and reading skills improved, we saw remarkable growth in her self-confidence and self-esteem. Jessica is a new person. She thanks you and I thank you.

Skip Stansell

Watts honored for 25 years

Mrs. Gail S. Watts recently celebrated 25 years of dedicated work at the Home. She was presented with an engraved desk clock citing her years of service.

Beginning as a secretary for the Social Work Department, Mrs. Watts became Administrative Assistant in 1976 when the Home formed the Adolescent Center. She feels her job as initial intake person for the program is very rewarding because it enables her to give hope and encouragement to families in crisis.

Gail S. Watts

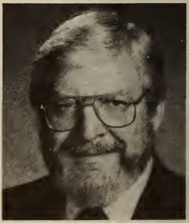
Cowfer heads church relations

Several recent actions taken by Barium Springs Home for Children result in clarifying the focus and expanding communications with the Presbyterian Church.

New President Robert Stansell highly values the rich heritage Presbyterians demonstrated by organizing Barium Springs Home for Children 104 years ago. Presbyterians continue supporting the Home in many ways today.

The Rev. William J. (Bill) Cowfer, formerly associate for Financial Resources, has been named director of church relations. In this new position Bill will be able to more effectively serve the children in the care of the Home by expanding services and communications with Presbyterian churches and individuals.

Bill will develop a variety of different kinds of programs for use with different groups within congregations. He and other staff are available to present brief informational programs about the ministries provided by the services of the Home.



William J. Cowfer

Free program for your church

Barium Springs Home for Children offers informational programs, family nights, Sunday schools, Presbyterian Men, mission programs, worship services, Presbyterian Women, youth groups, mission fairs, & other special church groups. Call Bill Cowfer to schedule (704) 872-4157

Presbyterian Women's Bible Study Helps—Introduction & Lesson 1

Glimpses of Home—Chapter One

By THE REV. CAROL T BENDER

Ah! Such a comforting title! "Glimpses of Home: Biblical Images of the Realm of God" ... Surely the title evokes a soothing, calming, peaceful image ... the kind of image that calls for a chair in which to snuggle or a hammock in which to loll away a few hours or a cozy niche into which one can retreat! The title calls for memories to flood into our consciousness as each of us recalls "home" and what that means.

Carol T. Bender

As you begin this study, please know that these "helps" are intended to enrich both the individual who embarks on "just reading the material" as well as the Bible moderator who has the task of "doing the lesson." Both can benefit from advance preparation!

One good way to begin is to think about questions that may "set the stage." You may want to make up your own or use the following: If you had to choose six photographs of yourself to tell your "life story," what would they depict? How would you go about choosing these particular six and not others? What is the range of age that the pictures would encompass?

After thinking along those lines for a while, move on to a consideration of the word that captures the heart of the title of this year's Bible study as you ponder this question: When you hear the word "home," what images flash through your mind? Does "home" mean where you were "born and raised?" Or where you were the happiest? Or where you reside now? (You will find the section on page 82 of the study book under "Suggestions for Leaders" by Mary Duckert useful. Robert Frost's poem, "Death of a Hired Man" has a wonderful quote about home: "...when you go there, they have to take you in.")

If your first meeting is an organizational or business meeting, the above material may be enough to whet the appetites of circle participants for the upcoming studies. If the Bible moderator of the circle could gather together a few resources, this would be a good time to display them and to offer them to the persons responsible for leading the monthly sessions.

Gather resources early

The resource list on page 79 of the study book gives an excellent "mix" of books, but with the wide range of suggested materials, you may have to rely on your presbytery resource center, your church library (or your willing pastor!) to obtain some of the books. One that is very helpful (and well worth the required digging) is John Bright's *The Kingdom of God*. Glance through as many of the books on the resource list as are available and jot down for which lesson that resource would be helpful.

Many of the books used for last year's study, *Who is the Christ? As Answered in the Epistles* by R. David Kaylor, will also be helpful for "Glimpses of Home." Look for the sections that deal with the kingdom of God or the kingdom of heaven or the realm/reign of God, i.e. Levison and Levison, *Jesus in Global Contexts*, pages 36-38; Hellwig, *Jesus: The Compassion of God*, pages 75-84, the chapter titled, "The Preaching of Jesus and the Reign of God;" Kaylor's *Jesus the Prophet: His Vision of the Kingdom on Earth* and Moltmann's *The Way of Jesus Christ* are all useful additions to the books for this specific study.

As you move into Lesson One: "Glimpses of Promise," you may find the following questions helpful as "discussion starters." Select the ones that would appeal to your group. How many times have you moved in your lifetime? What traumatic incidents do you recall from your most difficult move? What pleasant memories do you remember from the "best" move? How can you relate one of your moves to the journey Abram and Sarai were by God commanded to make? What hope do you find in Genesis 12: 1-9? Have any of your moves brought hope into an otherwise hopeless situation? How?

Consider covenants

Covenants establish new relationships. The typical "covenant formula" that we find in Scripture conveys the message, "I will be your God and you will be my people." (i.e. Exodus 6:7; Jeremiah 31:33) But there are other covenants that we make whereby one party pledges to do one thing and another promises to do something else. Name some of the covenantal alliances in which you find yourself. How do these covenants enrich or guide your life? (The 1986-87 Bible study, Remember and Go Forth dealt with the idea of covenant and would be helpful.)

In Exodus 1: 1-12, God continues the story of God's people by setting the stage for the emergence of the "big name" leader. See if you can name the five women without whose actions the great hero Moses would not have survived! And without Moses to lead the ragtag bunch of Hebrews into the wilderness toward the promised land, the watershed event of God's covenant people would have been a story about yet another group of oppressed slaves held captive under Pharaoh.

But God DOES call Moses, refutes all his excuses and sends him on his way after inflicting several awesome plagues on the Egyptians. In Moses' call...and objections ... we see the reluctance that often keeps us from saying "Yes" to God. To what has God called you in your faith journey? What excuses, if any, have you given God for not responding to that call? How do your excuses compare to those given by Moses to God in Exodus 3:7–4:17?

Valuable lessons

As God's people wandered around in the wilderness, they learned valuable lessons about being in a covenantal relationship with a powerful God who provided for their needs if not always for their wants! When were you most recently "wandering around in the wilderness?" How did God provide for you during that time? What valuable lessons did you learn about God and about yourself during this "dry" spell?

Carlo Carretto in his book *Why O Lord? The Inner Meaning of Suffering* (Maryknoll, NY: Orbis Books, 1986) ties the exodus story and the kingdom of God together in a wonderful chapter entitled, "The Kingdom is Real: and so is our Exodus." Listen to this quote: "What the Gospel calls the kingdom is fact—realized in us a little at a time in all the beauty of its design, the marvel of its structures, the fertility of life and the inexhaustible loving creativity of God.

"The kingdom of God is the final project of the Absolute, the end of creation, the future of the human being, the answer to people's questions and the revealing of all mysteries." (page 35)

Carretto goes on to say, "All life in an exodus and I think (again, this is only my personal opinion) that this exodus does not end with a car accident or a sudden heart attack or a bullet from some nasty little thug.

"No way! Our exodus is much longer than the time spent under the sun here on earth—much longer." (page 41)

This is a rich resource that deserves a more complete reading than these few quotes can provide.

Central idea of Bible

In her Bible studies for the Synod of the Mid-Atlantic Presbyterian Women's gathering in Massanetta Springs last June, Dr. Isabel Wood Rogers reminded us that the concept of the kingdom of God or the realm of God, as our study book calls it, is central to both the Old and New Testaments. In the Old Testament the words "kingdom of God," or any likeness of those exact words, never appear. In the New Testament Jesus came to proclaim the realm of God, the kingdom of heaven, the kingdom of God as being here, near or coming, but he never explained exactly what "all this" meant!

We are launched on a real adventure as we begin our study of Eugenia Gamble's refreshing and enlightening study. This will not be one that lulls us as we snuggle in our chair or rock in our hammock or experience silence in our niche of retreat! This is a study in which each of us will hopefully emerge with an idea of what not only the central issue of the Bible is, but we will begin to see why the topic of every sermon Jesus ever preached centered around the kingdom of God.

The Rev. Carol T. "Pinky" Bender is pastor of McQuay Memorial Church in Charlotte, N.C.

Presbyterian Women's Bible Study Helps—Lesson 2, October 1995

Glimpses of Home—Chapter Two

By THE REV. CAROL T. BENDER

Feisty ... angry ... brokenhearted—those are the adjectives Eugenia Gamble, author of this year's study book, *Glimpses of Home: Biblical Images of the Realm of God*, uses to describe the main characters in Chapter Two, "Glimpses from Prophecy."

Elijah is the feisty prophet ... always challenging the prophets of Baal, always declaring that his God is the only God, always going against great odds to proclaim God's message.

Amos comes across as the angry prophet of doom, and indeed his message strikes at the heart of contemporary issues like greed (How could we ever forget the cows of Bashan in 4:1-2?), insincere worship (See 5:21-23 as well as Question #2, page 19 of the study book) and oppression (5:24, perhaps the most famous quote from Amos). When he speaks of the Day of the Lord, he prophesies darkness and famine (8:9-12).

Hosea is the brokenhearted prophet because of his terrible marriage to an adulterous wife who abandons him and their three children. His book chronicles many of the sins that influence and tempt even God's people today: unfaithfulness (2:2-13), no knowledge of God (4:1,6); swearing, lying, murder and stealing (4:2).

This session on prophecy will be like going to a family reunion ... seeing folks we haven't seen in a few years! Once again we see Elijah in action (I Kings 21:17-24), and we re-visit two of the minor prophets, Amos and Hosea, whom we last saw in our 1984-85 study, *A Contemporary Message from the Past*. You may want to locate this book as well as the 1988-89 study, *Crisis as Opportunity*.

One way to begin the session would be to compare Gamble's statement on page 14 with the "Preamble" to the "Rules of Discipline" in the *Book of Order* of the Presbyterian Church (U.S.A.) The quote from the study book is as follows: "In biblical usage, judgment is any experience that brings us up short, reveals to us the consequences of faithlessness and points us toward repentance. Judgment, while painful and calamitous, is usually not for the purpose of punishment, but for restoration."

Have someone read (or provide copies for each person of) the "Preamble." Notice that this statement uses words and phrases like "the purpose of discipline is to honor God," "church discipline is for building up the body of Christ, not for destroying it, for redeeming, not for punishing."

With both of these statements before the group, ask what similarities or differences they find in the accounts. How do each of these alter our popular conception of judgment or punishment? In what ways do these quotes reflect the idea, "This hurts me more than it hurts you?"

Tough life

What a tough life the Old Testament prophets lived. Prophesying for the great Yahweh was more than just a "thankless" job; it often was downright dangerous to speak God's word. Micaiah (I Kings 22: 8-28) found himself in the position of prophesying a message that Jehoshaphat didn't want to hear! The king inquired, "Is there no other prophet of the Lord here of whom we may inquire?" People didn't want to hear that divine word of judgment or correction. They acted much like our own daughter who, when corrected as a child, would clamp her hands over her ears as she declared, "I can't hear that!"

The circle participants may want to discuss questions like the following: Who are today's prophets? What message (or messages) are they trying to convey? How well are people listening? Give examples of a messages that we should heed. What difference could we make if we paid attention to these prophets?

Caused a ruckus!

What a ruckus the prophets of God caused as they spoke Yahweh's message to rebellious, unrepentant people! Even introducing their proclamation with the words: "Thus says the Lord ... " (cf. Exodus 4:22; 5:1; 8:1; II Kings 22:15; Amos 1:3,6,9,11,13), the people often missed the concept that the prophet spoke GOD'S words and not his or her own ideas.

Several resources for a study of prophets include James D. Newsome, Jr., *The Hebrew Prophets* (John Knox Press, 1984); Bernhard Anderson, *Understanding the Old Testament* (fourth edition, Prentice-Hall, 1986—This is a standard college textbook and is expensive but should be readily available from a resource center or pastor); and Leonard Swidler, *Biblical Affirmations of Woman* (Philadelphia: Westminster Press, 1979).

Newsome begins his book with a chapter on "The History of Prophecy in Israel Before Amos." He points out that there were prophetic guilds or schools of prophets attached to worship or the court in existence before we have evidence of the "writing" prophets (also known as the classical/canonical prophets or those whose books have been recorded in the Bible). He then deals with the prophetic books of the Old Testament in chronological order, beginning with the eighth century prophet Amos.

Anderson's chapter on "Prophetic Troublers of Israel" adds a working definition or purpose for our study of prophets: "The purpose of God's speaking through a prophet was not to communicate information about a timetable of events for the distant future ... the prophets often made predictions, in the conviction that Yahweh was shaping the course of events leading from the present into the future. But these predictions, some of which came true and some of which did not, had reference to the immediate future, which impinged on the present. ... The prophets were primarily concerned with the present. Their task was to communicate God's message for now, to summon the people to respond today." (page 249, with reference to Abraham J. Herschel, *The Prophets*.)

Women prophets

Swidler's book has a section on Women Prophets (page 85f.) in which he gives summaries of the daughters who prophesy (Joel 2:28); Miriam (esp. Numbers 12:1-2); Deborah (Judges 4); and Huldah, possibly the most significant woman prophet (I Kings 22), who authenticated the beginning of the formation of the canon. She is often referred to as the founder of biblical studies.

An interesting study to enrich the session on "Glimpses of Prophecy" would be to divide into four groups (if the gathering is large enough; if not, work with the following passages with the entire circle): (1) Daughters in Joel 2:25-29; (2) Miriam in Exodus 15:20-21; Numbers 12:1-2; Micah 6:3-4; (3) Deborah in Judges 4:1-10; and (4) Huldah in I Kings 22:11-20. Put the references on separate cards and give one to each group. Let them deal with questions like: How did these particular women "fit into" the story of prophecy in the Old Testament? In what ways do these women remind you of world leaders, friends, acquaintances, church leaders or family members today? Who speaks as a "prophet" for you? (And how well do you listen?!)

Modern notions

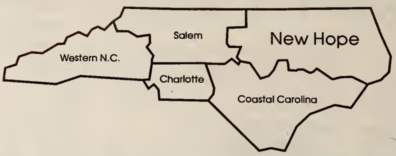
When we hear tales about prophets, such as the ones we have studied in this session, we come face-to-face with our own notions of judgment and condemnation. Before closing the meeting, you may want to discuss questions like: By what criteria do we judge people? If you had to list four character traits that mean the most to you in a spouse (or child, relative, friend, colleague, etc.), what would they be? Why? In what ways do we stereotype people? (To test this last question, ask circle members to record the first word that pops into their minds when they hear the following words: (1) lazy; (2) hysterical; (3) narrow-minded; (4) biased; (5) domineering; (6) pious—and any other words that evoke prejudicial evaluation.

The prophets of the Old Testament spoke God's word to recalcitrant ... and often obnoxious ... people. They spoke to people who thought they were "right," who thought that when the Day of the Lord came, they were the "good" folks and would be spared God's wrath and judgment. God would come and destroy those "others" who were not like the Israelites. But God, through the prophets, said that all will stand in judgment ... even the covenant people of God.

"All three prophets remind us that the realm of God is present when people are subject to and faithfully bonded to God alone. The realm of God is present when both worship and ethical behavior reflect hearts ruled by the values of God." (Study book, page 21)

Where are the modern prophets [illegible] are called to remind us of these same things?

News from The Presbytery of New Hope



The Presbytery of New Hope includes 136 PC(USA) churches in 36 North Carolina counties.

Presbytery Office: 2309 Sunset Ave., Rocky Mount, NC 27804 • Telephone (919) 443-7090 • FAX (919) 443-5229

'Growing Together' 1995 offers 36 workshops

The Presbytery of New Hope will hold its annual fall leadership training event, "Growing Together", on Saturday, Sept. 16, at the First Church in Wilson.

The event, offering 36 workshops, will feature **Dr. Sara Little**, professor emerita of Christian education at Union Theological Seminary in Virginia, as keynote speaker.

Registration will begin at 9 a.m. and the event will conclude at 3:15 p.m. Registration deadline is Sept. 9.

Dr. Sara Little

Morning Courses

AM 1 Glimpses of Home—Biblical Images of the Reign of God—*Sarah Bell-Lucas.* A brief overview of the Presbyterian Women's Bible Study for 1995-96. Geared toward circle Bible moderators but open to members of all Presbyterian Women's organizations.

AM 2 Growing the Church through Small Groups—*Jim Eller.* An introduction to beginning and developing a small group ministry in the congregation. Topics include: the Biblical basis for small groups; developing a plan and a program; finding, training and supporting small group leaders; and ways to involve people.

AM 3 Teaching the Elementary Age Child—*Leslie McLeod.* First-time teachers are invited to discuss this age group in term of its characteristics and appropriate programs and activities.

AM 4 Enhancing Your Caregiving Skills—OR—What to do Once You Get Inside the Door—*Lynn Stall.* The fact that we want to say and to the "right" thing when responding to a person in need often prevents us from responding at all. This course will provide help and encouragement for lay people as they minister to those who are hurting.

AM 5 Spirituality: The Life-Long Process of Being Born Anew—*Jeannene Wiseman.* Definitions will be offered for spirituality, discernment and wilderness as they relate to Christian journey, spiritual direction or companionship. We will experience three types of prayer together: praying with saints, praying with scripture and praying with ordinary life events. We will discuss what supports/hinders our continuing to be born into ever-increasing spiritual maturity.

AM 6 How to Study and Teach the Bible in the Church—*David Huffman* An examination of several Bible study methods and programs currently in use throughout the church that will help people learn how to study the Bible in personal and family devotions and how to teach the Bible in Church School, confirmation classes, adult courses and other groups.

AM 7 Consider the Possibilities—*Ed Powers.* The Presbyterian Church is and will increasingly become a church of older adults. A church of older adults has exciting opportunities for programming and ministry that are not available to a church of largely younger families.

AM 8 Basic Youth Ministry 101—*M-J Junkin.* This course will cover basic philosophy and vision for Presbyterian Youth Ministry as well as the basic elements needed for a balanced program.

AM 9 "We Believe ... :" The Use of Confessional Statements in Worship—*Gláucia Vasconcelos Wilkey.* Do our confessional statements help shape our identity? Do creeds and confessions live enough and are they current enough for use in today's liturgical life? Can/should we use creeds and confessions for prayers or responses in worship? How about singing the creeds. Come and be surprised!

AM 10 Creativity and Preaching—*Lucy Rose.* Explore ways of using one's imagination in preaching.

AM 11 Committees that Work Well—*Jim Rissmiller.* Why use committees? How can we make them work? How can we plan a year-long agenda?

AM 12 Hunger: Crises to Opportunity—*Sandy Irving and Margaret Malloy.* A bird's-eye view of worldwide hunger crises and the response of the Presbyterian Church to these situations at home and abroad.

AM 13 Confessional Blitz—*Haywood Holderness.* Overview of *The Book of Confessions* on what Presbyterians believe.

AM 14 Christian Education in the Small Church—*Marcia Myers.* Take this opportunity to understand and utilize the special nature and characteristics of small congregations for an effective Christian education program. Creative ways to deal with small numbers, erratic attendance, tired teachers and tight budgets. We will look primarily at churches with 100 or fewer people in worship.

AM 15 Teaching Youth in Sunday School—*Jimmie Hawkins.* They're barely awake; their parents made them come; the doughnuts aren't working. This class will help you enliven your Church School youth classes.

AM 16 Resources for Adult Study—*Martha Stevenson.* This class will explore "cutting edge" topics for adult Christian Education. We will look at adult education in the nineties and beyond, the "tried and true," plus new ways and resources for teaching adults.

AM 17 Terrific Threes and Fantastic Fours—*Pat Lindsay.* This session will include practical helps for Sunday School teachers including stratum, music, finger plays, and art ideas, plus characteristics of preschoolers and how they learn.

AM 18 Two Methods for Congregational Spiritual Renewal—*Bob Walkup.* (1) Long-range Planning: learn how one congregation enjoys spiritual renewal by setting clear goals for the future; identify the do's and don'ts of developing a vision. (2) Discover Your Gifts—explore and evaluate a variety of materials that help the congregation discover their gifts; learn how your congregation can become more active and joyful by placing members in ministry areas compatible with their gifts.

Afternoon Courses

PM 1 Glimpses of Home—Biblical Images of the Reign of God—*Sarah Bell-Lucas.* See description of AM 1.

PM 2 Advanced Leadership Training—*Jim Rissmiller.* Being a leader and doing leadership—both are important. How do we learn to help others discover and use their gift of leadership?

PM 3 Videos are for Adults Too!: How to Choose and Use Videos in Adult Classes—*Chuck Legg and Pamela Mitchell-Legg.* Participants will consider reasons for using videos in adult Christian education, a variety of practical ways to use videos in classes and how to evaluate and select videos.

PM 4 Putting it All Together—*Leslie McLeod.* This workshop will center around ways to organize and administer a Church School program. Topics will include: recruiting, job descriptions, curriculum selection and support for teachers.

PM 5 Spirituality: The Life-Long Process of Being Born Anew—*Jeannene Wiseman.* See description of AM5.

PM 6 Helping Families Through Times of Crises—*Dottie DuBose-Blum.* identify and address various issues which tend to throw the family into crisis.

PM 7 Older Adults as Learners, Teachers and Servants—*Ed Powers.* What will I do now that I am an older adult? Wisdom, experience and long life can be gifts to the church community.

PM 8 Demonstration Choir—Exploring Levels of Choral Singing—*Al Sturgis.* Choir leaders and members are invited to experience a creative approach to choral rehearsal. Explore soul (text expression), life (rhythm) and beauty (tone quality)—three levels of singing in rehearsal and performance.

PM 9 Preaching Narrative Sermons—*Lucy Rose.* Explore several varieties of narrative sermons from story-sermons to sermons with a plot structure.

PM 10 AIM: An Involved Membership—*John Meacham.* A practical course and guide for starting a small group program for your entire congregation promoting spiritual growth and human enrichment through elder-led shepherd groups.

PM 11 The Drama of Missions—*Jean Ryburn.* Presenting missionary heroes of past and present; sharing stories of mission trips; learning ways for local churches to educate children, youth and adults in global mission. Introduction to the 1996 mission materials on Eastern Europe.

PM 12 Strengthening the Small Church—*Marcia Myers.* Strategies and practical how-to's for the development of ministry in smaller congregations. Building on small church assets to revitalize congregational life and expand the outreach of your ministry for Christ. Enriching worship, broadening the care network, evangelism that doesn't hurt, and the *possible* mission. We will look primarily at churches with 100 people or less.

PM 13 Book of Order Blitz—*Haywood Holderness.* An overview of *The Book of Order* on how Presbyterians act.

PM 14 Conversation with Sara Little—*Sara Little.* Informal talks about new directions in Christian Education.

PM 15 The Church in Liturgy and Song: Improvisations on The Book of Common Worship—*Gláucia Vasconcelos Wilkey.* Set prayers. Set Communion Services. Set responses. Is there any room for BREATHING LIFE into this worship resource? Can a congregation shape its worship life so that it expresses both its historical identity and its own sense of vision and mission at the local level? How? Come and find out!

PM 16 Icebreakers, Games and Group Building—*Joe Sayblack.* This class is a repeat of the best of the past two Growing Together workshops AND will have a new attraction—light folk dancing as a mixer for intergenerational events.

PM 17 The United Nations at 50—*Ronald Sher and Julia Henderson.* An overview of activities commemorating the 50th anniversary of the UN and recent developments in peacekeeping, human rights and humanitarian activities.

PM 18 "Where Two are Three [Youth] are Gathered ..."—*Jimmie Hawkins.* Youth ministry with a smaller group. Ideas to help with recruiting volunteers, budgeting, programming.

Growing Together 1995—Registration

Name ____________________

Address ____________________

City ____________ State ______ Zip ____________

Telephone ____________________

Church ____________________

Your Role ____________________

Course Preferences (List number and name; class size is limited.)

AM Course (First Choice)

____

AM Course (Second Choice)

____

PM Course (First Choice)

____

PM Course (Second Choice)

____

Request for Child Care (Kindergarten age and under only)

Number of Children ____________ Ages

* Bring a bag lunch for each child. Cost per child—$3.50 (Pay with registration)

Registration Fee: $12 (Includes a box lunch) **Deadline: September 9, 1995**

Late Fee: $15 (No confirmation or refunds will be sent after deadline date)

* If you have special physical needs, please provide information with your registration form.

Mail registration and check payable to:

Growing Together 1995, Presbytery of New Hope, 2309 Sunset Ave., Rocky Mount, NC 27804

For scholarship information, contact the Presbytery: Ph: 919-443-7090 Fax: 919-443-5229

New Hope in Mission-page M2

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Mid-Atlantic Presbyterian

October 1995 Vol. LXI, Number 7 Richmond, Virginia

ER PLAN - DRAFT
TA SPRINGS CONFERENCE CENTER

Aubrey W. Johns, a member of the Massanetta Springs Finance Committee, and Massanetta board chair Beth P. Smith discuss a draft of the proposed master plan.

Massanetta Springs announces master plan

HARRISONBURG, Va.—The Massanetta Springs Conference Center Board of Trustees will consider a new master plan designed to take the center into the 21st century when they meet here Oct. 29-30.

Executive Director Dave Hubler said the essential elements of the plan are:

- studying the present condition of all buildings and determining which need to be renovated, which need to be demolished and what are future construction needs;
- deciding where future programs and functions should take place;
- deciding what are the recreational needs for the future;
- establishing how to provide buffers to maintain the rural, idyllic setting that is unique to Massa-netta;
- deciding how to provide air-conditioned and heated space for year-round use of the center; and
- establishing in what order things should be done and what will they will cost.

Preliminary cost estimates and a project time line will be prepared for the board meeting, said Hubler.

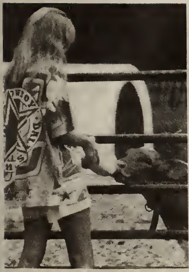
The master plan is the result of a process which started on June 7-8 when approximately 40 persons met with representatives of Marcellus, Wright, Cox and Smith Architects. The group—including staff, trustees, ministers, youth, users and others—met two more times with the architects.

Participants at the annual Bible Conference in early August also were able to study large-scale maps and graphs which outlined possible locations for lodging, recreation, green space, food service, parking and traffic patterns.

"While many had questions, the reception was overwhelmingly positive," said Hubler. He reported that comments included "I'm so glad to see you planning for the future," "I love it the way it is now, but know that we must update to remain responsive to tomorrow's needs," and "We support Massanetta and are delighted with the great program and enthusiasm that we see."

Massanetta Springs has been a Presbyterian conference center since 1922. The property is owned by the Synod of the Mid-Atlantic and managed by a staff under the direction of an independent board of trustees. Beth Smith of Bridgewater, Va., is the board chairperson.

More details will be announced in the next few months, said Hubler.



A resident of the Presbyterian Children's Home of the Highlands feeds a calf as part of the work/study Highland Cottage Industries program.

Home of the Highlands starts work/study course in free enterprise

WYTHEVILLE, Va.—The Presbyterian Children's Home of the Highlands has started a new work/study enterprise called Highlands Cottage Industries.

The program's purpose is to teach interested residents the American free enterprise system so they can "learn while they earn."

Highland Cottage Industries (HCI) offers learning and earning opportunities for the young residents during their free time. It teaches the value of work, vividly explains the relationship between manufacturing and sales, builds self-esteem, and whets the appetite to apply themselves for greater and greater returns on investments in themselves, according to the home's executive director, John Alexander.

HCI now focuses on three areas: flowers and plants in the home's new greenhouse, two calves in the calf program, and the manufacture and sale of Appalachian mountain crafts.

Presbyterian Children's Home of the Highlands has been serving children in crisis since 1919. "Today, more than ever, the home is alive and well, helping children find hope and purpose for the future," said Alexander.

For more information call Alexander at (540) 228-2861.

National Church celebrates bicentennial

WASHINGTON, D.C.—The National Presbyterian Church is commemorating 200 years of worship—celebrating a rich heritage evolving through four congregations since 1795.

A special service of thanksgiving is scheduled for Oct. 29, Reformation Sunday. Denomination officials, former clergy and members of the congregation from around the world have been invited to participate.

According to church records, most Presidents of the United States from James Madison to Bill Clinton have attended services at National Church or one of its predecessor congregations. Several Presidents were members—ranging from Andrew Jackson to Dwight D. Eisenhower, who was baptized at National Church shortly after taking office in 1953.

Other distinguished worshippers have included many Congressional and Administration leaders and Supreme Court Justices, as well as Queen Elizabeth and other heads of state.

The National Church traces its origin to 1795 when a group of Scottish stone masons held services in a carpenter's shed on the grounds of the White House, then under construction. Initially known as St. Andrews Presbyterian Church, the congregation met over the next few years in several places, including a school, a Masonic lodge, and the Supreme Court chambers in the basement of the unfinished Capitol.

By 1812, the group had established First Presbyterian Church, erecting a brick building known as the "Little White Church Under the Hill" on the Capitol grounds where the Rayburn House Office Building now stands.

In 1827 the congregation moved into a larger building on 4-1/2 Street (now John Marshall Place), which stood until 1930. That year, First Presbyterian merged with Covenant Presbyterian Church, founded in 1883. In 1889 Covenant had completed an imposing Romanesque revival stone church which stood at the intersection of N Street, 18th Street and Connecticut Avenue N.W. for 77 years.

A commission to explore the possibility of a national church in Washington was established in 1924, and in 1947 the combined Covenant-First Church (known as Church of the Covenant) was designated "The National Presbyterian Church."

The congregation acquired the former Hillcrest Children's Center on Nebraska Avenue

continued on page 3

National Church's modern facility on Nebraska Avenue

Pray for synod

By BETTY McGINNIS
Synod Moderator

What do you believe when you say: "I believe in God the Father, Almighty, Maker of heaven and earth"?

The Heidelberg Catechism responds with the following: "That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth and everything in them, who still upholds and rules them by his eternal counsel and providence, is my God and Father because of Christ his Son. I trust him so much that I do not doubt he will provide whatever I need for body and soul and he will turn to my good whatever adversity he sends me in this sad world. He is able to do this because he is almighty God, he desires to do it because he is a faithful Father."

The Synod Council constantly thanks God for the ministries working throughout the Synod—new church development, global mission exchanges, partnership work, older adult ministries, mission work in presbyteries and churches, and the great potential that is still out there. Yet at the same time, the Council, composed of people of God elected from each of the presbyteries, works though many struggles of the Synod—revenue neutral transfers, a new mission design, finding the definite ministry of the Synod with and for ALL presbyteries, the allegations, a lack of reunion of the Presbyterian church, each group wanting to make sure its voice is heard in the Synod, and stewardship of money. Silently, we pray "let thy will be done."

Sitting through one meeting after another, questions fill my mind: What is the meaning of this in light of centering on Jesus Christ? Why do we talk so much? Are we centering our thoughts on God? Are we constantly listening to that "still small voice?" Are we committed and disciplined to pray for guidance and then open to act in that direction no matter what a leap of faith? Are we building the church of Christ rather than allowing elements within to rip and tear? Are we serving Christ or our own egos? Are we willing to stop and PRAY that the Synod will be a vehicle to serve God?

Jesus constantly went away into the quietness alone and prayed. We must persevere to pray (Colossians 4:2). With God, we must build upon strengths and turn adversity into good and good into best. We know that prayer enables this to happen. Again, my mind returns to the Heidelberg Catechism to question 116: "Why do Christians need to pray? Because prayer is the most important part of the thankfulness God requires of us. And also because God gives his grace and Holy Spirit only to those who pray continually and groan inwardly, asking God for these gifts and thanking him for them." "Pray without ceasing." (I Thessalonians 5:17)

We belong to God. We must know God in our heart to deal with our church. That means giving our heart to God. And that means prayer. Through prayer, one knows God. Through prayer, we will know God. "Be still and know that I am God." With prayer as a central part of our very being, we will put life into our Synod.

Now as your moderator, I ask you to commit time each morning to PRAY FOR THE SYNOD OF THE MID-ATLANTIC; to thank God for the people, the churches, the presbyteries and their ministries in our Synod; to ask God for guidance in giving life to the new Mission Design; to bring about renewal and reunion within the Synod; and to guide us in finding the Synod of the Mid-Atlantic's true witness to the Gospel of Jesus Christ. And then to "Let go and let God."

******

Thanks for those of you who continue to write:

Alan Lowery who wrote many pages about his deep belief in God and gave me a wonderful study guide on the scripture which I shared with the Synod Council.

Sue McCann who wrote about the good news of a mission project for the homeless, seeds being sent to the mission work in Malawi.

Persons concerned about the allegations and the welfare of the Synod.

Jan McGilliard who is so excited about her work in older adult ministries and her excitement for the Synod programs in that area.

Junia and Tom Horn, who are serving as volunteers in mission from the Synod in Alaska.

The presbyteries of the Mid-Atlantic going to Louisville to learn and become better equipped to work in partnerships in mission with the overseas churches.

And many others! We thank you!

Your letters of sharing can be sent to my home: Betty McGinnis, 1234 Tamarack Tr., Arnold, MD 21012.

COMMENTARY

Church school lessons for lifelong learning

By JAN McGILLIARD
Associate for Older Adult Ministries

Now here's something to ponder. We have beautiful church school curricula for ages 1-18. It arrives in boxes and tied with a bow. Presbyterian Women consistently offer thoughtful Bible studies used by groups all over the country. There's "Bible Discovery" covering birth to death, along with "Adult Foundational Curriculum," "Kerygma," and "The Bible from Scratch"!

They are said to be comprehensive for adult ages. But have you ever wondered what "adult" includes? It includes persons 18 to 108, approximately.

If your adult education committee would like to offer a curriculum for more mature persons but doesn't know how to organize one, there is help!

A good place to begin is with an overview, available in the form of the video "Aging Me ... Aging You: The Journey of a Lifetime," located in every presbytery resource center. Dr. Albert Dimmock of Montreat, N.C., has assembled a handout that features several models for approaching issues of aging. It is available by writing to me (Jan McGilliard) at my address below.

In June 1995, a second video entitled "Aging Me ... Aging You: Exploring the Issues" was sent to all presbytery resource centers with an extensive study guide that includes the following topics: Ageism, Justice, Caregiving, Death & Dying, and Spirituality & Aging. It has been produced in five 10-minute segments, excellent for using in church school or group settings.

The newest resource is a five-session study entitled "Older Adult Ministry: Growing in the Abundant Life," based on a 1992 General Assembly booklet of the same title. The book can be ordered from Presbyterian Publishing House, phone (800) 227-2872. Ask for item number 042100. The cost is $4.95 plus $2.50 for postage and handling.

For more information write to me, Jan L. McGilliard, Associate for Older Adult Ministries, 305 Country Club Dr., S.E., Blacksburg, VA 24060, or phone / FAX (540) 552-0948.

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A letter to all Presbyterians from Oklahoma City

Note: The following letter of appreciation from Carolyn Stephens, executive presbyter of Indian Nations Presbytery was received by the Presbyterian News Service with a request that it be shared with as many Presbyterians as possible.—Jerry L. Van Marter, PC(USA) News Service

Dear Sisters and Brothers in Christ,

Living in Oklahoma City, Oklahoma, the last few months has been an experience filled with many emotions that must be shared with you. So many of you have reached out to us, sharing our grief, anger and questions. You must also have an opportunity to share in the good things that have happened since the fateful bombing of the Alfred P. Murrah Federal Building at 9:02 a.m., Wednesday, April 19, 1995.

The personal stories of people involved in the disaster continue to be told: A man had lost his Social Security card and had made an appointment in the Social Security office for 9 a.m. on the never-to-be-forgotten day. But in the mail on April 18 he received a copy of his card from his mother, who lived in another state. She had "happened across" the card a few days earlier—the card she had applied for and received when he was a child. He didn't go downtown that Wednesday morning.

People have stories of the way people reached out to help: A man (a Presbyterian) from a small town in western Oklahoma, after hearing the news, got in his truck and drove to the city. He was a welder, and even before the emergency rescue teams could arrive, he had begun to build the metal structures to give support to the remaining debris, allowing the workers to get closer to the victims. No one told him to come, no one told him what to do—he just acted out of a concern for his human sisters and brothers, doing what he knew best how to do.

At a downtown church that had allowed the Red Cross to set up an emergency blood bank, people stood in line for as long as four hours to give their blood to help the injured. One woman who had stood in line for many hours was told she couldn't donate blood because she had recently had surgery. Still determined to help, she saw a vacuum cleaner and began to help clean the floors dirtied by the feet of the people giving of themselves to others in need.

These are only three of thousands of stories about people—people in pain, grief and anger, and those who reached out to help.

The help wasn't all from people inside Oklahoma, however, and that is the purpose of this letter. I want to share with you some of what you, our sisters and brothers in the faith, have done in response to the horrible act of April 19.

As of the middle of August, just four months later, we in Indian Nations Presbytery have received letters, cards, songs, poems, paintings, drawings, banners, posters and, most important, prayers. These have been directed to families of children who died, to survivors, to the rescue workers and other volunteers, to the children of the city (some of whom still are haunted by fear), to the pastors, chaplains and counselors who laid aside their own pain to help others deal with their suffering.

All of these gifts are wonderful, each in its own way helping to ease the burden of grief that continues to hover over the city.

The financial gifts are almost beyond comprehension. As of this date, approximately $347,000 has been received at the General Assembly and the presbytery to aid our response to victims of the disaster. The list of names of individuals, congregations and presbyteries who have sent contributions is more than 31 pages long, representing nearly every state in the country. It is very heartwarming and almost overwhelming. Never before have I had the opportunity to personally witness such a generous outpouring of Christian love and compassion.

On behalf of Indian Nations Presbytery, I offer to you our sincere gratitude. Because of your assistance, we will be able to provide ongoing counseling. We are giving assistance, through our Presbyterian Urban Mission, to families and individuals who were previously receiving services from agencies that are no longer in operation because of damages sustained to their buildings. P.U.M. is providing food through a food pantry, meals to the hungry, clothing and personal items to the needy at a rate of more than double the usual services needed.

We are one of the primary funding sources for the Interfaith Disaster Recovery of Greater Oklahoma City, Inc., a cooperative effort of 17 different faith groups joined to provide assistance that is not available from any of the governmental or other agencies. Their work includes managing more than two hundred cases—and their caseload continues to grow, especially since FEMA has closed its operation in Oklahoma City and people are losing patience with traditional disaster agencies or do not meet the eligibility requirements of those agencies.

A story from Interfaith: They were very successful in restoring a sense of normality to the life of the young Middle Eastern man who was detained in London immediately after the bombing and returned to the United States. This man, whose luggage containing all of his clothing was never returned, who only received compensation for his plane ticket two months after his trip was aborted, and who became unemployed as a consequence of the government action, was not considered a

continued on page 3

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

President Harry S Truman unveils plaque in 1947 designating Covenant-First Presbyterian Church as The National Presbyterian Church.

Synod announces Stultz scholarships

The Synod of the Mid-Atlantic recently approved two new recipients of Stultz Scholarships and renewed scholarships for two past recipients.

The new recipients are Sonya Nicole Sorge and Jennifer Sara Wade, both students at King College in Bristol, Tenn.

Past recipients whose scholarships were renewed are Benjamin Wise Kinnaman of Davidson College in Davidson, N.C., and Laura Lee Short of Presbyterian College in Clinton, S.C.

All four students received scholarships of $1,000 for the 1995-96 academic year.

The Stultz Student Scholarship Fund provides financial assistance to deserving high school students who wish to further their education at Presbyterian-related colleges or universities. The scholarships are renewable for up to three years on the recommendation of the college.

Priority is given to financially deserving students. They must rank within the top third of their high school class and be active members of congregations within the synod.

The fund was created with resources provided by Mr. and Mrs. W. Z. Stultz, long-time members of Myers Park Church in Charlotte, N.C.

National Church celebrates bicentennial

continued from page 1

in northwest Washington in 1966. Former President Eisenhower laid the cornerstone of the present sanctuary in 1967, and the church was completed in 1969.

For many years the church held a special service for members of Congress and government officials at the beginning of each congressional session. Five pastors of the church have served as chaplains of the U.S. Senate and three as chaplains of the House of Representatives.

National Church and its predecessor congregations have a long tradition of ministries outside the church. First Church had Sabbath schools for people of all races in six locations around the city, to teach reading and religious education. In 1886 Covenant Church opened Peck Memorial Chapel in Georgetown, a mission providing industrial education for minorities and disadvantaged youth for many years.

Among overseas efforts, a tuberculosis clinic was established in Beirut, Lebanon, in 1908. The church also had a long-standing mission in China until the Communist takeover.

Today, National Church members work in partnership with Washington's Third Street Church of God, helping serve meals to the homeless and tutoring inner-city children. For more than 45 years, members of the church's Sunday Evening Club have made weekly visits to help various community service organizations. Several church members take part in short-term overseas mission projects, and the congregation supports 31 full-time missionaries worldwide.

To achieve its vision as a "ministry of grace, passionate about Christ's mission in the world," the church offers many programs for children, youth and adults, and has a strong neighborhood parish network.

Dr. M. Craig Barnes has served as senior pastor of National Church since 1993, leading a growing congregation of more than 2,000 members from throughout the Washington metropolitan area, as well as military members around the world.

National Presbyterian Church is located at 4101 Nebraska Ave., N.W., Washington, DC 20016. The phone number is (202) 537-0800.

Oklahomans thankful for support

continued from page 2

victim by many of the agencies. At the young man's request, Interfaith has obtained counseling for his family that is knowledgeable and sensitive to the family's culture and religion. He and his family were helped to obtain financial, household and job assistance to an extent that their family's life has almost returned to a degree of normality. The joy and appreciation that this man expressed made it abundantly clear that the work of Interfaith must continue.

At the 207th General Assembly in Cincinnati, Moderator Marj Carpenter told of her pride in being Presbyterian and her pride in the mission being done by Presbyterians throughout the world. For us in Oklahoma, your desire to be in mission has become real and alive through your generosity. As we continue to try to recover from the disastrous bombing, our hearts that were once filled with grief, despair, frustration and anger are now refilling with gratitude and thanksgiving to God for you, our Presbyterian family.

May you know God's blessing in your lives as you have been instruments of God's blessing in our lives.

In Christ's Love,

—Carolyn B. Stephens
Executive Presbyter on behalf
of Indian Nations Presbytery

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—**Kay Huggins**, *Monday Morning*

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About the author:
The Reverend Eugenia A. Gamble was the keynote speaker for the 1994 Churchwide Gathering. She is a columnist for HORIZONS magazine, retreat leader, writer of devotional material and the associate executive presbyter for mission interpretation, Sheppards and Lapsley Presbytery, Birmingham, Alabama.

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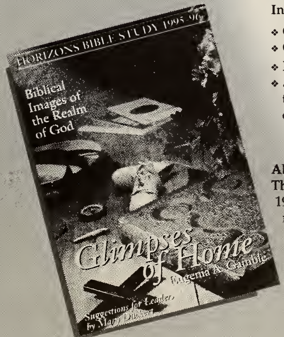
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Biblical Images of the Realm of God
Glimpses of Home
Eugenia A. Gamble
Suggestions for Leaders by Mary Duckert

Welcoming the Children

Volunteer Emergency Families for Children (VEFC) of Virginia recruits, trains, and maintains volunteer families of faith throughout Virginia who provide either short-term (one to 21 days) shelter care or mentoring services to homeless, abused, neglected, delinquent, runaway, and at-risk children and youth ages birth through 17. There are 20 Shelter Care programs serving over 50 communities. Five VEFC PLUS (Partners in Learning and Understanding with Students) mentoring programs match volunteers with high-risk students for at least one hour a week during the school year in an effort to improve school performance, attendance, behavior, and self-esteem. Two Alternatives to Detention programs, which provide mentors and shelter care to juvenile offenders, keep young people out of trouble and inspire them to stay in school and become focused on positive goals and lifestyles. During 1994, VEFC programs reached 843 children and young people, more than in any single previous year of VEFC's 16 years of ministry.

Since 1979, VEFC, guided by a volunteer board of directors with strong Presbyterian representation, has ministered to 9,000 individuals. Its nationally recognized model of outreach ministry is cost-effective and successful.

Anne B. Earle is the executive director.

Volunteer Families for Children (VFC) of North Carolina offers a ministry that allows people in communities throughout North Carolina to care for children in crisis; it gives them a way to make a difference. Since 1989, VFC has been filling the gap between the immediate need for out-of-home placement for the child and the longer-term solutions to the child's need. It provides short-term emergency and respite services to children who are abused or neglected, homeless, or in crisis with their families or caregivers.

From VFC host families children receive security, time away from crisis, self-esteem, and an opportunity to experience healthy family dynamics.

VFC offers its services to children who are "falling through the gaps" without regard to geographic borders or bureaucratic requirements. It addresses the common-sense needs of the child and his or her situation without considering whether the child is "eligible" or the service is legally "mandated." It has the important ability to give children support at the time they need it.

H. Juanita Clemmons is executive director.

The Presbyterian Children's Home of the Highlands in Wytheville, Virginia, offers a restorative ministry to children and their families from the Appalachian region of Virginia. Served are children ages five through 17. The Emergency Care Program furnishes a safe haven for boys and girls whose families are in crisis; over 100 children are helped by this program each year. The Children's Home Program, offered in Webb and Gilmer Cottages, is the modern residential extended care ministry; the young adults in this program are given opportunities to learn successful habits within a Christian atmosphere. The family services ministry strives to provide the counselling and coordination of community resources needed to help at-risk families stay together and begin to heal.

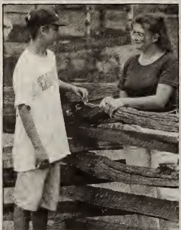
Within all aspects of the Home's ministries, young people are challenged to find "hope and purpose for the future." The staff endeavors to teach fundamental values and to encourage the moral development required to become a productive citizen. Because most of the young people are from the Appalachian region, special emphasis is placed upon pride in this heritage. The Home promotes the educational and financial success of these young people through its new Highlands Cottage Industries (HCI) program. Through youth-centered business ventures, HCI teaches business and living skills in real-life situations.

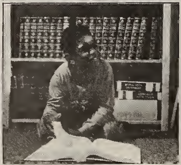
John I. Alexander is executive director.

"Jesus took a little child and put it by his side and said, 'whoever welcomes this child in my name welcomes me.' "
Luke 9:47-48a

The child and youth care agencies of the Synod of the Mid-Atlantic minister to children in crisis, and their "welcome" takes many forms as you will see when you read this page.

With your Synod Thanksgiving Offering you can share in these important Christian ministries, and the Synod permits each church and donor giving to the annual Thanksgiving Offering to name the ministry they wish their gift to support. Brochures and envelopes for the offering will be sent in October. Checks for the offering should be made payable to: Thanksgiving Offering, Synod of the Mid-Atlantic.





Presbyterian Home & Family Services, Inc. (Zuni Presbyterian Center, Fredericksburg [Virginia] Group Home, Waynesboro [Virginia] Group Home, Presbyterian Home, Exodus House, and Genesis House) last year served 287 persons.

The Mental Retardation Division's central ministry is the Zuni Presbyterian Center at Zuni, Virginia. The Center provides residential care for 60 persons over 18 with mental retardation while they receive life skills training and employment experience in the community under the guidance of job coaches. These men and women are prepared to live and work as responsible adults in their home communities. Fredericksburg Group Home and Waynesboro Group Home, each of which is home to eight mentally retarded, homeless adults, represent an extension of the Center's ministry.

The Children's Division Ministries are located in Lynchburg, Virginia. All are coeducational. Presbyterian Home, a residential program for children four through 15 from dysfunctional families, serves 40 children with the purpose of reuniting them with their families. Exodus House ministers to 20 young people between the ages of 16 and 21, also from dysfunctional families, by readying them to live on their own. It has an extensive training component and an advanced education program. Genesis House furnishes short-term (30 to 60 days) emergency shelter for abused and neglected children and young people ages two through 18. This 24-hour emergency shelter ministry serves 20.

The Reverend E. Peter Geitner is president.

Barium Springs Home for Children, Barium Springs, North Carolina, has for 104 years been meeting the needs of troubled children in North Carolina in a loving, Christian environment. Its restorative ministry is offered to both the children and their families.

Each year specialized residential services are provided by Barium's professional staff to approximately 150 children and young people ages nine to 20. They receive 24-hour group care; psychological and psychiatric services; special education; individual, group, and family counselling; and/or preparation for adult living training as appropriate. About 170 additional children are offered preschool educational training, or, if they are of school age, part-time before-and-after school care and full-time summer care.

There are long waiting lists for all of Barium's services, and the level of dysfunction of the children and youth referred to the residential centers continues to increase. The staff is also in demand to provide workshops, seminars, and consultation, and to host the administrative and program staffs of other agencies who need to upgrade their services to troubled children and their families.

Robert W. Stansell, Jr., is president.

Edmarc Hospice for Children, Portsmouth, Virginia, has been caring for seriously and terminally ill children since 1978. Its ministry is two-fold. It provides professional care, including skilled nursing visits and private duty nursing, to very sick children in their own homes, amid family love and commotion, and, through a vast array of professional supportive services, ministers to the families of these children. Siblings are offered one-on-one counselling by professionals and are included in sibling support groups. Two social workers, volunteers, and a bereavement coordinator work together to develop a supportive system of care for all who are affected by the illness of the child—parents, brothers and sisters, and grandparents. Edmarc works to prevent the family breakdown that so often results when a child dies.

More than 400 families have been served since Edmarc was founded out of the Suffolk (Virginia) Presbyterian Church. Currently, more than 150 families are receiving customized and comprehensive bereavement care.

Julie Simpson Sligh is the executive director of this ministry which serves southeastern Virginia.

1995 THANKSGIVING OFFERING
SYNOD OF THE MID-ATLANTIC

MISSION 1996

'I WANT TO KEEP ON TALKING ABOUT THE MISSION, MISSION, MISSION OF OUR LORD JESUS CHRIST'

MARJ CARPENTER, MODERATOR,
207TH GENERAL ASSEMBLY

Special Mission Section of the *Mid-Atlantic Presbyterian*

The Presbytery of New Hope in Mission

The Presbytery of New Hope works in partnership with 136 congregations located in 34 counties ranging from central to eastern North Carolina. With 33,500 communicants as of December 1993, the Presbytery of New Hope continues to be one of the faster growing presbyteries in the Synod of the Mid-Atlantic.

The Presbytery, in partnership with New Hope congregations, works through committed volunteers serving on Presbytery committees to realize an effective, wholesome, vital Reformed witness in every community within our boundaries and in all demographic segments of our population.

The Presbytery consists of nine ministry units whose purpose is to resource the New Hope congregations, carry out Book of Order requirements and provide administrative support for the implementation of presbytery programs. To fund this ministry in 1996, the Presbytery of New Hope is asking for $1,520,000 which includes $482,600 for Synod and General Assembly causes and a contingency in the amount of $13,000 for additional support to campus ministries. This budget asking is divided as follows:

Administration & Management $130,852

- Interpretation, through various media (*Mid-Atlantic Presbyterian* and *Sharing New Hope*, the Presbytery's newsletter), of the partnership in mission shared by Churches, Synod and General Assembly, lived out at home and beyond
- Budget development and financial oversight as well as office administration and printing/production services, to maintain an efficient and effective operation of the Presbytery
- Education of New Hope Presbyterians about Stewardship by offering opportunities for churches to learn more about this Christian responsibility

Care for Church Professionals $24,842

- Provision for care, guidance and oversight of forty inquirers and candidates preparing to enter the ordained ministry and/or the vocation of Christian Educator
- Motivation for all church professionals—lay and clergy—through challenging continuing education and professional development events, and programs which promote collegiality among these persons
- Orientation for new church professionals entering the Presbytery, particularly those with less than two years experience in church service
- Assistance in the development of support groups among church professionals
- Planning for the compensation and continued care of retired church professionals

Committee on Ministry $22,359

- Providing a vacancy counselor program for churches seeking a pastor. The search process is further facilitated through the semi-annual "Face-to-Face" event which provides a forum in which churches can meet with pastors that are actively seeking a call
- Examination of candidates for ordination and of ministers transferring into the Presbytery
- Supervision and direction for visitation with sessions, practicing ministers and retired ministers in the Presbytery

Congregational Nurture $41,200

- Development of program materials and worship resources for distribution to churches and worship services at Presbytery meetings
- Education and ministry for children, youth, adults, and families; and special populations such as singles, the aging and persons with various abilities
- Congregational revitalization (programs to help a church renew itself) and fellowship-building
- Management of a large Resource Center located at the Presbytery Office in Rocky Mount. Churches throughout the Presbytery check out resources from the Center by mail
- Support of Presbyterian Men and men's groups in the local church, particularly through leadership training
- Consultative services and workshops for New Hope churches through an older adult council and through the "Check Out An Educator" program
- Advocacy, support, and resourcing for the small churches within this Presbytery
- Participation in Youth Council events, including the four youth retreats, and training of youth advisors
- Coordination/implementation of the annual Growing Together training event for officers, teachers and leaders...the unit works strategically through Growing Together to present the greatest amount of aids and resources through workshops and seminars

The annual "Growing Together" leadership training event offers more than 35 courses.

Council $382,782

- Providing staff resources to carry out the work of the Presbytery
- Maintaining adequate property and liability insurance coverage for the Presbytery (not including camps)
- Providing for an annual review of the Presbytery's financial records by an independent auditing firm

Evangelism & Church Development $216,519

- Identifying new and varied approaches to evangelism within the Reformed tradition, particularly through regional events to equip New Hope Presbyterians for this ministry
- Providing seed monies for the establishment and development of new congregations

FUTURE HOME
PRESBYTERIAN CHURCH
781 9065
SITE DEDICATION
SUNDAY, OCT. 30, 4PM

Sign on 10.5-acre tract in Cary which will be the site of the Presbytery's newest church developement

- Offering financial assistance through an ongoing small church support program, ensuring the continued ministry of several New Hope congregations within their respective communities
- Projecting long-range population changes and other demographic shifts for future new church development opportunities
- Challenging churches which have new opportunities for growth with redevelopment grants

Outdoor Ministries $145,215

- **Camp Albemarele**, located outside Morehead City on the coastal estuary of Bogue Sound, is the Presbytery's coastal outdoor ministries facility. Camp Albemarle's facilities and services include:

  Camping and retreat facilities which includes six cabins and the newly constructed McElmon Lodge which offers seven rooms with six beds per room as well as dining and meeting facilities

  Promoting a summer program serving over 600 program campers each summer

  Providing year-round use for numerous campers and retreat groups
- **Camp New Hope**, the Presbytery's camp and conference center, is located on 165 acres of rolling pine and hardwoods in a rural area of Orange County near Chapel Hill, N.C. The camp, jointly owned with Salem Presbytery, is well equipped to serve groups on a year-round basis and features:

  Recreational outlets, cabins, guest houses/semi-private rooms, and a modern dining hall complete with kitchen staff

  Camp experiences for persons with disabilities through the NC Autism Society and the Muscular Dystrophy Association

  Opportunities for Christian fellowship through a summer camping program, day camps and Vacation Bible School
- **Presbyterian Point** is located on the shores of Kerr Lake in the midst of 250 acres of hardwoods, pines, and meadows, which provide for a scenic environment as well as an ideal plant and animal habitat. Presbyterian Point, which is jointly owned with Salem Presbytery, offers:

  Year-round lodging and meeting facilities, including four lodges, each with four cabins and a kitchen facility; camp dining hall; campsites adjoining Kerr Lake

  Outdoor programs serving over 600 summer program campers

  Recreational options including power or paddle boating, canoe, catamaran and sailboat rental for excursions on the lake

  Year-round camping and retreat opportunities for families and retreat groups

These students are part of the Duke Campus Ministry. New Hope Presbytery has more students attending college within its bounds than any presbytery within the Synod.

Outreach Ministries $68,373

- Supporting a prison ministry, in conjunction with four other North Carolina presbyteries, to staff the Raleigh Correctional Center for Women with a full-time chaplain, bringing Christ into the lives of the inmates
- Empowering campus ministries at North Carolina State University, Duke University, East Carolina University, University of North Carolina at Chapel Hill, and North Carolina Central University's Ecumenical Ministry
- Embracing many urban outreach programs through funding and involvement with area agencies to address the social outcries toward homelessness, care for battered and abused persons, foster and day care for children at risk and assistance to families in crisis situations
- Sponsoring and resourcing peacemaking workshops and conferences for churches, as well as for the Presbytery, Synod and General Assembly
- Education of New Hope Presbyterians for hunger awareness, locally and internationally, through programs of study, generation and distribution of monies to alleviate hunger, and recommendations to Presbytery for action at home and abroad
- Informing New Hope Presbyterians of current issues affecting global missions; and facilitating itineration of missionaries and international persons among the churches

Racial-Ethnic Ministry Unit $4,526

- The Celebration of Diversity, a one-day event highlighting the various racial-ethnic groups in New Hope Presbytery (African-American, Native American, Hispanic-American, Korean-American, and European-American), provides a forum for individuals to display ways in which their origins are vital to the life of Christ's body, the Church
- The Rev. Dr. Martin Luther King, Jr Commemorative Service, honoring the legendary civil rights leader; the service emphasizes themes of peace and unity through corporate worship and prayer vigil, allowing persons to pay tribute to God for the life of Dr. King
- An African-American training component, empowering clergy and laity to actively participate in the life and work of the Presbytery of New Hope
- A racial-ethnic youth event, enabling interaction of young people from a variety of life and faith experiences; providing them with an opportunity for engaging each other in Christian growth and fellowship from their cultural perspectives

Women's Ministry Unit $2,920

- Maintain an essential link with the Presbytery to strengthen the work and leadership of women within this system
- Plan, design and evaluate programs impacting women of color, thereby facilitating their full participation in the life of the Presbytery
- Promote justice for women of all ages, races/ethnic origins, and physical statures, through active measures toward abolishing discriminatory practices
- Address points on equitable policies—as a support network—affecting women employed in church vocations

Synod of the Mid-Atlantic

New mission structure begins to take shape in the Mid-Atlantic

Following several years of consultations and discussion, the Synod of the Mid-Atlantic is emerging with a new mission structure.

It calls for the synod to be active in five mission areas: Campus Ministries, Evangelism, Justice and Mercy, Partnership Ministries and Racial Ethnic Ministries.

As this special section was going to print, the members of the mission committees which will oversee these areas were starting to meet and plan how the synod will implement its work under the new structure.

Members of the five mission committees were also scheduled to meet with commissioners to the 1995 Synod Assembly in October.

A time of transition

The 1996 mission budget (above right) represents a transition between the old structure and the new.

As approved by the 1994 Synod Assembly, the new structure does not include a financial relationship between the synod and Presbyterian colleges, child care agencies, and older adult agencies. However, until a method can be formulated for transferring this role to presbyteries or groups of presbyteries, the synod's budget will continue to show amounts for these institutions and agencies.

Assembly, Council reduced in size

To reduce costs, the Synod Assembly reduced the number of commissioners to future assemblies and the size of the Synod Council.

Under present membership, the Synod Assembly will have approximately 76 commissioners, ranging from four to 10 per presbytery.

The Synod Assembly meets once per year. A previous assembly *recommended* that an every-other-year schedule be adopted, but a future assembly will have to approve that change if it is to go into effect.

The Synod Council is now composed of 22 persons—one from each of the 13 presbyteries, the chairpersons of the five mission committees, one representative from the finance and administration committees, the synod moderator, and the vice moderator.

The Synod Council has five scheduled meetings per year.

Staffing changes

To serve the new structure the Synod Assembly approved a staffing rationale which reduced the synod staff by approximately 25 percent.

The synod staff will be led by an executive/stated clerk/treasurer.

Two staffers will resource the mission committees. An associate executive will work with racial ethnic ministries, justice and mercy issues, and evangelism. A coordinator will work with campus ministries and the partnership ministries.

There will also be a comptroller, a director of communications, and four support/technical staff persons.

Mission & Program Budget–1996

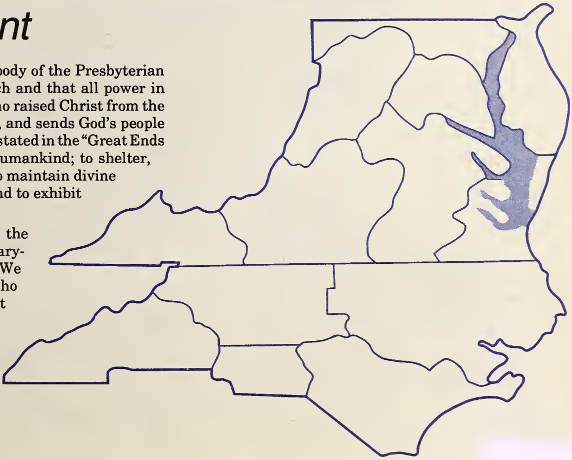
Care Agencies	**$56,546**	Includes Barium Springs Home for Children, Edmarc Hospice for Children, the Children's Home of the Highlands, Presbyterian Homes, Inc., of North Carolina, Sunnyside Presbyterian Home, Presbyterian Home and Family Services of Virginia, and Volunteer Emergency Families for Children.
Colleges	**$72,019**	Includes financial support for Barber-Scotia College, Johnson C. Smith University, Lees-McRae College, St. Andrews Presbyterian College, and Warren Wilson College.
Global and Ecumenical Ministries	**$30,585**	Includes Coalition for Appalachian Ministry, and councils of churches in North Carolina, Virginia and West Virginia.
Career & Personal Counseling Services	**$156,126**	Offices in Laurinburg and Charlotte, N.C.
Conference Centers	**$48,000**	Includes Chesapeake Center and Massanetta Springs.
Campus Ministries	**$364,443**	For support of 48 ministries on 61 college and university campuses throughout the synod.
Justice and Mercy	**$45,263**	Includes the [Prison] Chaplain Service of Virginia, the Land Stewardship Council of N.C., the Virginia Interfaith Center for Public Policy, the [Prison] Chaplain Board of N.C. and Justice for Women
Partnership Ministries	**$106,907**	Includes funding for Hunger Action, New Church Development, Peacemaking, Youth Ministries, Older Adult Ministries, Presbyterian Men and Presbyterian Women
Racial Ethnic Ministries	**$36,099**	Includes Racial Ethnic Student Ministry Partnership, Korean American Ministries, African American Ministries, Black Clergy Recruiting, African American Clergy Conference, Racial Ethnic Seminary Scholarships, Women of Color, Black Caucus and Korean Caucus
Communication	**$196,349**	Under the direction of the Administration Committee, includes the *Mid-Atlantic Presbyterian* and support for Presbyterian Media Mission, Presbyterian Appalachian Broadcast Council and Presbyterian Electronic Media Mission
Other	**$283,564**	Includes mission-related staff salaries, benefits and travel
Contingency	**$54,114**	
TOTAL	$1,450,015	

Mission Statement

The Synod of the Mid-Atlantic is an intermediate governing body of the Presbyterian Church (U.S.A.). It affirms that Christ is Head of the Church and that all power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead, who comes to dwell in believers through the Holy Spirit, and sends God's people into the world to carry out God's mission. This mission is clearly stated in the "Great Ends of the Church"—to proclaim the gospel for the salvation of humankind; to shelter, nurture, and give spiritual fellowship to the children of God; to maintain divine worship; to preserve truth; to promote social righteousness; and to exhibit the Kingdom of Heaven to the world.

The Synod is responsible for mission and ministry within the region encompassing Delaware, the District of Columbia, Maryland, North Carolina, Virginia, and a section of West Virginia. We are of different racial ethnic groups, ages, sexes, and vocations who have various abilities, different theological positions consistent with the Reformed tradition, and different marital conditions (single, married, widowed and divorced). In this diversity, we seek wholeness to achieve the "Great Ends of the Church."

Through this diversity, the Holy Spirit enables the Synod of the Mid-Atlantic to perform its mission and ministry in partnership with the General Assembly and the member presbyteries of the Synod.



THE MISSION OF THE GENERAL ASSEMBLY PRESBYTERIAN CHURCH (U.S.A.)

Go therefore and make disciples
of all nations ... And remember,
I am with you always,
to the end of the age.

(Matt. 28:20)

In witnessing to all people, the Presbyterian Church (U.S.A.) has taken the healing message of hope to people throughout the world.

- Churches destroyed by the California earthquake are being repaired.
- Pastors and medical personnel are ministering to refugees from Rwanda.
- Young adult volunteers are at work in Argentina, the Philippines, the United Kingdom, Florida, Alaska, Los Angeles, and Seattle.
- Peacemakers are working for reconciliation in Northern Ireland, in Bosnia, and in many other parts of the world.
- Relief funds were sent to Japan following the earthquake that devastated Kobe-Osaka and in response to a churchwide emergency alert, congregations generously contributed to the rebuilding effort.
- Presbyterians participated in peace conferences, retreats, youth conferences and more than 1,000 attended the meeting of the Association of Presbyterian Church Educators.
- Regional celebrations of evangelism have been held and assistance given for new church development.
- Fifteen Korean congregations were added to the PC(USA) last year, along with three African-American, four Asian-American, and three Hispanic-American new church developments.
- Nearly 4,000 women and men from around the world participated in the Presbyterian Women's triennial churchwide gathering.
- A churchwide study program, Our Living Tradition: Exploring the Church's Faith and Faithfulness Through a Study of the Basic Documents of the Presbyterian Church (U.S.A.), has been launched.
- The church's curriculum, P.R.E.M., which includes *Celebrate* and *Bible Discovery*, has been revised and updated for congregations.

Through resources such as the *Presbyterian Planning Calendar* and the *Mission Yearbook for Prayer and Study*, and periodicals such as *Presbyterians Today*, the work of the church is interpreted and celebrated.

Through the church's special offerings—One Great Hour of Sharing, Peacemaking, Witness, Christmas Joy—the generosity of Presbyterians is felt by countless individuals in places, near and far.

With believers in every time and place,
we rejoice that nothing in life or death
can separate us from the love of God
in Christ Jesus our Lord.

Brief Statement of Faith—Presbyterian Church (U.S.A.)

A new member is baptized at Hodges Boulevard Church in Jacksonville, Fla., a new congregation started in 1990 with assistance from the General Assembly, synod and presbytery. Membership has risen to 179.

Facilitated by the PC(USA), 80 mission hospitals and 45 community health programs in 43 countries treat illnesses and train poor people to prevent disease and care for themselves and their families, like this Nepali mother and child.

THE GENERAL ASSEMBLY

The work of the Presbyterian Church (U.S.A.) continues to grow stronger through the efforts of three ministry divisions—Congregational Ministries, National Ministries, and Worldwide Ministries, along with Corporate and Administrative Services. The Office of Communication in the Office of the Executive Director of the General Assembly Council unites various communication services to create access to information and increase understanding of the work of the church.

CONGREGATIONAL MINISTRIES

To equip Presbyterians for their ministry, to build up the body of Christ ...

The work of the Congregational Ministries Division focuses on such areas as worship; spiritual formation; Christian education; theological education; stewardship; media services; mission interpretation and promotion; and research.

NATIONAL MINISTRIES

To proclaim the gospel, to promote justice for people and creation ...

The National Ministries Division serves the church through programs of churchwide partnership, evangelism and church development, racial ethnic ministries, social justice, urban ministry, women's ministries, the Advisory Committee on Social Witness Policy, and the Washington Office.

WORLDWIDE MINISTRIES

To share the transforming power of the gospel of Jesus Christ with all people ...

The work of the Worldwide Ministries Division encompasses global service and witness that includes: Presbyterian World Service, Self-Development of People, the Presbyterian Hunger Program, international evangelism and health, global education and leadership development, and the Jinishian Memorial Program. This division enables the PC(USA) to work with 120 church partners in over 80 countries and to be present in ecumenical and interfaith arenas. Through its people in mutual mission programs it supports long-term mission workers, volunteers in shared ministry, and global awareness and involvement.

CORPORATE & ADMINISTRATIVE SERVICES

To support the mission of the church ...

The work of Corporate and Administrative Services (CAS) provides leadership and support in many areas that affect the life of the denomination. CAS's broad spectrum of responsibilities includes legal services, risk management, banking, accounting, finance, computer systems, human resources, internal audit, distribution management, and property services.

MISSION PRIORITIES

Four priority goals give shape and direction to the mission of the denomination. These goals are:

Evangelism—a call to invite all people to repentance and faith in Jesus Christ;

Justice—a call to redress wrongs in every aspect of life and the whole of creation;

Spiritual Formation—a call to study and reflect on Holy Scripture and to pray for insight and clarity; and

Partnership—a call to forge vital partnerships with one another, marked by mutual respect, openness, and daily repentance and forgiveness.

The PC(USA) seeks to strengthen its commitment to bringing new members into the family of Jesus Christ at home and around the world.

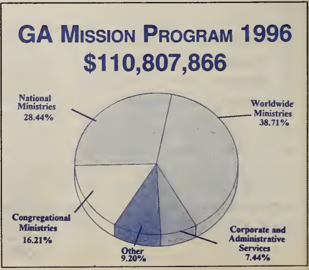
Special attention is focused on expanding the church's work in urban areas and to ministries with persons who have been victimized by violence and injustice.

The church continues its emphasis on "A Year with Africa" into 1996, seeking to deepen understanding, strengthen ties, and be an actual presence throughout the continent.

A new Institute for Christian Formation is now located at Stony Point, New York. This is one part of a larger effort to help Presbyterians deepen their understanding of God's presence in their lives.

Over 200 long-term volunteers are sharing in the church's ongoing mission at home and abroad and applications for volunteer positions are dramatically increasing.

General Assembly staff in Louisville celebrate Maundy Thursday



CAMPUS NOTES

It's 'Montreat College' again

MONTREAT, N.C.—Montreat-Anderson College officially changed its name to Montreat College on Aug. 22 during the opening convocation for the 1995-96 academic year. The name change was approved by the school's trustees last April following a year-long study as part of the development of a new strategic plan for the college.

The new name is actually not "new." In 1934 the college department of the Montreat Normal School was renamed Montreat College. The four-year women's school was restructured in 1959 as a coeducational junior college and renamed Montreat-Anderson College in honor of former president Dr. Robert C. Anderson and his wife. The college returned to baccalaureate status in 1985.

"In no way does the change suggest lessened appreciation of the enormous contributions of Dr. Robert C. and Sadie G. Anderson. Our debt to them cannot be measured," said current president William Hurt. "We will rename our largest residence hall, now known as Montreat-Anderson Hall, as Anderson Hall in their honor."

Peace receives Jones' bequest

RALEIGH, N.C.—Peace College recently received approximately $405,000 in stocks from the estate of Earl T. Jones, a Raleigh, N.C. businessman and churchman who died in 1992. As directed by Jones, approximately $270,000 will be transferred to the Virginia W. Jones Scholarship Fund. Jones established the fund in 1976 in honor of his late wife, Virginia W. Jones. The remainder of the stocks will be credited to the Earl T. Jones Service Scholarship Fund for salaries of students who work part-time to defray college expenses.

Union given partnership study grant

RICHMOND, Va.—Union Theological Seminary in Virginia has received a $15,000 Lilly Endowment grant to study potential partnerships with the Presbyterian School of Christian Education. Though the two institutions now offer a joint academic program, Union president Louis B. Weeks says, "We are responding to a formal request from the board of trustees at PSCE. They asked us to engage consultants to help find viable ways to establish deeper relationships between our institutions." Consultants commissioned are: C. Ellis Nelson, Laura W. Lewis and Anthony Ruger. The consultants' report will be presented at the two schools' November board meetings.

PSCE staff, faculty changes set

RICHMOND—**Estelle Rountree McCarthy**, associate professor of Christian Education at the Presbyterian School of Christian Education, has announced she will retire at the end of the 1995-96 academic year. McCarthy, a member of the faculty since 1985, was named Educator of the Year in 1980 by the Association of Presbyterian Church Educators.

Lou Johnson, a 1992 graduate of the PSCE, is the school's new director of alumni/ae and church relations. She comes to PSCE from Massanutten Church in Penn Laird, Va., where she served two years as director of Christian education. A native of Robersonville, N.C., Johnson holds a bachelor's degree from UNC-Chapel Hill.

Ray Tanner of Jackson, Tenn., has been named to the board of trustees of the Presbyterian School of Education. Tanner is a retired layman who was chairman/director, chief executive officer of the Jackson National Bank. He is a past moderator of Memphis Presbytery. Tanner's name was accidentally left out of a list of four new trustees published in the July/August issue of the *Mid-Atlantic Presbyterian*.

CONFERENCE ON MINISTRY

NOVEMBER 3 - 5, 1995
FEBRUARY 23 - 25, 1996

If you are exploring a call into the ministry, Columbia Theological Seminary in Decatur, Georgia, invites you to its CONFERENCES ON MINISTRY, November 3 - 5, 1995 and February 23 - 25, 1996. An opportunity for you to take a fresh look at the
Vocation of Ministry...
Yourself...
Columbia Seminary...

For more information call 404/687-4517.

COLUMBIA THEOLOGICAL SEMINARY
A seminary of the Presbyterian Church (USA)

Alliance salutes academic achievement, leadership by African American students

By STEPHEN DARR

BLACKSBURG, Va.—Last May 18 over 300 youth and community leaders in south-central Virginia gathered at Trinity Baptist Church in Danville to honor African American students who have excelled academically and have provided outstanding leadership among their peers at area high schools and Danville Community College. This is one of many programs sponsored by a unique campus ministry called Alliance for Excellence.

Alliance for Excellence was created in 1986 by clergy and educators involved with Community College Ministries who raised concerns about educational obstacles for African American students. It was designed to increase access to educational opportunities for the African American communities of south-central Virginia by creating a partnership of local colleges with African American churches.

The partnership is based on the premise that the Black church provides historic, decisive leadership in the community and that community colleges are the most accessible and affordable avenues for pursuing higher education. Ferrum College joined the consortium in 1991 to accentuate transfer opportunities between two-year community colleges and four-year baccalaureate institutions.

In 1986, the year of the program's inception, African American participation in colleges in this area was roughly half of that of the majority white population, reflecting similar statistics from around the nation. By 1991 though, enrollment of African Americans at the four participating community colleges had increased by 57 percent, compared to a national increase of only four percent. Enrollment of African Americans at two community colleges, Danville and Patrick Henry, more than doubled during this period.

While statistics reflect an increase in participation in higher education in the area by African American students, the educational and economic gap is still pronounced.

Statistics indicate a continuing need for new and innovative partnerships in the community. For instance, in March of 1994 the unemployment rate among African Americans was as much as four times that of the majority population in localities such as Danville, Halifax County, Roanoke and Lynch-burg, and per capita income for African Americans was only 61 percent of that of the majority population.

For more information about Alliance for Excellence, contact Sandy Saunders in Danville at (804) 797-2222, Gloria Lindsay in Roanoke at (540) 857-7583, or the Rev. Stephen Darr, coordinator of Community College Ministries in Blacksburg, at (540) 953-3904.

N.C. Presbyterian student network started

Two Davidson College students have started a new ministry for college students in North Carolina.

The North Carolina Presbyterian Collegiate Network (NCPCN) is reaching out to students from Asheville to Wilmington with a ministry of "fellowship, music, study, worship and a chance for all students to connect with other Presbyterians," said co-founder Sarah Terry.

"Once a student graduates from high school, the church places them in the `adult' category," she said. "Yet, there are incredible differences between the needs of college students, middle-aged couples, singles and the retired.

"The church continues to ignore the ripe mission field of the college campus," continued Terry. "We are attempting to give college students a place in the church to call their own."

The need for a community and sense of belonging was echoed by Matt Rich, the other co-founder. "Even at Davidson, a Presbyterian school, students like ourselves who are dedicated to the denomination are a minority. NCPCN gives us the chance to support and relate to other students like us across the state."

The networks next event will be a weekend retreat Nov. 10-12 at Camp Caraway in Asheboro, N.C. Rick Hill, campus minister at James Madison University in Harrisonburg, Va., will present the theme, "Won't You Be My Neighbor." Planners exepect 75 students to attend the weekend event which will focus on community and connection.

NCPCN's first day retreat last October covered the theme "Uniquely Presbyterians: Called! Connected! Committed!".

For more information about NCPCN, contact Sarah Terry at P.O. Box 2736 or Matt Rich at P.O. Box 2583, both at Davidson, NC 28036.

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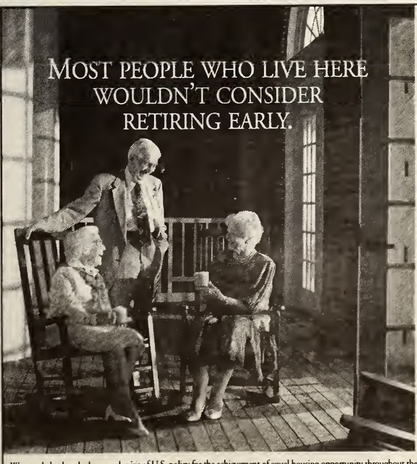
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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

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Breaks provide fun; family time

Girls from Sullivan Cottage enjoyed some time at the beach during their intersession.

Intersession occurs four times a year in the residential programs. It is a period between school quarters which includes a week of "Reteach"; a week of "Group Building"; and a week of "Extended Family Time."

During the "Reteach" week, students who have come into the program while the quarter was in session have a chance to catch up on what they missed. Students who failed a subject have a chance to make up for it.

"Group Building" week is designed to enable individual cottages to participate in group-building activities. The cottage staff choose the activities with several goals in mind. One is that they be fun; two, that it gives the youth a sense of togetherness or camaraderie; and three, that it gives youth and staff a chance to get to know each other better outside the cottage setting.

The final week of Intersession, Extended Family Time, is a week for youth to go home, or to foster homes, or to the homes of extended family such as grandparents, aunts or uncles.

This week at "home" gives "families" a chance to practice what they have learned while their child has been in care. Cottage staff visit the "home" during the week to evaluate the youth and the family. This week gives both children and family an insight into what things will be like if and when the child returns home. They have time to see which situations they are handling right, and which might still need some work.

During the past Intersession in July, Cottages used the "Group Building" week to do a variety of activities.

At the Adolescent Center, Sullivan Cottage girls spent four days in Long Beach, NC.

"It was a really fun getaway," said Susan Porter, Residential Coordinator for the cottage. "We cooked all our meals and went to a fun-park. The girls had a great time. Our only problem was a flat tire on the van on the way home."

Porter said the girls and staff bonded with each other on the trip.

"If the staff and the residents can learn to respect each other and to work together, the program runs smoother and the girls get more out of it," said Porter. "We don't try to be a family to the girls, we try to be role models."

Sanford Cottage spent two nights in Cherokee, NC. The first day they spent fishing, and the second, white-water rafting on the Pigeon River in Tennessee.

Sanford Social Worker Melanie Rasnick said the trip was particularly productive because the five boys who went were to be successfully discharged soon after the trip.

"The boys stayed in one cabin and the staff in another," said Rasnick. "It gave them some time to spend alone together, and to say good-bye. We were all happy and sad at the same time when we got back."

Grannis Cottage boys spent a day exploring Discovery Place in Charlotte.

Grannis teacher Lisa Duncan said the boys stuck together and were very responsible about following the rules and returning to the vans on time.

Goodman Cottage had a good day at Carowinds. The girls learned a hard lesson towards the end of the day when two of them tried to run away. The trip had to be cut short and the other girls were angry at them for spoiling the fun.

Goodman staff said it was a hard, but good, lesson to learn. So all in all they still counted the day successful.

The two Pre-Adolescent Center cottages, Cannon and Stultz, also took trips during the Intersession.

The Stultz boys went to Carowinds where they banded together with the staff to get enough nerve to ride the Cyclone. The Cannon boys visited the Columbia Zoo in South Carolina. They also toured the main Fire Station in Charlotte.

Overall, this Intersession proved to be fun and challenging for the residents of the Home. Though the trips were fun, most felt that the week of "Extended Family Time" was the most exciting. They were all able to practice the new skills they had learned with their parents, foster parents or relatives.

Most found their hard work in the program was paying off, and look forward to going "home".

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Word from the President

It's about Family

Robert W. Stansell Jr., President

This summer I had the unique and wonderful experience of participating, for the first time, in a Barium Springs Homecoming. Alumni from the class of 1928 forward, from as far away as California, gathered on our campus to celebrate their Barium Springs heritage.

From the small groups talking and laughing together under the oaks at registration to the closing business meeting of the Alumni Association, it was very apparent to me that this homecoming was about "family."

As the alumni played together, ate together and worshipped together, I witnessed a family bond that reminded me, yet again, how important our families are to us.

For much of our history, Barium Springs provided a home, structured discipline, quality education and Christian nurture to generations of orphans who came to regard themselves as family because of these shared experiences. Today, as healthy, happy, productive adults, these folks gather each year to celebrate their lives at Barium Springs.

As we approach the 21st century, our mission has changed to meet the needs of the times. Today we seek to minister to children and families together with the goal of resolving family conflict and crisis so that the child can return to the family as soon as possible. The tradition of structured discipline, quality education and Christian nurture remains strong at Barium Springs.

I am grateful to the alumni for sharing their homecoming with me. The experience confirmed for me that Barium Springs is about "family." It always has been.

Skip Stansell

Homecoming enjoyed by all; Stansell meets alumni

Skip Stansell, far left, talking with alumni during Homecoming.

Once again Barium Springs was awash with Alumni seeking familiar faces and places. Some 350 Alumni attended Homecoming on August 5th and 6th, and for some this was their first glimpse of the Home's new president, Skip Stansell.

"I'm so delighted with the tradition of Homecoming," said Stansell. "It is like one huge family getting together and reliving old times and creating new times. Our Alumni have such fond memories, it's hard not to get caught up in their tales of the past. They can make you laugh and cry, sometimes all at the same time."

Reade Baker, Vice-President of Financial Development, lives in the Superintendent's House, which was built for Superintendent Joe Johnston in 1922. The house has not been open to the public for many years, so the Baker family had an open house for Alumni during Homecoming.

Some of the Alumni had never been in the two-story, 15-room house. Others shared memories, both tender and funny, with the Bakers.

"Everyone seemed to enjoy looking around and we loved hearing the stories about the house," said Baker. "We plan to so this again in the years to come."

At the Alumni meeting, Alumnus Charles Barrett was chosen as the new President of the Alumni Association. He will hold this office for two years.

Presbyterian Women's Bible Study Helps—Lesson 3, November 1995

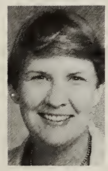
Glimpses of Home—Chapter Three

By THE REV. DR. CAROL T. BENDER

First you see it—then you don't...like an image emerging through leafy tree limbs as they sway back and forth, back and forth...or like clouds ambling through a clear blue sky obstructing (then revealing) a far away mountain scene. First you see it—then you don't.

"Glimpses of Hope," Chapter Three in Eugenia Gamble's *Glimpses of Home: Biblical Images of the Realm of God*, reminds us that hope for the Israelite may have followed the same pattern: First you see it—then you don't. And you have to be quick to catch the glimpse!

Arrogant self-sufficiency



Carol T. Bender

(The chapter entitled, "A Remnant Shall Repent," in John Bright's *The Kingdom of God* is especially helpful for this part of our study.) The kingdom which had divided in 922 BCE (Before Common Era), into Israel (the Northern Kingdom) and Judah (the Southern Kingdom) now moved into the eighth century on shaky ground. The time of prosperity had brought great temptations. The stability that both parts of the kingdom enjoyed not only widened the gap between the "haves" and the "have nots," but also brought on an arrogance of self-sufficiency. One of the prevailing ideas among the people was that greed and immorality were acceptable if support for the church was not diminished but maintained.

As your circle begins this third study, you may want to ask questions like, How has American's prosperity brought about temptations? What temptations are most prevalent in your community? In your church? In your family? Quoting the above statement, in what ways do we feel "greed and immorality are acceptable if we continue to support the church?" How do we act during the week in relationship to how we act on Sunday? What similarities or differences do you see in the Northern and Southern kingdoms and America today?

Northern kingdom ends

Gamble says on page 23 of the study book: "The end of the eighth century BCE brought an end to the Northern Kingdom of Israel at the hands of the Assyrians. The hope of the promise rested now with Judah. But Judah was not free of the moral decay that many believed had led to the downfall of Israel. The difference, if any, was only of degree. Judah needed reform." (Judah didn't reform, and she, too, became a vassal, or captive, to Assyria.

As the group hears about the need for reform in Judah, you may want to discuss what KINDS of reform (or reforms) are needed TODAY (1) for the church, (2) for family structures, (3) for cities and states, (4) for our nation and (5) for our world, our environment. What do you think might happen in any of these arenas if reform is NOT forthcoming?

Picture One, or the first "Glimpse of Hope," comes in Isaiah 9: 1-7. This passage is so familiar that we might think we already know all about it! Begin the discussion on this section by asking for a definition of "sprig." What does the word connote? What can happen to a sprig? How can a sprig be preserved?

As one or more volunteers read verses one through five of the passage, ask participants to jot down ideas of hope that surface during the reading (i.e. "there will be no gloom for those who were in anguish;" "seen a great light;" "increased its joy") How do these words or phrases bring hope to you today? What does the phrase "the dawn of a new day" mean to you? How does Isaiah describe the effects of seeing "a great light?"

Familiar verses

Continue with the rest of the passage (verses six and seven), the more familiar part of the reference. This messianic text tells of a new David who will rule over a new Israel and that Israel will be a redeemed Israel. Speaking of this idea, Bright says, "He stands before us as no fierce warrior, but as a little child established in his rule by God's power. He reigns over a people transformed through their obedience to the divine Will. It is God's Kingdom and it will endure forever." (page 92) "The messianic hope of Israel was thus tied firmly to the line of David, to Jerusalem and the temple, and given a form which it would never lose." (page 93) Of the titles given in verse six, with which do you most identify Jesus Christ? Why? How does verse seven depict the realm or the kingdom of God?

As the group moves into Picture Two, again have volunteers read the first passage from Jeremiah 6: 16-21. Here is a passage from the "weeping prophet" who yearns for God's people to listen to God's word...and to do something about coming forth in repentance! Choice is very clearly offered here: Crossroads, the good way, sentinels for protection...all of which will provide the very comforting "rest for your souls." But God's people deny the opportunity to choose what is good through repentance; instead they choose to once again ignore God's message from this prophet and continue in their ways. (i.e "We will not walk in it." "We will not give heed.")

Make choices

God says unless the choice for good is made that "I am going to bring disaster on this people." (verse 19) Who do you believe are the prophets speaking to America today? (We considered a question like this question in the last session, but repeating it may add more insights!) In what ways is their message similar or different to God's message through Jeremiah? What choices have you made that were not wise ones? And what, if anything, did you learn from them?

The "Glimpse of Hope" for Jeremiah appears in 31: 31-34, the New Covenant reference. God says to the house of Israel and the house of Judah, "You've blown it!" (That's the modern vernacular!) "You can't seem to keep the covenant I made with your ancestors, so I'll try again! This time, instead of writing the covenant on tablets, I'm going to write the covenant on your hearts. That way the covenant will be internalized...and all you have to do is live it out." Once more the divine covenant is articulated as, "I will be their God, and they shall be my people."

With this declaration of clarity, God now gives God's people a "bridge" to the New Testament covenant, most exquisitely expressed in Jesus Christ. Gamble says, "With Jeremiah we begin to see that the relationship between God and God's elect is individual. Jeremiah shows that, even if a nation is destroyed totally, people can meet God anywhere. That is, they can if they are willing to have the covenant carved into their very hearts." (page 26)

Old and new covenants

Circle participants may want to think about ideas like the following: What words or phrases would you use to describe the original covenant made by God through Moses on Mount Sinai? (See Exodus 20: 1-7 to brush up on the Ten Commandments.) In what ways is the Decalogue or Ten Commandments different from the passage in Jeremiah? How does the internal working of the God's Spirit differ from "laying down the law to folks?"

The final picture for this session centers around Isaiah 40: 1-18, a message of comfort and reconciliation. Verses three through five echo the preparatory ministry of John the Baptist. The "Glimpse of Hope" focuses on the fact that "the word of our God will stand forever." (verse 8b) The "Suffering Servant" passages in Isaiah are found in 42: 1-4; 49: 1-6; 50: 4-9; and 52:12—53:12. They paint a graphic picture of how intensely the servant suffered to effect reconciliation.

If your circle is large enough, divide into four (or five groups: Isaiah 52:12—53:12 can be divided into two passages), or work with the references together. Pose questions like, How does the servant suffer? How do people suffer today? What causes suffering in today's world? How can suffering bring about reconciliation? What signs of hope can be found in the midst of suffering?

As a way to wrap up this lesson, ask each person to turn to page 85 in the study book and think about the statement, "Hope for each of us in the realm of God is not wishful thinking but a fact of life as the people of God." In what ways is this true in your life? In the lives of your friends and family? In the life of your church?

The Rev. Dr. Carol T. "Pinky" Bender is pastor of McQuay Memorial Church in Charlotte, N.C. This series of articles is meant to be used as "helps" with the Horizon's magazine Bible study for 1995-96, "Glimpses of Home: Biblical Images of the Realm of God." Copies of the Bible Study may be ordered by phone at (800) 487-4875.

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Caribbean aid changes after second hurricane smacks islands

By ALEXA SMITH
PC(USA) News Service

Strategies to deliver emergency aid to the Caribbean were being revamped at press time and damage estimates were being revised after Hurricane Marilyn smacked both Puerto Rico and the U.S. Virgin Islands and headed back out to sea.

According to Bob Arnold of Church World Service (CWS) in New York City, that agency was considering asking its mainline constituents for another $100,000, matching an earlier CWS appeal for damage caused by Hurricane Luis, which leveled an estimated 70 percent of the housing on Antigua and Barbuda.

At press time, Presbyterian World Service (PWS) was considering upping its current $10,000 contribution from One Great Hour of Sharing funds; and the Rev. Monrelle Williams, new general secretary of the Caribbean Conference of Churches (CCC) in Barbados, was debating whether to issue another appeal for more money because of Hurricane Marilyn.

"What emergency relief we're getting now we will use as best we can to help the poorest of the poor," Williams told the Presbyterian News Service, stressing that recovery on the islands is barely beginning.

Arnold said early reports indicate about 80 percent of the housing on St. Thomas was demolished and more than 12,000 people were in public shelters in Puerto Rico.

"We have asked all of our congregations to collect from parishioners items such as clothing, sheets, blankets and nonperishable foodstuffs," said the Rt. Rev. Cyril Paul of the Presbyterian Church in Trinidad and Tobago, adding that goods were to be dispersed by the St. Vincent DePaul Society and the CCC.

"Our congregations have been asked to respond in a sacrificial way," he said. "But it's amazing. In times of distress, sometimes the people who respond the best of all are the very needy."

The Rev. Maitland Evans of the United Church of Jamaica and the Caymans agreed that giving stresses some already poor congregations in the Caribbean. "But whenever things like this happen," he said, "the smallest island to the largest contributes."

While parts of Puerto Rico were hit by both hurricanes, the Rev. Harry del Valle, executive of the Presbyterian Church (U.S.A.)'s Synod of Puerto Rico, reports that no Presbyterian churches were damaged, since winds and rain blasted the island's east side and Presbyterian congregations are on its west coast.

Of an estimated 500 homes on the nearby island of Culebra, del Valle said, about 350 are thought to be destroyed.

Some survivors are having to clean up twice, according to Williams. On Antigua, for instance, where the CCC is basing its relief operation, some who began recovery from Luis are beginning all over again in the wake of Marilyn.

Such rapid succession of storms is unusual, said del Valle, even for people well acquainted with bracing for tropical winds and rain.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Irish Nobel Peace Prize winner preaches nonviolence to Peacemaking Jubilee

By JERRY VAN MARTER
PC(USA) News Service

HEMPSTEAD, N.Y.—In a fiery address to the Presbyterian Peacemaking Jubilee in August, Northern Ireland's Nobel Peace Prize winner Mairead Maguire told a crowd of 1,600 here, "Human life is sacred—God gives it and we have no right to take it away."

Maguire, founder of "Peace People," went from housewife to international peace activist in 1976, when violence in Northern Ireland claimed the lives of her sister's three children. They were struck by a car that when out of control on a West Belfast street after its driver, a suspected Irish Republican Army member, was shot by a British soldier.

"We need to think of a whole new way," Maguire said of her efforts, "because the current road surely leads to destruction. People are entitled to their politics, but not to take a life in furtherance of those politics."

Maguire said the world should look to Northern Ireland for "clues" to the new way of resolving conflict because "more and more we are going to be faced with ethnic conflicts." The situation in Northern Ireland, "proves that armies are of no use to us, armies will not solve our problems."

Instead of turning to political and military theorists, Maguire said, people need to turn to Jesus Christ. "Don't go looking in dusty books written by people just as confused as we are," she said. "Don't go to books, go to the cross—the ultimate expression of nonviolence."

A commitment to nonviolence is not easy, Maguire continued. "Don't give me justice, give me mercy, because I am a sinner and trying to live nonviolently is very, very hard. My hope lies in the fact that God will forgive me."

It is up to churches, Maguire said, "to inspire the truth that human life is the ultimate value. Our young people will become cynics and the cycle of violence will continue if the churches cannot say without qualification, 'War is wrong.'"

And individual Christians play the key role. "The challenge is enormous, but we believe we can do it," Maguire said. To thundering applause, she continued, "Moreover, we believe we must do it, for our own sake and for all others'—we must disarm country by country, town by town, street by street, house by house, heart by heart."

In other events during the Presbyterian Peacemaking Jubilee participants:

- Paused from their activities on Aug. 13 to pray and observe a moment of silence in remembrance of the atomic bombings of Hiroshima and Nagasaki 50 years ago;
- Created two banners featuring participants' hand prints—one on each banner—to give to the Rev. Syngman Rhee as he prepared to depart for North and South Korea. The banners express the hope for the peaceful reunification of Korea;
- Heard veteran U.S. diplomat Harold Saunders say that it is the Christian duty of every Presbyterian to so dramatize the denomination's commitment to peacemaking so that it becomes the calling not just of the church, but of the nation. Saunders, a key member of the U.S. diplomatic team that brokered the Camp David accords which brought peace between Israel and Egypt, said the changing nature of international relations means citizens and nongovernmental organizations have a much more crucial role to play in solving international conflicts;
- Constructed a "global neighborhood." Hedda Sharapan, associate producer of "Mister Rogers' Neighborhood," had families make a list of the buildings needed in a peaceful neighborhood. Each family group chose a building to construct.

"I think the real point was to learn how to work together," said 10-year-old Peter of Tenafly, N.J.; and

- Were reminded by the Rev. Robert F. Smylie, director of the Presbyterian U.N. Office, that the denomination has supported the United Nations since its inception. During the first 50 years of the U.N., General Assemblies have issued some 200 statements in its support, Smylie noted.

GAC appoints task force to study *The NEWS, Monday Morning*

The General Assembly Council (GAC) has approved creation of a task force to study the best ways to communicate news and information of the PC(USA) to its leaders and members in light of dwindling denominational resources. The GAC's action came in response to a recommendation to stop publication of the denomination's newspaper, *The NEWS of the PC(USA)*, and to suspend publication of *Monday Morning*, a magazine for pastors and other church leaders.

The original proposals reflected a changing denominational communication strategy in which expanded distribution of "News Briefs" becomes the primary way to reach church professionals and where a reformatted "Presbyterians Today" is the channel to lay readers, according to Gary Luhr, associate director of the Office of Communication, who developed the recommendations.

The General Assembly Council last year ordered a review of all denominational publications—and his proposals were a result of the beginning of that process, Luhr said.

"All communication cannot come out of this office," Luhr told the Presbyterian News Service. "It's not possible physically, economically—any way you want to look at it." With the decision to mail "News Briefs" into every church, Luhr said, part of the strategy now is to rely on pastors and elders to circulate it among parishioners.

Luhr said there is still interest in developing an every-household publication, and consideration will be given to developing a resource just for elders—but there are financial and staff constraints to take into account in expanding the denomination's publications.

Record crowd packs Triennium

WEST LAFAYETTE, Ind.—Summer's intense heat couldn't stifle the enthusiasm of nearly 6,000 young Presbyterians from all over the United States, Canada and the world as they shared their common bond through Jesus Christ at the record-breaking 1995 Presbyterian Youth Triennium at Purdue University.

According to officials, 5,901 youths attended the July 25-30 event, the most in Triennium history. Held every three years, the Triennium is designed as a growth experience for the mind, heart and soul of Presbyterians age 15-19 and adult advisors in every presbytery. The Triennium is co-sponsored by the Presbyterian Church (U.S.A.), the Presbyterian Church in Canada and Cumberland Presbyterian Churches.

"What keeps me coming back year after year is seeing all these people representing Christ's body," said Lisa Stine, a Triennium design team member from Portland, Ore. (Cascades Presbytery). "I've never seen it anywhere else in my life represented so clearly."

First worship held in center chapel

Over 150 staff members crowded the Presbyterian Center chapel for the first worship service August 14. The chapel was dedicated formally on Sept. 29 during the fall General Assembly Council meeting here.

"Here today, we're beginning a journey," the Rev. James D. Brown, executive director, said. " ... Serving the Lord with all humility and tears, testifying to the good news of God's grace." Brown said the chapel itself embodies both the tears and the celebrative witness Paul describes in Acts 20: 17-38, and went on to describe the creativity of the architect and the "staying power" of community gathered together to share the gospel story.

Describing the chapel as "not quite finished," Brown said it is reminiscent of the "already, but not yet, quality of the reign of God." Architect David Wilding told the Presbyterian News Service the chapel is "going to be a delightful space ... prayerful, dynamic, all the things we hoped it would be."

Border ministry seeks staff, volunteers

The Presbyterian Border Ministry (PBM), based in San Antonio, Texas, is looking for two staff persons and any number of volunteers for its cross-cultural ministry along the United States-Mexico border. The staff positions, for "mission specialists," are responsible for program administration, mission education, interpretation and fundraising.

In cooperation with the National Presbyterian Church of Mexico, PBM's goals are church planting, responding to the needs of marginalized persons on both sides of the border and educating churches in both countries about the needs of people along the border and how the Mexican and U.S. Presbyterian denominations are attempting to respond to those needs.

Interested persons should have some cross-cultural experience, some skill in Spanish, be flexible team players, have a college education or equivalent life experience, have planning skills and be familiar with the Presbyterian Church (U.S.A.). The positions are three-year terms, renewable for additional terms.

PBM Coordinator Jerry Stacy said the organization is willing to provide language training. More information is available by calling Stacy at (210) 826-3296.

Graham joins PC(USA) staff

The Rev. Mary Graham has joined the staff of the Congregational Ministries Division as associate for evangelism resource development in the Christian education program area. Graham came to Louisville from Greenville, N.C., where she was campus pastor at East Carolina University in the Presbytery of New Hope.

Schaefer leaves OGA post

The Rev. J. Scott Schaefer, director of the Department of Administration and Assembly Services for the Office of the General Assembly, has accepted the position of chief business officer at San Francisco Theological Seminary. He will complete the transition to full-time work on the seminary campus by the end of October. Schaefer has served on the national staff of the Presbyterian Church since the denomination's headquarters moved to Louisville in 1988.

A graduate of San Francisco Theological Seminary and a member of San Francisco Presbytery, Schaefer began his church work in the office of Destination Louisville, coordinating the move of denominational offices from Atlanta and New York City to Louisville.

3 endorsed for GA moderator—see page 9

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Mid-Atlantic Presbyterian

November/December 1995 Vol. LXI, Number 8 Richmond, Virginia

Walkout may lead to demise of controversial managment review panel

Responding to charges of racist behavior against Synod Executive Carroll Jenkins, the executive committee of the Synod Council voted Nov. 2 to recommend dismissal of the committee the council created to review financial and management practices in the synod's office.

The recommendation for dismissal was to be presented to the council during its Nov. 17-18 meeting in Richmond.

The five-member review committee, chaired by former PC(US) moderator Ben Lacy Rose, postponed its Nov. 10-11 meeting pending the action of the Synod Council. A final report from the review committee had been due by Dec. 31.

Recommending dismissal of the review committee was the executive committee's reaction to an Oct. 14 walkout by all African American commissioners during the 209th Synod Assembly.

The commissioners, who were joined by African American members of the Synod Council, said they were protesting the "ungodly treatment of Synod Executive Carroll Jenkins."

Lawrence Bethel, chair of the synod's Black Caucus and a clergy commissioner from Eastern Virginia Presbytery, read from a prepared statement which noted the African Americans were "deeply disturbed" by the executive's treatment and "other matters related to the future of African Americans in the Presbyterian

continued on page 3

South African antiapartheid activist Alan Boesak and Synod Executive Carroll Jenkins talk with a guest after an Oct. 12 communion service at Three Chopt Church in Richmond. Boesak preached at the worship service which was part of the Oct. 12-14 209th Synod Assembly held at the church and the Hyatt Hotel. GA Moderator Marj Carpenter was keynote speaker for the assembly which emphasized mission.

Action will cut 25 percent from 1997 synod budget

Overshadowed by the walkout of African American commissioners to the 209th Synod Assembly were the recommendations from the six standing committees.

All recommendations were adopted by the assembly. The Synod Council (scheduled to meet Nov. 17-18) was given responsibility for settling financial questions and deciding any conflicts which may arise from the recommendations.

One of those recommendations will reduce the synod's mission budget by one fourth in 1997.

The Standing Committee on Finance recommended that all monies for colleges, care agencies (for children and older adults) conference centers, counseling services, and global and ecumenical ministries be "deleted from Synod's budget as of Jan. 1, 1997."

These mission areas total $363,276 (25 percent) of the $1.45 million synod mission budget for 1996.

The standing committee also recommended that the presbyteries be "encouraged to accept responsibility for those portions of the Synod's Mission Budget by an orderly 'revenue neutral' transfer during 1996 for 1997."

If presbyteries choose to make a revenue neutral shift during 1996, the synod's permanent finance committee is instructed to provide for such actions.

Deletion of these areas from the 1997 budget is to occur regardless of whether the 13 presbyteries agree on the "revenue neutral" concept.

All the above named mission areas were not included in the new mission structure approved last January. However, funding for them had remained a part of synod's mission budget pending development of a plan to transfer that responsibility to the presbyteries.

Revenue neutral basically means that presbyteries would contribute the same amounts for these areas as they now send to synod, and that support the institutions and agencies would remain the same.

The 13 presbyteries' councils have not been unanimous in accepting the revenue neutral concept.

Fred Ward, chair of the synod's permanent finance committee, told the assembly that he was "... in total agreement with the things that are there, speaking from a financial standpoint."

Other recommendations coming from the standing committees of the 209th Synod Assembly include:

Campus Ministry

The Standing Committee on Campus Ministry recommended that the synod develop a new method of funding campus ministries within the synod.

The synod sends $364,443 to 48 ministries on 61 college and university campuses. Noting that synod-based support had "declined steadily" in recent years, the committee approved a resolution asking for

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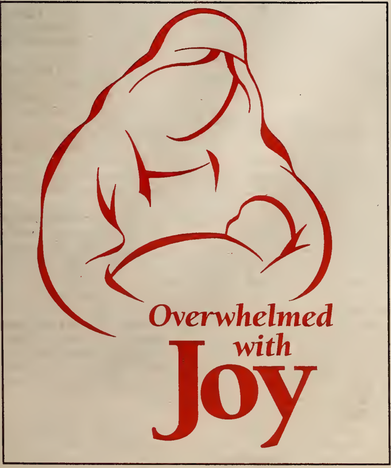

Christmas Joy Offering benefits church workers, racial ethnic schools

For more than 40 years Presbyterians have given generously to a special offering during the Christmas season.

This year marks the ninth year that contributions to the offering will provide assistance to those who have faithfully served the church, and to those whose gifts are being developed at racial ethnic schools founded by the Presbyterian Church.

Undesignated receipts from the Christmas Joy Offering are distributed evenly between the Board of Pensions and the racial ethnic schools and colleges in covenant with the Presbyterian Church (U.S.A.).

In the Synod of the Mid-Atlantic, this includes Barber-Scotia College in Concord, N.C., and Johnson C. Smith University in Charlotte, N.C.

The programs offered by the Board of Pensions offer support to both active and retired church workers and their dependents during times of special needs.

This support includes:

- income supplements for retirees whose incomes fall below a basic minimum;
- shared grants for occasions when an emergency or misfortune occurs; and
- nursing home care assistance when the cost of nursing care exceeds the ability of eligible members to pay.

The history of the Christmas Joy Offering dates back to 1952 when the former Presbyterian Church in the U.S. (PCUS) began the Joy Gift Offering to supplement inadequate retirement income and supplemental medical insurance for former ministers, missionaries, and church workers and their spouses.

In the former United Presbyterian Church in the U.S.A. (UPCUSA) a Christmas offering was first taken in 1960. Funds were used for general mission and world relief. In 1964 the name was changed to the "Christmas Offering," with receipts used to support health and welfare concerns related to children. The offering was changed to support former servants of the church living on inadequate pensions in 1973 and minority education was added in 1974.

The PCUS and UPCUSA offerings were merged in 1987 as the Christmas Offering Joy Gift.

The 1994 Christmas Joy Offering received $4.64 million.

We need to seize this precious moment

By BETTY McGINNIS
Synod Moderator

The Synod of the Mid-Atlantic meeting in Richmond was one of celebration of our mission, of profound worship, of prayer, of commitment and hard work on the part of the commissioners and youth advisory delegates.

Committees worked hard on the new mission design which is in place; wonderful General Assembly staff came to resource and help us through the process—to help us reconnect the connectional church.

The theme, "Walking with Africans—A Healing Journey," was built into the entire Synod meeting. The Synod worship was built upon that wonderful scripture, I Thessalonians 5:16-18—we gather to praise God and worship; we pray continuously; and we leave with thanksgiving no matter what the situation.

Many thanks to those who led the many parts of the meeting and assisted in planning and organizing!

Yes, each person left that meeting with a heavy heart, yet a challenge is in front of us in the Synod of the Mid-Atlantic and the entire denomination. Challenges open many doors. With these doors flung wide open, let us each, wherever we are, work hard to allow reconciliation and unity to take place. We must be thankful for a time when there is an opportunity for healing and reconciliation. Let all of us seize these precious moments.

Throughout the history of the Synod of the Mid-Atlantic and perhaps the entire denomination, many unanswered questions, many concerns hurts and pains have been left, never cared for, and never taken care of at the time in which they occurred. Deep wounds have never healed on many sides. Perhaps you know wounds that continue to boil underneath and never have opportunity to heal before another scab forms—never quite healed.

For many reasons, a variety of people have been hurt in different ways. At the Synod meeting, this was clear.

One example, our African American brothers and sisters felt deeply hurt. They read their statement and every African American left crying. Often, we become so in tune to our personal or local situation, we forget part of the community of faith.

I have asked every commissioner who was at the Synod meeting to reach out to someone of another race. Touch that person. Share the history, the hurts and pains. Find someone to dialogue with and pray together on a weekly basis. Work toward reconciliation among races.

We are the church of Jesus Christ. We must focus on Christ allowing those deep wounds to heal constantly building the body of Christ.

Many commissioners signed a paper or have written me letters offering to help in any way. That is a wonderful sign. **All of us** must work together in the church. We are a community of faith. When one or more parts of the body are not well, we must all work together to build that part of the body. What does that mean to us?

Some are afraid; others are angry; others want to push specific agendas; others are extremely defensive about their work. Jesus told us to get rid of bitterness, rage and anger, brawling and slander and malice. And *speak the truth in love*. At the *same time*, be kind and compassionate to everyone, listening and forgiving. We must learn to speak with one another and respect one another and build the trust.

After listening to many individuals and groups, the following commissions will be put into place: **Reconciliation, Communication** and **Mission Building and Sharing**. If you know someone with gifts in those areas, please call me immediately. **We must seize this moment and build unity in the church!**

In this moment, do each of us constantly ask **ourselves** difficult questions? Do we as Christians need to closely examine ourselves and direction of our life as children of God? Do we need to go away to search for the Holy Spirit to guide and direct us? Has our faith become a leaky vessel? Are we standing in others way so that the body of Christ cannot be built? Do we even need to take time from our present situation in the church so that we can allow Christ to mold, remold and reshape our leaky vessel? Reshaping our vessel is not always easy. The potter must mold and shape and reshape. Everything is not always happy or easy. We must seize the moment to empty ourselves, humble ourselves, and then walk with Christ and with each other.

In the life of the Synod (and perhaps in your own personal life), we must allow the wounds to be cleansed and heal. We must constantly work toward reconciliation no matter how difficult. In the Synod of the Mid-Atlantic, we must seize this precious moment!

And remember the story of King Jehosophat as the people of Judah and Jerusalem were going against Ammon and Moab: Do not be afraid or discouraged. Stand firm and see the deliverance the Lord will give you. And fall down to worship the Lord. Have faith in the Lord your God and you will be upheld. **And give thanks to the Lord for His love endures forever.**

Seize this precious moment!

COMMENTARY

Statement of African American coalition to 209th synod meeting

EDITOR'S NOTE—The following statement is printed in this issue of the Mid-Atlantic Presbyterian by action of the 209th Synod Assembly.

Statement of African American Commissioners, Council Persons and observers to the 209th Synod Meeting of the Synod of the Mid-Atlantic. This statement is prepared in response to the "Ungodly" treatment of Synod Executive Carroll Jenkins and the concerns of African Americans in the Synod.

We the members of an African American coalition of commissioners, council persons and observers to the 209th Synod Assembly of the Mid-Atlantic are deeply disturbed over the ungodly treatment of the Synod Executive the Reverend Dr. Carroll Jenkins and other matters related to the future of African Americans in the Presbyterian Church (U.S.A.).

We have chosen to employ deliberate action to voice our concerns recognizing that we may be misunderstood. However, our Lord and Savior Jesus Christ was often misunderstood, but conviction to the gospel of Jesus Christ compels us to stand against unrighteous behavior that offends the dignity of any group or person.

Our polity instructs us that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men (and women) which are in anything contrary to his Word, or beside it in matters of faith or worship." This is a matter of faith that is directly related to our historical struggle as Christians who have experienced racism in America and in this denomination.

The Synod has had several investigations regarding Reverend Jenkins related to financial allegations. There has been no proven evidence of wrong doing, however the investigations continue. He has been attacked on issues of competence and Administrative credibility, but his record shows outstanding service to the church as a Synod Executive since 1981 and an Administrator since 1971.

We witnessed on Friday evening a developing negative response toward the Synod Executive, through petty issues continually being raised on the floor of the assembly attacking his Administrative competence. If we remain silent to these attacks we may be perceived as condoning these unjust actions.

We view the current onslaught of negative reaction to his leadership in the Synod as motivated by race and we are seeking the open repentance of the Synod. Additionally, we are asking that the reports of the previous committees that investigated Reverend Jenkins and having found no evidence of misappropriation of funds, be upheld as the Synod's position on the issue. The audit that was conducted by Rowles and Company of Maryland indicated that their was no corruption or mismanagement on the part of the Synod staff.

We must admit that the issues surrounding Reverend Jenkins are not the only issues that are of concern for this coalition. We are disappointed over the posture of the church regarding racial inclusiveness which spans a wide range of issues within the bounds of the Synod and has infested the spirit and climate of the total church.

We are charging this denomination with racist behavior that is contrary to the Will of God for humankind and directly contradictory to the affirmation of human dignity for all God's children.

We are calling for all African Americans in this assembly today and other like-minded Presbyterians who are sympathetic and sensitive to the injustice that has been wrought upon African American Presbyterians in this Synod and the Presbyterian Church (U.S.A.) to join us as we leave this assembly in obedience to our God that calls us to no longer participate in this abatement to the Will of God.

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Carroll Jenkins, Publisher
John Sniffen, Editor
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Council was trying to resolve situations

The Council of the Synod of the Mid-Atlantic is painfully aware that this synod is in a crisis regarding the statement of our African American brothers and sisters on the floor of the synod.

We are grieved that our efforts to act responsibly have brought dissension and misunderstanding. Since May, the Council has sought to respond to the trustees of the Synod, the executives and councils of the 13 presbyteries within our bounds, our staff and our constituent members. Our task has not been easy.

In May 1995, we gathered for the first time as a new council charged with the responsibility of managing a new synod structure that had been designed to increase effectiveness and improve stewardship. We were immediately confronted with a tangle of concerns that have absorbed time and energy. We have heard conflicting messages—often from hurting people.

In sorting out the issues related to allegations of mismanagement, downsizing staff, strengthening policies for internal control, and responding appropriately to media coverage, the council has attempted to be fair and trustworthy. Each action has been taken with care and caution based upon consideration of information we were given. Each council member, 40 percent of whom are racial ethnic persons, has had an opportunity to participate in every decision. Almost all decisions have been unanimous.

Acting upon our own judgement and the advice of presbytery councils and executives, we appointed a blue-ribbon committee of five "impartial Presbyterians" to review the financial and management practices of the synod. These persons were selected to provide a balance of racial ethnic representation (40 percent African American), church experience and service, skills, and geographic distribution throughout the synod. Dr. Ben Lacy Rose chairs the committee.

The goal—and mandated task—of the Council of the Synod of the Mid-Atlantic is to enable the Synod to carry out its functions. In doing this we seek equity, fairness and openness. We also pray for, and will continue to work for, healing and unity in the fellowship God provides.

—Executive Committee
Synod of the Mid-Atlantic
June Bucy, chair

Ruth Ramsey Cheney with the Bowen Award for 1996

Cheney receives Bowen Award

Ruth Ramsey Cheney of Calabash, N.C., received the annual Margaret Bowen Award for Distinguished Service to Christian Education during the 209th Synod Assembly.

A native of Spartanburg, S.C., she grew up in Durham, N.C. She graduated from the Assembly Training School (now PSCE) in 1947.

She served as director of Christian education (DCE) for three churches, including Lafayette Church in Norfolk, Va.

Cheney also served as a DCE for the Synod of North Carolina and Fayetteville Presbytery. When she "retired" in 1984 she was associate executive for church development for the presbytery.

She has taught in leadership schools at the General Assembly, synod and presbytery levels.

She and her late husband, John, had five children. Asked how she could work fulltime while raising five children, she responded "I could not be effective without them."

St. Andrews Presbyterian College in Laurinburg, N.C., makes the award annually in honor of the work of the late Ms. Bowen, who was a Christian educator and later a member of the college's faculty.

African Americans walk out of assembly

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Church (U.S.A.)."

"There has been no proven evidence of wrongdoing; however, the investigations continue. He [Jenkins] has been attacked on issues of competence and administrative credibility, but his record shows outstanding service to the church ...," Bethel read from the statement.

"We view the current onslaught of negative reaction to his leadership in the synod as motivated by race and we are seeking the open repentance of the synod." The statement asked that the Synod Assembly adopt the "reports of the previous committees" that "found no evidence of misappropriation of funds."

The allegations in question originated last December from two synod staff members, Administrative Associate Marlene Butler and Accounting Associate Diane Capehart. Their positions were terminated in May as part of the restructuring.

The procedures questioned by their allegations also include former Associate Executive for Finance/Treasurer Joe Pickard, who left the synod for a position with the Medical Benevolence Foundation in September 1994.

Internal investigations started with the synod's trustees, who brought in an independent auditor to perform a compliance audit. The synod's finance committee responded to the allegations with its own findings, which were accepted by the executive committee of the Synod Council. That council was replaced with a new one in May, but the new council accepted the report from the former executive committee.

After four members of council talked with employees, trustees and presbytery executives, the council voted in June to have an impartial committee review the synod's financial and management practices. That vote was unanimous with one abstention.

After Bethel finished reading the statement, the African American Commissioners—20 or about one third of those present—left the ballroom at the Hyatt Hotel in Richmond.

Jenkins, and at least 10 other commissioners and council members who went out into the lobby to meet with the protesters, were unsuccessful in their efforts to bring them back into the meeting.

Synod Moderator Betty McGinnis asked those remaining in the ballroom to pray. After about 30 minutes the meeting resumed.

While some commissioners held that no further business should occur, the assembly finally voted 36-4 to accept the pending reports from the six standing committees. The Synod Council was assigned to clarify any problems or conflicts that may result as the result of those recommendations. (see separate report on page 1)

The assembly also went on record as "respecting and honoring" the African Americans' statement and ordered it printed in the assembly minutes and the *Mid-Atlantic Presbyterian* (see page 2).

The assembly took no action regarding the review committee.

Moderator McGinnis asked the commissioners to pray daily at 7 a.m. for the synod.

Since the assembly, McGinnis has announced that she will appoint three commissions:

- **Reconciliation Commission** to form a plan for the synod to look at the past, present and future and help build unity;
- **Communications Commission** to help groups within the synod to communicate clearly with one another;
- **Mission Building and Sharing Commission** to make possible mission opportunities for church members to participate through the synod and internationally.

Repercussions of the assembly have been evident in at least two presbyteries.

The **Presbytery of the James** said its council will review the actions of two of its clergy commissioners, Jim Payne and Cheryl Duke, to determine whether they behaved in a racist manner during the assembly.

Payne, who is also a synod trustee, and Duke, a former Synod Council member, questioned items from the Synod Council report.

Payne's motion that the synod change auditors lost when Vice Moderator J. Miller Liston broke a tie by voting "no."

Duke failed in an effort to have the 209th Assembly create a standing committee to review only the council report. Another commissioner's motion to create such a standing committee for future synod assemblies was approved.

Duke also questioned whether some documents were missing and requested that numerous items from the council report be pulled for later consideration.

Also, the **Presbytery of Salem** voted Oct. 24 to endorse the African American coalition's statement and called for the dismissal of the committee to review management and financial procedures.

The Ram Baghat African Drummers play during a worship service at the 209th Synod Assembly. The meeting followed the theme "Walking with Africans."

Assembly committee actions accepted

continued from page 1

a new funding strategy "with funding coming directly from the presbyteries and local churches, according to an acceptable formula agreed upon by the presbyteries."

The mission structure approved last January divides the campus ministries into three geographic "clusters"—Coastal, Mountain and Northern—in an effort to allow for an interchange of information within the three regions.

The standing committee on campus ministry also recommended that the issue of "clusters" be referred to synod's permanent campus ministry committee. The commissioners want the synod to review and define the role of the clusters and how they will be supported.

The cluster concept, established for a three-year period, is scheduled for review by the 1997 assembly.

Evangelism

The Standing Committee on Evangelism took the existing functions of that mission area and rewrote them in a four-part list.

The first priority includes encouraging the establishment of prayer cells throughout the synod, "equipped to pray for the peace, purity and unity of the church."

The second priority is maintaining regular contact between members of the synod's Evangelism Committee and presbytery evangelism committees.

The third priority is arranging for periodic special evangelism training events for laity and pastors. For 1996, the standing committee recommended that the synod (1) provide scholarships to the Small Church Celebration II, Aug. 8-11, at Towson State University and (2) plan and engage African American congregations without full-time pastors in a two-stage workshop.

The fourth priority is development of an "ongoing, contemporary evangelism multimedia communication effort."

The standing committee on evangelism asked the synod to allocated $12,000 for these purposes in 1996. They requested that the amount come from contingency funds in the mission budget.

Justice and Mercy

The Standing Committee on Justice and Mercy Ministries recommended the following changes in the 1996 mission budget: reduce Justice for Women from $5,976 to $5,026 and distribute the $900 between four agencies which had no funding. The Land Stewardship Council of North Carolina will receive $500 and $150 each will be given to the Virginia Interfaith Center for Public Policy, the Chaplain Service of the Churches of Virginia, and the Chaplain Board of North Carolina.

Members of the standing committee also asked that all organizations being funded by the mission budget have reports or representatives at future meetings of the standing committee.

Partnership Ministries

The Standing Committee on Partnership Ministries recommended that Presbyterian Women and Presbyterian Men be removed from this mission area and that the two organizations report directly to the Synod Council.

Also, the committee recommended that Presbyterian Men, Presbyterian Women and the Synod Youth Council have one representative each on the Synod Council with voice and vote.

One member of the standing committee, Gary B. Patterson from New Castle Presbytery, submitted a minority report against giving these three groups voice and vote on the Synod Council.

Racial Ethnic Ministries

The Standing Committee on Racial Ethnic Ministries made a change in the mission statement for this area. Instead of "to foster and to have an understanding of racial ethnic issues," the statement now reads "to eradicate both personal and systematic racism."

Another change, this time in the functions of the mission area, is from "assisting majority churches in transition to a more inclusive membership" to "assisting churches to become more inclusive."

Praise Him with two mule shoes and prune juice bottles

By RICHARD L. MORGAN

The Presbyterian Home of High Point's band is more than a concert, it is an experience.

The band highlighted our first Older Adult program at First Church of Morganton, N.C., with a transforming celebration of age. Directed by Jean Montgomery, this group of wizened musicians has made most of their own instruments, often from objects discarded on the campus.

The average age of the band members is 83, with three women in their 90s, and Helen Smith, its oldest member, playing the snare drums at age 96! Master of Ceremonies Tom Triol commented that if the ages of all band members were added together, the composite age would be 252 BC!

Appropriately, they began their medley of songs with "When the Saints Go Marching In," followed by a lively medley of football fight songs, railroad songs, and other renditions. One touching moment occurred when they were playing "Jesus Loves Me," and at that precise time some of the children from the Presbyterian Learning Center arrived on the scene!

What fascinated their audience was how the band members had made their own instruments, everything from bells from an old organ, garden trowels, mule shoes, prune juice bottles, old wash tubs, and discarded tennis rackets. It was a perfect example of the changing nature of retirement, viz. recycling old, often discarded people into new opportunities for the music of life.

Senior Minister Steve Eason had preached a sermon only weeks before on the "Power of Music," reminding the congregation that Paul and Silas had sung hymns at midnight while in prison. Even though many of these gallant Christians were approaching the midnight of their lives, they were still singing! They reminded me of an old farmer who met a tourist who asked him, "Have you lived here all your life?" "No," he replied, "not yet."

The Presbyterian Home of High Point Band in performance

Despite the changing image of growing older, aging is not always a joyful experience for many older people. Chronic illnesses, multiple losses and relocation to strange places makes it hard to sing the Lord's song.

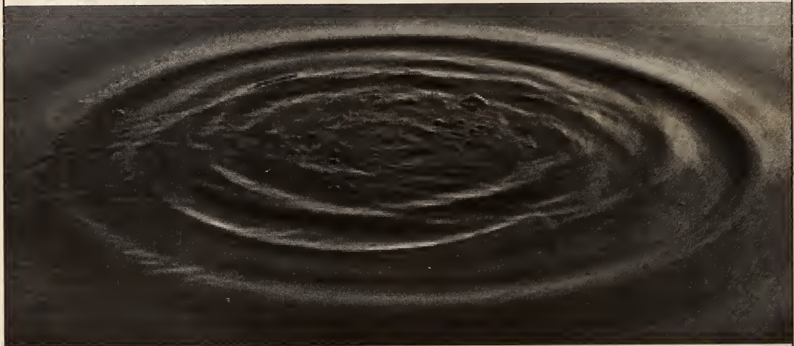
An old Scotsman was once asked if he really practiced what he sang in the hymns of the church. He said he did. His friend jibed him by asking, "What about the third verse of "Take My Life," which goes "Take my silver and my gold, not a mite would I withhold." "Ah," said McGregor, "I hum that!" It is not easy to sing the Lord's song in the strange land of old age, but this band was an exception. They reminded me of Tennyson's words:

"For age is nothing less
Than youth itself, though in another dress;
And as the evening twilight fades away,
The sky is filled with stars invisible by day."

Associate Minister Donovan Drake summed up the occasion in his closing prayer, "Praise God with trumpet sound; praise Him with flute and harp; praise Him with timbrel and dance ... and with prune juice bottles and mule shoes."

If you want to bring new energy and joy to your church, invite this remarkable band for a concert. You can call Kimberly Tauer, director of social services for the home, at (910) 833-9111, but you'll have to wait until spring of 1996. They're booked up until then!

A Single Gift Can Spread Great Joy



Giving through a Charitable Gift Annuity can have far reaching effects. And even a small gift can make a big difference — in the way it makes you feel and in the support it provides for the mission you choose of the Presbyterian Church (U.S.A.) or a cause you care so much about. ▪ With a Charitable Gift Annuity through the Foundation, you receive a guaranteed income for life and may enjoy certain income tax benefits. And because you designate your gift's recipient, you know it will be used as you directed. ▪ To learn more about the joy of giving through a Charitable Gift Annuity, call us toll-free.

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1-800-289-0313

MAP1195

Synod to sponsor mission trip to Czech Republic

The Synod of the Mid-Atlantic will sponsor a mission experience with the Evangelical Church of the Czech Republic on June 15-27, 1996.

Up to 25 persons age 15 and older from the synod will:

- share with our brothers and sisters in Christ in Eastern Europe;
- gain insights into the mission of the church in the Czech Republic;
- work with the Czech brethren on a mission project;
- worship and have Bible study together; and
- enjoy the history and sights of the Czech Republic and neighboring Slovakia.

The registration deadline is March 1.

The cost will be approximately $1,400 per person and includes airfare, room, board, sights and materials. A first payment of $800 is due March 1 and the remaining $600 will be due May 1.

To apply for the trip, a person needs to complete an application form, obtain two recommendations, attend a training session prior to departure, and complete all reading and forms.

For more information contact Betty McGinnis at 1234 Tamarack Tr., Arnold, MD 21012 or phone (410) 647-7494.

For sale

Eighteen solid oak pews, 13-feet long, with pew cushions. If interested call Barbecue Presbyterian Church at (919) 499-5211.

Union Theological Seminary
IN VIRGINIA

November 1995

Union's Newest Graduates Serving Churches in Synod

With graduation only five months behind them, 12 members of Union's Class of 1995 have accepted calls to congregations in the Synod of the Mid-Atlantic. Names of alumni and alumnae, their positions, and churches are listed below. Additional placements will be announced as that information is made available to the seminary's Office of Alumni/ae and Constituency Relations.

Mindy Douglas Adams, Associate Pastor
First Presbyterian Church, Wilson, North Carolina

Amy L. Busse, Associate Pastor
Rockville Presbyterian Church, Rockville, Maryland

James A. Evans (Jim), Pastor
First Presbyterian Church, Ahoskie, North Carolina

William A. Green (Bill), Associate Pastor
Saxe Gotha Presbyterian Church, Lexington, South Carolina

Michael J. Hoyt (Mike), Pastor
Loch Willow Presbyterian Church, Churchville, Virginia

Rufus Manfred Johnston IV
Director of Christian Education/Youth
Culpeper Presbyterian Church, Culpeper, Virginia

Ruth A. Brouwer Lenger, Pastor
Spencer Presbyterian Church, Spencer, North Carolina

Mitchell L. Miller (Mitch), Pastor
Falling Waters Presbyterian Church, Hedgesville, West Virginia

Carol S. Sieverling, Associate Pastor
Drist Presbyterian Church, Rocky Mount, North Carolina

James K. Sledge, Pastor
Western Boulevard Presbyterian Church, Raleigh, North Carolina

Jonathan T. Van Deventer (Jon), Pastor
Westminster Presbyterian Church, Whiteville, North Carolina

Steven W. Willis (Steve), Pastor
First Presbyterian Church, Woodruff, South Carolina

SEMINARY RECEIVES $550,000 KRESGE CHALLENGE GRANT

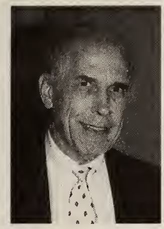
Union Seminary has received a $550,000 challenge grant from The Kresge Foundation. The grant will support fund-raising efforts for the seminary's $11,000,000 library construction project, now underway. Prior to requesting assistance from the foundation, the seminary had raised $6.6 million toward construction costs. To receive Kresge funds, the seminary must meet a challenge goal of $3.9 million by the end of 1996.

Announcing the grant, Union Seminary President Louis B. Weeks said, "This is a significant contribution to Union's new library. But it means much more than that. A challenge grant from The Kresge Foundation is a vote of confidence in the work we're doing here at Union now and the work we're going to do in the future.

"At the same time," Dr. Weeks added, "The Kresge Foundation is expressing their confidence in the people whose support makes it possible for Union to provide first-rate theological education for the life of the church. The foundation recognizes that Union is strong because it has now and has always had strong support from many people.".

The Kresge Foundation is an independent, private foundation created by the personal gifts of Sebastian S. Kresge. Grants from the foundation are made to institutions operating in the areas of higher education, health and long-term care, arts and humanities, human services, science and the environment, and public affairs. Kresge-supported projects involve construction or renovation of facilities and purchase of major capital equipment or real estate.

Fall Caravan Visits New Hope Presbytery


The Reverend Edwin W. Stock, Jr., pastor of First church, Raleigh, helped organize Union's Fall Caravan. The church also hosted a dinner for seminary visitors and participating congregations.

Union Seminary's Fall Caravan journeyed to the western part of New Hope Presbytery, September 23-24. Forty-three churches participated in the event which brought seminary students, faculty, and administrators to the area for preaching and teaching in the local congregations. The Reverend Edwin W. Stock, Jr., a Union alumnus and pastor of First Presbyterian Church, helped orchestrate the event, which included a Saturday night dinner hosted by First church. The capacity crowd was addressed by Union President Louis B. Weeks.

Among the pastors of participating congregations, there are 21 Union graduates. In the list below, church names and towns appear first, followed by the names of pastors or contacts for the Fall Caravan. Names of Union alumni and alumnae appear in bold.

Butner, Dane Vellenga; Calvary, Wilson, Bennie Woodard (contact); Center Ridge, Kenly and Oak Grove, Middlesex, **William Jarrett**; Covenant, Durham, Mary Milbourne and Boyd Daniels; Covenant, Wendell, David Kelly (contact); Davie Street, Raleigh, Portia Turner Williams; Davis Drive (New Church Dev.), Barbara Campbell-Davis (contact); DuRaleigh, Raleigh, Daniel M. Woo; Efland & Bethlehem, Mebane, Randy Wellford; Englewood, Rocky Mount, **Charles Coats**; Ernest Myatt, Raleigh, **Graham McChesney**; Fairview, Selma, **Bob Inskeep**; Falkland, **Jean Ganzel**; First Church, Garner, **James F. Ferry**; First, Goldsboro, **H. Edwin Pickard**; Hudson Memorial, Raleigh, **Robert E. Fields**; First, Kinston, **Bob Ratchford and Todd Wright**; Kirk of Kildaire, Cary, **Thomas K. Spence, Jr.**; Korean, Goldsboro, Shin Kwang Kang; Little River, Hurdle Mills, Guy Miller (contact); Mebane Memorial, Roxboro, **Kenneth K. Davis**; Milner Memorial, Raleigh, **C. Wylie Smith**; New Hope, Chapel Hill, Harriett Isbell; New Hope, Willow Springs, Tom Westfall; North Carolina Korean, Durham, Young Bai Kwon; North Raleigh, **Tim Bird**; Northgate, Durham, David Tucker; Oxford, **Rick Hildebrandt**; Providence, Angier, Janice Parrish (contact); First, Raleigh, **Edwin W. Stock, Jr.**; St. Andrews, Henderson, Richard Thomas; St. Barnabas, Raleigh, Madeline Peacock; St. Giles, Raleigh, **Jim White**; Trinity, Raleigh, David C. Huffman; Trinity Avenue, Durham, Kent Clise; Wake Forest, **John LaMotte**; Western Boulevard, Raleigh, **James Sledge**; Westminster, Raleigh, Conway Lanford; Westminster, Durham, **Haywood Holderness**; White Memorial, Raleigh, **Arthur Ross III**; White Memorial, Willow Springs, Valerie Rosenquist

The Reverend Daniel Woo (right) is pastor of DuRaleigh church, Raleigh, where Union Ph.D. student Samuel Shin (left) preached during Fall Caravan.

Professor James Smylie preached at Trinity Avenue church, Durham. With Dr. Smylie are Paula Clise (center), whose husband, the Reverend Kent Clise, is pastor of the church, and Jane Rourk, UTS trustee and member of First church, Durham.

Pastors' Seminar Looks for Ways to Help Churches Grow

A continuing education program, December 4-6, 1995, at Union Theological Seminary in Virginia, will help pastors look for ways to buck the trend of declining membership in their churches. "How Mainline Churches Can Grow in Quality and Quantity" will be led by Edward A. White, senior consultant with the Alban Institute.

According to the Reverend White, a healthy congregation can adapt structurally to growth and successfully attract and incorporate new members. On the other hand, a congregation's culture can block growth and vitality and can lead to burnout of not only the pastor, but also the congregation's lay leadership.

Edward White served for eight years as a parish pastor, and then for nearly 20 years in church judicatory positions in Chicago and Washington, D.C. Since 1980, when he joined the Alban Institute, of Bethesda, Maryland, he has shared his expertise in areas such as strategic planning, team building, board development, and leadership training in a variety of settings.

He is a graduate of Wesleyan University (Connecticut) with a degree in history. He received the Master of Divinity degree from Union Theological Seminary (New York), and the Doctor of Ministry degree from McCormick Theological Seminary, Chicago. He is a member of the National Capital Presbytery, is past president of both the Council of Churches of Greater Washington and the Interfaith Conference of Metropolitan Washington. Currently he is president of the Society of Advancement of Continuing Education for Ministry.

Tuition for the seminar is $135; housing, $16 per night, double occupancy; or $20 per night, private. Meals are pay as you go, $4.15 per meal. Payment for tuition and housing may be made by check or through MasterCard/Visa. To register or receive more information, contact Sandra Petree in Union Seminary's Office of Professional Development and Doctor of Ministry Studies: 800.229.2990, extension 301 (toll free); 804.278.4301 (local).

Taber to lead Western N.C. Presbytery

MORGANTON, N.C.—The Rev. J. W. (Bill) Taber was elected executive of the Presbytery of Western North Carolina on Oct. 17.

Presbyters gave Taber, the search committee's unanimous nominee, a standing ovation when his name was announced during the meeting at First Church, Cherryville. He has served the presbytery as an associate executive for leadership development since August 1990 and added the duties of stated clerk in 1994.

A graduate of Clemson University and Columbia Theological Seminary, Taber is also a certified Christian educator. Prior to his call to the Western North Carolina staff, he had served as pastor of two congregations, on the staff of Flint River Presbytery, and as a consultant to Foothills Presbytery.

The Rev. John MacLeod served as interim executive of Western North Carolina Presbytery following the Dec. 31, 1994 resignation of Caroline Gourley Grissette, who had been executive since 1989.

CAM installs new coordinator, recognizes Hare

RIPLEY, W.Va.—The Coalition for Appalachian Ministry (CAM) governing board installed new coordinator Paul Rader and recognized retiring coordinator Frank Hare during its Sept. 18-20 meeting here.

Hare served as coordinator for 10 years until his retirement in August.

Rader comes to CAM from a pastorate at Enslow Park Presbyterian Church in Huntington, W.Va.

In other business, the CAM board elected the following officers for 1996: Chair Carroll de Forest of the Reformed Church in America; Vice Chair Mary Jane Knapp of the PC(USA); Secretary Margaret Thiel of the PC(USA); and Treasurer Tommy Jobe of the Cumberland Presbyterian Church.

The board also discussed plans for CAM's 1996 Spring Assembly, "Unleashing the Power of the Laity," to be held April 16-17 at Parchment Valley in Ripley, W.Va.

In other business, the board:

- approved a 1996 budget of $129,000;
- gave preliminary approval to 45 Commission on Religion in Appalachia projects for grants from the Presbyterian Hunger Program; and
- approved a workshop outline for sharing CAM's work with church groups.

Announcing
Presbyterian Women
Synod of the Mid-Atlantic
1996 Summer Gathering

June 13-16
University of Richmond
Richmond, Va.

'Encounter with Jesus:
The Gospel of Matthew'
1996-97 Women's Bible Study

Eugenia Gamble, Bible Study Leader
Hazel Fuhrmeister, Keynote Speaker
Jeanne E. Bluford, Music Director
Carolina Hall, Pianist

Registration Available in March

Racial Ethnic Ministry interns

The three seminary students pictured here participated in the synod's Racial Ethnic Student Minstry Partnership this past year. From left, they are Jon Guyton who served Highland Memorial Church in Winchester, Va.; Alyce Kelly who served the Freedom and Allen Temple churches in Cleveland, N.C.; and Juan Guthrie, who served Cameron, Mocksville Second and Mt. Vernon Churches in Salem Presbytery. The student ministry partnership provides services through the interns mainly to small, vacant racial ethnic churches unable to afford full-time ministerial services. For more information, contact the Rev. Warren Lesane Jr. at the synod office, phone (804) 342-0016.

Charlotte church proposing New Year's youth event

Covenant Church in Charlotte, N.C., is inviting youth groups from churches across North Carolina and Virginia to become part of a retreat/lock-in celebration of New Year's Eve.

Covenant's Youth Connection is interested in hosting the event with the help of other interested churches.

The evening will likely consist of afternoon group building and a keynote; a big New Year's Eve feast; a visit to Charlotte's own First Night; in-house, youth-lead entertainment; a big bash at midnight; an inspirational and creative midnight worship service; late-night crazy activities; and a big New Year's breakfast.

The proposed terms of participation include:

1. At least one adult and one youth from each church group to participate in planning the event.
2. Approximately $10-20 dollars per youth for entertainment, meals, supplies, and leadership expenses.
3. One adult leader for every seven participating youth in a church group.

To find out more about participating in this new and mutually beneficial event, contact John Mayes, interim youth ministries director at Covenant Church at (704) 333-9071, ext.204, or write to him at 1000 East Morehead St., Charlotte, NC 28204.

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Winkley Professor of Biblical Theology, Yale Divinity School
Lisa Sowle Cahill
Professor of Theology, Boston College
Carl E. Braaten
Professor of Systematic Theology, Lutheran School of Theology
Richard A. Lischer
Professor of Homiletics, Duke University

ALUMNI/AE SPEAKER
Frances Taylor Gench
Associate Professor of Biblical Studies, Lutheran Theological Seminary at Gettysburg, Pennsylvania

GUESTS OF HONOR
Donald G. Miller, Balmer Kelly, James L. Mays, Paul J. Achtemeier, Jack D. Kingsbury, T. Hartley Hall IV

PREACHER
Beverly Zink-Sawyer
Instructor of Preaching and Worship, Union Theological Seminary in Virginia

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Richard Morgan's newest book is a guide for better living ... and dying

Autumn Wisdom: A Book of Readings by Richard L. Morgan. Forward by Stephen Sapp. 1995. Upper Room Books, (800) 972-0433.

Review by John D. MacLeod Jr.

Generally, devotional books do not have a lot of appeal for me. This definitely is an exception. Too many seem mush and overly sentimental. That is not true of this one, which deals in a straightforward way with the most serious questions of life and of death.

Too often (I hope I am not unfair) devotional meditations tend to be trite, full of platitudes, and fairly shallow. Again, not this book. It deals with the stark loneliness of nursing homes, senile dementia, and even assisted suicide.

Unless built around a theme such as Advent or the Passion, devotional books tend to be unfocused: a move in this direction, another move in that direction. This book moves relentlessly from the fact of a longer life-span to the ineluctable finality of death.

Have I said enough that you will definitely not want a book like this? If so, I need to say more—because this is a book to make your spirits soar, to enrich your life, to move you deeply and at the same time, to entertain, amuse, delight and educate you!

The format is simple: Scripture, a Reading, a Meditation, and a Prayer. Fairly standard you may say. But the Readings are drawn from an incredible variety of writers—ancient and modern, known and unknown. Here one finds John Donne, a first-rate devotional writer and the exception to all my objections above. But here also are Maggie Kuhn, John David Burton, Kurt Vonnegut, and W.E.B. Dubois, and more and more.

And the Scriptures are the choices of a Biblical scholar who makes connections we never thought of before—but which we instinctively feel are right on the mark.

The Meditations are his own thoughts, but with frequent quotations from persons who are growing older, or dealing with persons growing old. He draws us movingly into his own personal experiences and cites his father and his brother John, and yet so that one feels not intrusive but invited into the inner heart of the family.

The Prayers are to the point without wasted words or much speaking.

One of the significant features is that we often hear the voices of older persons themselves, their own observations, their own reactions. Morgan's pastoral care and love and sensitivity are always there; yet he is constantly surprising us with humorous stories and quick quips.

Would should read this book?

First, persons whose steps have begun to falter, whose prognosis is poor, whose birthdays are many.

Second, caregivers in hospitals, retirement homes, nursing homes, and just in one's own home.

Third, persons whose parents are on the declining side of the hill, not just those who are daily caregivers, but those who need to understand how it looks from over there.

Fourth, all adult persons who are going to die .... This book will help you live better and die better. It is hard to ask for more.

John MacLeod's latest retirement venture has been as interim executive of Western North Carolina Presbytery

NEW HOPE
PRESBYTERY

Balloon time

Carlita Hunter of Harrisburg, N.C., leads commissioners to the 209th Synod Assembly in a song during the opening session Oct. 12 at Three Chopt Church in Richmond. The balloons were part of an earlier exercise.

Westminster-Canterbury of Richmond celebrates 20th anniversary

RICHMOND—Westminster-Canterbury of Richmond celebrated its 20th year with a festival service on Oct. 21.

The religious program also marked the end of months of construction and renovation.

"Twenty years is not a long history in most fields, but in our relatively new one, 20 years of success is indeed an achievement," said Westminster-Canterbury Management Corporation president, W. Thomas Cunningham Jr.

Dignitaries representing the facility's Presbyterian and Episcopal roots were in attendance. Among the former were Dr. Isabel Rogers, professor at the Presbyterian School of Christian Education and former moderator of the PC(USA); Dr. Louis Weeks, president of Union Theological Seminary in Virginia; and J. Edwin Givens, one of the corporation's first presidents.

The Rev. W. Ray Inscoe, Westminster-Canterbury's director of pastoral care, officiated during the anniversary service.

January 28 is 'Presbyterian Access Sunday'

The General Assembly has established Sunday, Jan. 28, 1996, as Presbyterian Access Sunday across the denomination.

Congregations are encouraged to celebrate the gifts of people with disabilities and to challenge the church to be more accessible.

The General Assembly calls on all Presbyterian congregations, ministries and governing bodies to be inclusive and accessible for people with disabilities.

Suggestions for observing the day include:

- a worship service around the theme of disabilities;
- an adult study on disability issues;
- an audit of your church's building accessibility; and
- a Sunday school curriculum that teaches about disabilities.

For more information contact the Presbyterian Health Education and Welfare Association, phone (502) 569-5800.

Belk Catechism Awards

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

The most recent recipients are from:

Chadbourn (N.C.) Church—Adrienne Ivey and Jena Ivey

First Church, Marion, N.C.—Laura Dark

First Church, Raleigh, N.C.—Jonathan Covington, Christopher Dionne, Erin Nicholson, and Julia Thomas

First Church, Whiteville, N.C.—Jeffrey Kindschuh, Sarah Kindschuh, Elizabeth Lee, Justine Smith, Janna Neisler, Thurston Pope, and Nathan Sellars

Graves Memorial Church, Clinton, N.C.—Bradford Held

Wallace (N.C.) Church—Betty Jo Tillman

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PSCE trustees vote to sell property to Baptist seminary

RICHMOND—The Presbyterian School of Christian Education's trustees approved Nov. 9 the sale of property to the Baptist Theological Seminary at Richmond.

By a 19 to 9 vote the trustees voted to sell Watts Hall (a dormitory) and property stretching eastward to Brook Road. The Baptist seminary will also receive one-half, undivided interest in Lingle Hall, which houses food services and a book store.

The $1.9 million purchase price includes $500,000 to be committed toward approximately $1 million worth of renovations to Lingle Hall.

Closing would occur around July 1, 1996.

Any future construction on the school's campus would have to pass architectural and zoning restrictions.

Baptist Theological Seminary at Richmond (BTSR) has leased some of PSCE's facilities since 1989.

The BTSR board approved the proposal during its Oct. 15-18 meeting.

Supporters of the proposed transaction describe the deal as a "win-win" situation for both PSCE and BTSR.

"PSCE gets a much needed increase in our small endowment and a long-awaited, significant decrease in our maintenance burden," said Dr. Wayne G. Boulton, PSCE president. "This in turn will allow us to focus on our true mission, which is the church, people and programs.

"And BTSR gets a permanent home in an ideal location," Boulton added.

"Union Theological Seminary, PSCE and BTSR can remain neighbors with The School of Theology at Virginia Union University in the Richmond Theological Consortium."

"It appears to me to be a good move, a wise move, a matter of stewardship," said Freda A. Gardner, a General Assembly Council member, PSCE board member and alumna from Princeton, N.J.

Signers of a statement opposing the appeal say they want the Baptist seminary to receive support and experience growth, but without the sale of property. They say the Presbyterian Church is at a point where broadly interpreted educational ministry is very important and new leadership strategies are needed to meet this challenge.

Their statement, which appeared as a paid advertisement in the Oct. 16 issue of *The Presbyterian Outlook* stated, "We are deeply concerned for the future prosperity and effective service of the Presbyterian School of Christian Education. We believe that you share this concern. We are convinced that disposing of irreplaceable land and buildings can be disastrous."

Opponents to the sale said that when Presbyterians were made aware of PSCE's situation, they would respond with adequate financial support.

Information for this article came from the Presbyterian News Service and the Richmond Times-Dispatch.

Campus ministry forum

Campus ministry outreach at Virginia State

By VICTORIA J. ADAMS

My phone rang. "Vickie, I know you're otherwise engaged at this time, but we really need you here at the center, now! Mafumo is very depressed, and, well, we just need you here to support us."

This call for support came from the Interfaith Campus Ministry Center early one afternoon leading up to Labor Day Weekend. Mafumo, a graduate student from South Africa, was at his wits end trying to cope with the culture shock and adjustments which it required.

I dropped what I was doing and went immediately to the center. Mafumo was really stressed out. He was having bad dreams and even nightmares. We decided the most appropriate response at this point was to listen. By doing so, we gathered that: 1) He was convinced that something was remiss with his family back in South Africa; 2) He was extremely anxious about some physical problems he was experiencing; and 3) He was dreading the long holiday weekend in a strange environment with no constructive engagement.

Once we understood the primary causes of his dis-ease, we quickly pulled together a support team of clergy persons (one of his denomination), Interfaith Campus Ministry Center staff, student and community volunteers. Between us we developed a strategy, with his participation, to get him through the weekend and to remain available to him until his problems, both real and imagined, were resolved.

This is an example of ways in which we minister to the campus community generally and our outreach to the international student community (ISC) in particular. The gratitude expressed by the ISC affirms the validity of our effort to minister to the total university and provides the ministry with continuing opportunities to be in service and model our claim as God's witnessing community within the university setting.

For more information about this and other outreach programs, contact Paula Setzer-Storrs, the Rev. James Daniely or Victoria J. Adams at (804) 524-5214.

The Wesley-Westminster Campus Ministry at Virginia State University is one of 42 in the Synod of the Mid-Atlantic.

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CAMPUS NOTES

Davidson ends $158 million drive

DAVIDSON, N.C.—Davidson College officially concluded its successful "Campaign for Davidson" Oct. 6 with a fall convocation highlighted by an address by John Brademas, president emeritus of New York University and adviser to the U.S. government on the arts and education. During the past five years, the "Campaign for Davidson" raised $158 million for the Annual Fund to support teaching, enhance physical facilities, strengthen academic resources and enrich student life. National campaign chair Beverly F. Dolan, former CEO of Textron, declared the campaign ended and reviewed the things it allowed the college to achieve.

Worth elected chair of trustees

RALEIGH, N.C.—Sherry Cameron Worth of Raleigh was elected Oct. 19 as the first woman to be chair of the Peace College Board of Trustees. A member of the board since 1989, she succeeds Stephen P. Zelnak as chair. Carol Williams Bilbro will be the board's vice chair. Both women are members of White Memorial Church in Raleigh.

St. Andrews gets grant for riding

LAURINBURG, N.C.—A $146,000 federal grant will allow St. Andrews Presbyterian College to establish a first-of-its-kind therapeutic riding curriculum, leading to a four-year degree in the subject. The Fund for the Improvement of Postsecondary Education (FIPSE) awarded the three-year grant to St. Andrews and the North American Riding for the Handicapped Association (NARHA) to train and certify instructors in the growing field of using horses to benefit persons with disabilities.

Minority scholarships to Queens

CHARLOTTE, N.C.—The Coca-Cola Foundation (Atlanta) has committed $20,000 to Queens College to fund the Coca-Cola Presidential Minority Scholarship Program, now one of three Coca-Cola- affiliated scholarships at the college. The grant will provide one $10,000 scholarship in 1996-97 and another in 1997-98.

Dale, Prosser join Union staff

RICHMOND, Va.—Union Theological Seminary in Virginia has announced two staff appointments. The Rev. **James W. Dale** has been appointed as the new director of admissions. A Union graduate, Dale received a doctor of ministry degree there in 1980, a master of sacred theology degree from Yale Divinity School and studied at the University of Paul Valery in Montpellier, France. For the past eight years, he has been pastor of Springfield Church in Sykesville, Md.

William A. Prosser has been named vice president for administration and treasurer at the seminary. He was a member of the faculty at St. Andrews Presbyterian College and for the past four years has served as the school's vice president for finance.

Warren Wilson makes honor roll

ASHEVILLE, N.C.—Warren Wilson College has been elected to the 1995 John Templeton Foundation Honor Roll for Character Building Colleges. The list includes 124 colleges and was selected by college staff across the country. Warren Wilson reported a fall enrollment of 585 students, the highest in the college's history. The student body includes men and women from 46 states and 20 countries.

Montreat College hosts conference

MONTREAT, N.C.—Dr. Paul T. Eckels, former pastor of First Presbyterian Church of Atlanta, was the keynote speaker for the Oct. 29-31 World Missions Conference, cosponsored by Montreat College and Montreat Presbyterian Church.

CTS to offer spiritual formation week

DECATUR, Ga.—An immersion week focusing on spirituality will be under way Feb. 11-16 at Columbia Theological Seminary as part of the seminary's new three-year program in spiritual formation. For information phone (404) 687-4557.

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Leading subsidy book publishers seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly, juvenile and religious works, etc. New authors welcomed. Send for free 32-page illustrated booklet. H-101, Vantage Press, 516 W. 34th St., New York, NY 10001

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Three endorsed for General Assembly moderator

As of Nov. 1 there were three endorsed candidates for moderator of the 208th General Assembly of the Presbyterian Church (U.S.A.).

They are the Rev. John McCormick Buchanan, pastor of Fourth Presbyterian Church in Chicago; the Rev. John Clark Poling, pastor of First Presbyterian Church in Las Cruces, N.M.; and the Rev. Norman D. Pott, pastor of First Presbyterian Church of San Rafael, Calif.

The Assembly is scheduled for June 29-July 5 in Albuquerque, N.M.

John Buchanan

Buchanan was endorsed Oct. 10 by the Presbytery of Chicago. A native of Altoona, Pa., Buchanan served as a member of the Special Committee on Reconciliation at the 207th General Assembly (1995) in Cincinnati. He also served as moderator of the Committee on GA Council Review at the 206th General Assembly (1994) in Wichita, Kan. He graduated from Franklin and Marshall College in Lancaster, Pa., and received the master of divinity degree from the Divinity School of the University of Chicago/The Chicago Theological Seminary.

Buchanan served pastorates at Dyer, Ind., Lafayette, Ind., and Columbus, Ohio, before coming to Chicago. The 4,100-member Fourth Presbyterian Church is nearly 125 years old. At its present location since 1913, the church was organized following the merger of two Presbyterian congregations in 1871.

Buchanan serves on the board of trustees of the Board of Pensions of the Presbyterian Church (U.S.A.) and is on the governing board of the National Council of Churches. He is a member of Chicago Presbytery's Committee on Professional Development and moderates the presbytery's Bicentennial Fund Committee.

Stating that categories like "moderate," "liberal" and "conservative" are of limited usefulness, Buchanan described himself to the Presbyterian News Service as "somewhere in the middle." "I think I'm in the mainstream of Presbyterianism, which is occasionally more liberal than conservative and sometimes more conservative than liberal."

John Poling

Poling was endorsed Sept. 30 by Sierra Blanca Presbytery.

Poling is from the area where he now serves, having been born in El Paso, Texas. He grew up there and in Philadelphia and Salem, Ore. A graduate of the University of Texas at El Paso, Poling spent two years in the Peace Corps in Ecuador prior to attending Princeton Theological Seminary.

He served pastorates in Duncanville and Arlington, Texas, and Downington, Pa., before coming to Las Cruces. The 550-member Las Cruces church is 112 years old, having been started as an Hispanic mission church by Santa Fe Presbytery.

Poling has served on both the Synod of the Southwest and Sierra Blanca Presbytery budget committees. He is currently on the presbytery's Committee on Ministry and Mission 2000 Task Force.

He describes himself as a moderate. "After conversations with folks in the middle, I have found that we're always in the cross fire," he told the Presbyterian News Service. "If you look at the Presbyterian Church theologically, it's a pretty normal bell curve—I want to keep the bell ringing without being too distracted by all the racket from the fringes."

Norman Pott

Pott was endorsed by First Presbyterian Church of San Rafael, Calif., and the Presbytery of the Redwoods.

According to the Rev. Brian Tippen, executive of Redwoods Presbytery, Pott's nomination was supported by a "very strong majority." Tippen said Potts is known as a compassionate leader with a broad vision of the church who sees the need to continually define mission for a new period. "He knows pastoral ministry ... he knows congregational life and the challenges there," Tippen told the news service.

Pott earned his bachelor of arts in Bible from Wheaton College. In his senior year, he was named to the National Association of Intercollegiate Athletes (NAIA) All-America basketball team and was a sixth-round draft choice of the Philadelphia 76ers. Pott instead chose to enter Princeton Theological Seminary, where he earned a bachelor of divinity in 1957, and the Ph.D. was conferred on him by the University of Edinburgh in Scotland three years later.

Pott has also served several other congregations on the West Coast, including Central Presbyterian Church in Eugene, Ore.; Community Presbyterian Church in Davis, Calif.; and First Presbyterian Church in Berkeley. He was the first moderator of the Presbytery of the Cascades in 1973.

According to Pott, the basic issue in the church right now is "whether we are going to move forward or stand still.

"I feel there's a lot of discouragement in the church because of diminishing numbers and dollars. But I tend to see the church as being led by the risen Christ ... and the basic mood of the church should be one of celebration," Pott said, insisting that Christians must simultaneously reckon with the reality that the church is surrounded by a society that is indifferent or even resistant to its mission and message. "What that means," he said, "is that the mission of the church is not only somewhere across the world but immediately outside the church door."

Presbyterians featured in Christmas TV special

PC(USA) News Service

The magic and wonder of Christmas will be revisited this holiday season in a new television special sponsored by the Presbyterian Church (U.S.A.) and First Presbyterian Church of Atlanta.

The program, "Born in the Night," was produced for the National Council of Churches (NCC) and will be broadcast by ABC stations on Dec. 24 or 25. Videotapes of the program will also be available from Presbyterian Distribution Service (PDS) for $19.95.

According to an NCC promotional release, the show "promises to be exciting and different, contemporary and yet also traditional." The show's premise is that in today's Atlanta as well as in the Bethlehem of Jesus' time life goes on even in the presence of such events as the birth of the Christ.

"The sights and sounds of children singing, bells ringing, candles glowing, glad tidings proclaimed will be woven together with scenes of the city at night, the world of joy and sadness, hope and despair," the release says. "People everywhere wait for a time of peace and justice."

Singers and musicians of First Presbyterian Church provide the musical soundtrack for the program, which also includes Christmas meditations by its pastor, the Rev. George Wirth, and other pastors and members of the church. The city of Atlanta supplies the visual backdrop for "Born in the Night."

Videotapes can be ordered by calling (800) 524-2612 and asking for PDS #70310-95-022.

Applications sought for GA Stated Clerk

By JERRY VAN MARTER
PC(USA) News Service

LOUISVILLE, Ky.—Application forms for Stated Clerk of the General Assembly will be available after Oct. 23, according to the Stated Clerk Review/Nomination Committee. Completed applications must be postmarked no later than Jan. 16, 1996.

The nine-member Stated Clerk Review/Nomination Committee was elected by this year's General Assembly. Its task is to conduct the end-of-term review for the incumbent Stated Clerk, the Rev. James E. Andrews, and to nominate a candidate to succeed him to next year's General Assembly in Albuquerque.

Andrews, having served three four-year terms, is ineligible for reelection.

The committee is composed of three persons nominated by the Committee on the Office of the General Assembly (COGA), one person nominated by the General Assembly Council (GAC) and five persons nominated by the General Assembly Nominating Committee. Those five must include one stated clerk of a presbytery or synod, two elders and two ministers who have been commissioners to a General Assembly.

Committee members (and their presbyterys) are:

- from COGA: Brian D. Ellison (Olympia), Robert E. Adcock (Grace) and the Rev. Harriet Nelson (Redwoods);
- from GAC: The Rev. Sandy Peirce (Sacramento)
- at-large: The Rev. John Bartholomew (St. Augustine), the Rev. Bryant George (National Capital), the Rev. Patricia Pabst (Pueblo), Emily Spicer (Cincinnati), and Richard Virkus (Monmouth).

Correspondence should be mailed to the Stated Clerk Review/Nomination Committee, 3521 Conata, Duarte, CA 91010, or faxed to (818) 357-0207.

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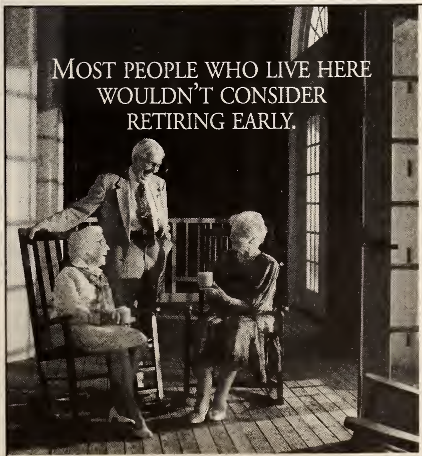
I certify that the statements made by me are correct and complete. (Signed) John Sniffen, Editor.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PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
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Marching to a different beat

Residents of the Adolescent and Pre-Adolescent Centers took the Nike shoe commercials seriously when they said "Just Do It!."

While studying the Revolutionary War they learned about George Washington and his troops marching for 15 miles on foot, then fighting a battle, then marching another 16 miles without rest.

Aw, that wasn't so tough ... they could do that! Their teachers said okay, let's hit the pavement. Early one Friday morning they all began walking the circle drive around the Adolescent Center. It had been calculated that 37 laps would make 15 miles.

Ready, set, Go! Off went the thirty young people ... some walking slowly ... others walking fast ... some walking a lap, running a lap ... and some just flat out running.

Teachers set up checkpoints all around the drive so as to check off the number of laps as the children passed, and also to provide water stations. They wanted to make sure none of the kids pushed themselves to the point of exhaustion or dehydration.

Gloria Alston, teacher at Goodman Cottage, said that all of the kids were very enthusiastic and adamant that they could do this. "None of them dropped out," said Alston. "They were determined to do this. It was great to see them all pull together and help one another."

The young people enjoyed their walk and pulled together to prove they could do it.

Alston said that one student had a mole cut from her leg the day before and was limping, but she didn't want to stop! The teachers finally had to make her stop so she wouldn't injure herself. Another child postponed a trip home because he didn't want to miss the walk.

So how did everything turn out? At lunch time the teachers called everyone in so they could rest and eat lunch. They had walked for three hours. After lunch and a movie the teachers decided not to go back out and finish the walk, so announced that all the students were winners! They all received certificates in recognition of their "Colonial Readiness." Also on the certificates were their names and how many miles they had completed. No one actually finished with 15 miles, but one girl came close with 10.8 miles. They all received a candy bar with their certificates, plus there were 8 tied for 1st through 3rd places and received bags of candy. The Grand Prize winner received the biggest bag of candy.

Would they like to do it again and this time go the full 15 miles? Wellll ... maybe!

'New' gift wish list

- 16" & 20" Bicycles
- Sporting Equipment:
  - Sleeping Bags
  - Fishing Rods & Reels
  - Canoe(s)
  - Small John Boats
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  - Softballs and Gloves
  - Outdoor Games
- New set of World Books
- Manual Typewriters (4)
- Toiletries
- Refrigerator
- Electric Range
- Upholstered couch/love seat
- End Table Lamps (3)
- Upholstered arm chairs (2)
- Linens
- Towels
- Heavy Duty Dressers
- Tickets to sporting events in Charlotte, Winston-Salem, or Hickory area.

If you are interested in donating any of these **new** items for the children, call or write to: Mr. Reade Baker, Vice President for Financial Resources, P.O. Box 1, Barium Springs, NC 28010; phone (704) 872-4157.

Thanksgiving Offering important for youth

Once again it is time for the Thanksgiving offering to be taken up in churches throughout the Synod of the Mid-Atlantic, Presbyterian Church (U.S.A.).

Donors may designate gifts to any of the following agencies. Undesignated gifts will be divided equitably among the agencies:

Barium Springs Home for Children; Presbyterian Home and Family Services, Inc.; Presbyterian Children's Home of the Highlands, Inc.; Edmarc Hospice for Children; Volunteer Emergency Families for Children (Va.); and Volunteer Families for Children (N.C.).

Please keep in mind that the funds collected from this offering are essential in helping the young people served by these agencies.

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Word from the President

Because You Care!

Robert W. Stansell Jr., President

Being a single parent is a tough job, especially for a young man with a small child. The child's mother drinks and disappears for weeks and months at a time. The father does hard physical labor for a local industry. It is difficult for the family to make ends meet. Without affordable day care, the father would be unable to work.

Because you care and because you support this ministry, the Wagner Child and Family Development Center at Barium Springs can provide the quality day care that this struggling father and his child need. Your support makes it possible for us to provide our services at an affordable cost for this young family.

We are grateful for your care and concern which enables us to share Christ's healing love with children, youth and families in need.

Skip Stansell

Please remember to shop Food Lion in February; You make a difference!

You have heard of the three R's? Well, here are the six F's:

Food Lion
February
Friend
Five percent
Free
Don't **F**orget

To participate in the Food Lion Community Way Days project for Barium Springs Home for Children, all you have to do is buy your groceries at any North Carolina Food Lion on Feb. 12, 13 or 14, 1996, save your receipt(s), sign your name and Barium Springs Home for Children on the back and turn in up to two receipts to your Presbyterian Church or send them directly to the Home (churches will receive information at a later date on what to do with the receipts).

Also, you can have one Friend participate in the project and turn in up to two receipts as well. Both the Presbyterian and the Friend must sign these receipts and write BSHC on the back.

Food Lion will donate Five percent of the total gross sales for receipts turned in which are dated on those three days.

What is Free about this project? It enables you to make a donation to Barium Springs without spending a cent. Just do your regular grocery shopping on one of those three days, turn in your receipt(s) and you enable the Home to receive Funds from Food Lion for your efforts.

Now we come to the last "F" and one that is very important DON'T FORGET!! Please mark these dates on your 1996 calendar! Without your help the children and families we serve will miss out on this important opportunity to raise funds!

So just remember, save your Food Lion receipts dated Feb. 12, 13 or 14, 1996; get a Friend to participate if possible; turn in up to two receipts each to your Presbyterian Church or send them to the Home; BSHC will receive Five percent of the total gross sales from collected receipts and you can make a Free donation to the Home. So please don't Forget!!!!

IN MEMORY—IN HONOR

Barium Springs Home for Children

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Address: ____________________
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Relationship of survivor to deceased: ____________________

Mail to: P.O. Box 1, Barium Springs, NC 28010

Presbyterian Women's Bible Study Helps–Lesson 4, December 1995

Glimpses of Home—Chapter Four

By the Rev. Dr. CAROL T. BENDER

Reversals ... upheavals ... turnabouts ... repeals ... second thoughts ... about-faces ... upside-downs ... oh, no! Surely, having worked our way through three Old Testament lessons in Eugenia Gamble's circle Bible study book, Glimpses of Home: Biblical Images of the Realm of God ... surely, having "made it this far," we aren't going to have to go backwards!

Cheer up! The "reversals" we will deal with in this lesson will be more like surprises, as Gamble articulates so well in her closing prayer for this chapter: "God of surprises, help us to see the world as you see it." (Study book, page 37)

As you begin either thinking about or teaching this chapter, consider how we, as citizens of the wealthiest nation in the world, as people who live our days in relative ease and comfort, as people who are but a heartbeat away from help or aid of most kinds...think about how WE view the world and the world standards. (As an introduction to this session, you may want to ask the following questions as the group gathers.) What are the aims or goals toward which we strive? How do our daily lives reflect our struggling toward these aims or goals? If you want to be more specific, what are our "gods?" (One definition: Our "gods" are the things we can't laugh at or laugh away; they are also the things that get first priority in our lives.)

Change of Focus

The opening paragraphs of Chapter Four give us a transition from the Old Testament section of the study to the New Testament, a change from the thread of God's realm or kingdom as expressed in the Old to the return of prophecy in the person and work of John the Baptist to the fulfillment of that prophecy in Jesus Christ as the proclaimer of God's kingdom in the New.

With this shift in emphasis, comes a wealth of additional resources that you may want to look at, either borrowing them from your presbytery resource center or ordering them from your local Cokesbury store. Lloyd Ogilvie, former long-time pastor in Hollywood, Calif., and new Chaplain of the U.S. Senate, wrote Autobiography of God back in 1981, but it is still in print and available from Regal in paperback for $8.99. Ogilvie's thesis centers around the parables as the resource that gives us God's story, or as he says in the title, God's autobiography.

Another book that works well with the title of this chapter is Donald B. Kraybill's *Upside-Down Kingdom*. His revised edition (1990) is available for $14.95 (Herald Press).

Additional resources

Four other resources that I picked up recently are Kalas, *Parables From the Back Side* (a study guide is also available and would be a good weekly small group or Sunday School study to enrich the monthly circle study); McKenna's Parables: *The Arrows of God*; and Robert Farrar Capon's trilogy *Parables of the Kingdom*, *Parables of Judgment* and *Parables of Grace* (each a separate volume). All are available in paperback for $9.95-12.99.

William Barclay has a book on the parables titled *And Jesus Said* ($10.99) and John Claypool's work with parables is called *Stories Jesus Still Tells: The Parables* ($17.95)

All of these books will be helpful for this lesson on reversals as well as the upcoming sessions on the parables themselves.

Considering the pictures

Picture #1 in Chapter Four deals with Luke 4: 14-21, a passage that makes us stand on tiptoe and hold our collective breath to see what Jesus is going to say next! This quote from Isaiah 61: 1-2 not only delineates Jesus' agenda, but it also raises the hackles of those congregated in the synagogue that day. After all, the religious leaders were in control, right? Wrong! Jesus said that he came to proclaim the year of the Lord's favor...and, as if to underline that statement, he said, "And I'm it ... I am the fulfillment of this prophecy in Isaiah."

Now we see where Chapter Four got the title, "Glimpses of Reversals." Look at the reversals in this text: good news to the poor ... when what the poor usually heard was bad news; release to the captives ... when the captives had become accustomed to their bondage; sight to the blind...when all hope of leading a productive and useful life had been lost; freedom to the oppressed... when freedom had been a word that elicited thoughts akin to wishful thinking.

In discussing this Scripture reference, you may want to ask questions like: Who ARE the poor? What is the "good news" that we are to proclaim to the poor? What are the areas of bondage under which people suffer today? How can we help free people from the bondage of sexism, racism, classism...or any of the other "isms" in our society? How can we have 20/20 vision yet be spiritually blind? In what ways can we aid the spiritually blind to see? How can we free people from the oppression of poverty or illiteracy rather than be the oppressors?

Picture #2 highlights Luke 6: 17-31, Luke's version of the more extensive and familiar Sermon on the Mount (found in Matthew, chapters four, five and six). Here again we see the idea of reversals through the blessing of those who are poor, hungry, weeping and hated or reviled...and the "woes" placed on those who are rich, full, laughing and of whom people speak well.

Reversal of the world's values

In these two "pictures," we come face-to-face with a reversal of the world's values. The world puts a high priority on wealth and on being full (if not on gluttony), on smiling (no matter what's going on inside), and on being well-liked. The message of the kingdom or the realm of God as proclaimed by Jesus Christ is that the kingdom's values are the exact opposite of the world's values ... or as Kraybill puts it, elicits an "upside-down kingdom."

John Dominic Crossan's book, In Parables: The Challenge of the Historical Jesus has a chapter titled, "Parables of Reversal," which he says occurs when "life suddenly releases some of its unspent force, and conventional expectations and interpretations are toppled by the flood of new insight and illumination." (Crossan, page 54)

Crossan then continues the chapter by dealing with Luke's parables of the Good Samaritan, the Rich Fool, the Rich Man and Lazarus, the Pharisee and the Publican, and the Wedding Guest and the Proper Guests. In these stories, the reader expects to find the "good" in the priest and levite, the rich man, the Pharisee, the first-seated guest, the invited guests and the dutiful son...and the "bad" in their opposites. But, in fact, we find the "good" in the Samaritan, Lazarus, the Publican, the last-seated guest, the uninvited guests and the prodigal son. "Such double and opposite reversal is the challenge the Kingdom brings to the complacent normalcy of one's accepted world." (Crossan, page 75)

Save this for later!

As a resource for those circles that meet more than nine times a year and as much as twelve times a year, I will give suggestions for additional sessions. Here is the first one!

This lesson will be a gathering together of references that give the "Signs of God's Kingdom." When your group gathers, have the following Scripture references written on sheets of paper to hand out: Matthew 3: 1-10; Matthew 18: 21-35; Matthew 20: 1-16; Matthew 20: 20-28; Luke 9: 46-62; and Acts 7:54--8:8. Be sure to have extra Bibles available.

If your circle is large enough, have people work in pairs. Ask each person or pair to read the Scripture and discuss this question: What sign of God's kingdom is portrayed in this passage? To stimulate further discussion you may want to pose other questions like: How does this sign fit into our idea of God's kingdom? In what ways can we practice God's kingdom using this passage?

Allow time for presenting each pair's findings, as well as comments that may arise from this presentation. Close with a time of prayer and a hymn that recalls the kingdom of God (i.e "I Love Thy Kingdom, Lord" or any in the "Kingdom of God" section of your hymnbook).

Presbyterian Women's Bible Study Helps–Lesson 5, January 1996

Glimpses of Home—Chapter Five

By the Rev. Dr. CAROL T. BENDER

"Mystery" ... it's a word that elicits a shroud of fog easing across the landscape to envelope the countryside, a page-turner book that grips the reader and blocks out all consciousness of her surroundings, something to be figured out when, in the end, what is enjoyed most centers around being captivated by intrigue and being deceived by the twist in the story!

In Chapter Five, "Glimpses of the Mysteries of the Realm," Eugenia Gamble weaves her story about fishing with her father and the mysteries of that ritual into the parables of Jesus as "sacred invitations to join with Jesus in the mysterious beauty of the realm of God." (Study book, page 39) The focus of the sovereign God, the Holy One of Israel of the Old Testament, is now concentrated in the person and work of Jesus Christ who proclaims the embodiment of God's kingdom and the fulfillment of salvation history.

Parables as arrows of God

Megan McKenna in her book *Parables: The Arrows of God* (Orbis, $12.50; ISBN 0-88344-975-7) says that the most familiar parts of Scripture for many of us are the parables, or the stories of Jesus. Though we in the twentieth-century may not be too familiar with sheep and vineyards, we are certainly familiar with unjust judges, wayward children and lost money. She continues by saying that parables are easy for us to understand ... at least on the surface ... and given the title of the story, most of us can relate the essence of the tale from memory.

Listen to part of her introduction: "But we need to hear these meaning-filled and provocative stories again and again. When we open our ears and our hearts, we may indeed end up acknowledging that for all our familiarity with the parables, we have never really heard them before, never understood them, never taken them into our hearts." (McKenna, page 1)

A commercial!

Many people who practice the discipline of reading the Bible all the way through each year (That's a "commercial," folks! And one that you've heard before and will, no doubt, hear again!) have experienced an awakening to a new and deeper meaning while reading the same familiar story, the same familiar passage, year after year. Perhaps we could even say that the "mysteries of the realm" can be revealed to us, bit by bit, as we read and ponder the well-known parables time after time.

In preparing to teach or to participate in your circle meeting, read Chapter Five and think about your own definition of the word "parable." How is your concept of the word similar to Gamble's? How is it different? What synonyms can you come up with for the word "parable?" What parables can you recall "off the top of your head?" (Jot them down!)

Meaning of parable

As your circle gathers, ask each person to give her meaning of the word "parable." Most of us learned "an earthly story with a heavenly meaning" way back somewhere in Sunday School, but you may want to expand on that explanation! Gamble, on pages 41 and 42, not only gives us helpful ideas about parables, but also introduces the layers of "hidden" or deeper meaning that call forth the concept of "mystery."

Robert Farrar Capon, in the first book of his trilogy on the parables titled *The Parables of the Kingdom*, has a marvelous introduction called "A Word About Parables." At the end of the chapter, he gives what amounts to a dictionary definition of "parable: simply a comparison, a putting of one thing beside another to make a point." And then he adds the sentence that applies to our study of the chapter in our book dealing with glimpses of the mysteries of the realm of God: "On its face, it refers to the simple teaching device that Jesus so often transformed into something that mystified more than it informed." (Capon, page 10)

And our task, as Bible moderators, as participants in a circle, as co-learners about the kingdom of God, is to open our minds, ears, eyes and hearts to perceive the message that God has for us at this time and in this place of our study together. If we "give up" simply because the "going gets tough," because the "mysteries" are more than we can fathom, we may never plumb the wonderful truths God has for us as reveled in the story-telling abilities of God's son, Jesus Christ.

Discuss parables

Using the biblical references given in the study book, discuss these parables by encouraging all the circle members to participate. Think up questions that apply to your circle or ask questions like: (1) (Matthew 4: 12-17) How am I salt (or light) to others? How have I lost my saltiness? Or how have I hid my light under a bushel basket? (2) (Matthew 13: 31-33) In what ways can I make small contributions that will enhance the greater good? (3) (Matthew 13: 44-46) How have I hidden my treasure? What am I willing to "pay" to get it back? What is the thing in my life that I consider "one pearl of great value?" What am I doing to protect it? Use it? Enjoy it? Share it?

Following this, you may want to use Mary Duckert's idea on page 87 and write your own parable, using the questions posed in that section.

A book that I personally have found fascinating in preparing these "helps" on the 1995-1996 Bible study is Thomas Keating's small, but power-packed book, *The Kingdom of God Is Like ...* . In discussing the Parable of the Lost Coin, for example, he says: The kingdom of God is active in failure, ordinariness, everydayness. If we wait for a miraculous rescue, a vindictive triumph, or for some idealized lifestyle to appear, we are looking for the wrong kingdom, certainly not the one that Jesus is revealing.

"The kingdom is not in grandiose accomplishments, but in showing practical love in humble ways, day after day and in refusing to allow our failures and disappointments to hide God's love from us. God invites us to share the divine emptiness ... which might also be described as total vulnerability: the willingness to be hurt over and over again without loving less but more. That means never giving up on anyone, not even on ourselves. Of such is the kingdom of God." (Keating, pages 64-65)

Another way to present this lesson would be to complete the sentence as suggested in Keating's title, "The kingdom of God is like ... ." Each person could give her idea, or interpretation, of this concept, followed by an explanation of why she sees the kingdom in that fashion or context. Then the above quote from Keating could be used to wrap up the session.

An additional lesson

As one who has read this year's Bible study book several times, I find each lesson rich in helpful material as it reflects the Scripture passages. I would urge you NOT to combine any of the sessions if you meet less than nine times a year. But for those circles which meet MORE than nine times a year (even up to twelve times a year), you may want to save this idea as an "extra" lesson. As preparation for this exercise, record the following Scripture references on separate cards or sheets of paper: Psalm 33; Matthew 10: 40-42; Matthew 12: 22-37; Matthew 12: 46-50; Luke 18: 1-8; Luke 18: 9-14; and Romans 8: 31-39. Have extra Bibles available along with pencils and scrap paper.

When the group gathers, ask the question: "Who enters God's Kingdom?" Have someone record the responses as each person is encouraged to participate.

If the number is large enough, divide into pairs or threes to work on each reference. Repeat the question, "Who enters God's kingdom?" and ask each group to respond from their assigned passage. After ten or fifteen minutes, reassemble. Allow time for discussion within the entire group.

Close with a time of thanksgiving for God's sovereign power in our lives followed by a time of intercessory prayer for those who are not in God's kingdom and for our witness to these people.

A closing hymn, such as "We've a Story to Tell to the Nations" emphasizes not only the story of God's kingdom but our place in telling the good news of Jesus Christ.

Church leader fears 'stagnation' in Northern Ireland political situation

By JERRY VAN MARTER
PC(USA) News Service

BELFAST, Northern Ireland—The cease-fire between the Catholic Irish Republican Army (IRA) and various Protestant militias is a little over a year old now, but the euphoria over the end of the violence is in danger of giving way to apathy as long-term political solutions to "the troubles" here fail to emerge.

"The euphoria after the cease-fire was wonderful," said David Stevens, a Presbyterian lay person who is executive director of the Irish Council of Churches, in an Oct. 18 interview with the Presbyterian News Service. "But that is now creeping into stagnation and complacency and should not be the order of the day."

The range of options advocated by various parties in Northern Ireland is vast and the complexities of each option—from unification with the Republic of Ireland (Republicanism) to union with Great Britain (Unionism) to various limited self-rule options in between—are so tangled that "all-party" talks have not been agreed on as yet.

With the cease-fire holding but the political process stalled, Stevens said, sectarianism has become more overt. "Protestants and Catholics alike feel freer to desecrate churches or burn Orange Halls (Protestant clubs similar to Masonic lodges) because they don't have to fear that the guns will come out."

People in "normal" societies take much for granted, Stevens said. Government, for example, transcends internal divisions among people to provide for the perceived "common good." But in a divided society like Northern Ireland, "fear and threat overcome the common interest," further exacerbating the internal conflicts.

What people in Northern Ireland have to come to realize, Stevens continued, is that "compromise is not about loving your neighbor—it's about conceding space to others in order to guarantee your own."

This inability to compromise for the common good extends to Northern Ireland's churches. The Irish Council of Churches, founded in 1922, includes the Presbyerians, Anglicans and Methodists—more than half the population of Northern Ireland, which is about 1.5 million. "The question," said Stevens, "is whether we can create one body, including the Catholics."

The burden for such cooperation falls most heavily on the Protestants, Stevens continued, who he described as having generally "strong anti-ecumenical, anti-Catholic feelings." In contrast, he has not found Catholics to be particularly anti-Protestant.

"Presbyterians have made strong statements about particular instances of injustice in Northern Ireland," he said, "but have not been as insistent about addressing systematic patterns of injustice here."

Stevens said the key to long-term political solutions is the building up of trust between the Protestant and Catholic communities of Northern Ireland.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Recovery from hurricane damage in Caribbean islands is slow

By ALEXA SMITH

LOUISVILLE, Ky.—The shift from supplying emergency aid to beginning long-term rehabilitation has been slow on Caribbean islands still floundering after a string of hurricanes this fall, according to relief workers there.

"Things have been getting a little bit back to normal," said Conrad Mason, director of the disaster program for the Caribbean Conference of Churches (CCC) in Barbados. He said electricity is restored on islands like Antigua, "but the rehabilitation program is still to be started in a number of cases."

Relief workers say evaluations are under way to determine what specific projects will be funded on islands where most people rely on a now severely damaged tourist industry for income. Information is coming in slowly from islands where no established church response network exists.

Church World Service (CWS)—which has received only 10 percent of the money it sought from mainline denominations after Hurricanes Luis (a $100,000 appeal) and Marilyn (a $250,000 appeal) —has received reports from two Presbyterian clergy who are just back from the Caribbean after nearly three weeks of assessment.

"It's still at the emergency stage as far as we're concerned," said Jerry Bilton, CWS director of emergency response. "My understanding is that people are still looking for basic necessities."

The CCC is still awaiting specific data from St. Martin, where, Mason said, the Dutch portion of the island was seriously damaged. Emergency work is winding up now on Antigua and Dominica, he said. "[St. Martin] is clearly worse than Antigua in terms of [damaged] structures," he added.

Synod executive the Rev. Harry del Valle of Puerto Rico told the Presbyterian News Service that rebuilding is just now beginning on Culebra and Viequez, two islands off Puerto Rico's coast. Culebra lost more than 60 percent of its housing, he said, and volunteers and building materials are needed now through the spring.

He reported numerous families have been forced to move in with relatives in Puerto Rico until construction gets under way.

The Rev. Richard Krajeski, who serves Presbyterian churches in Mannington and Shinnston, W.Va., said workers in the islands' service industry were hit hard. Krajeski just returned from St. Croix as part of CWS's assessment team.

"These people make minimum wage with real limited benefits, and when the tourist industry goes down they feel the impact more than anyone else," he said. Business owners often have insurance. "But," Krajeski said, "many employees in the industry are stuck" — without jobs and having been unable to afford insurance to safeguard their homes.

While Mason said recovery has been slowed somewhat because of the need to import goods from outside the islands, Bilton stressed the sheer extent of the damage itself as another hindrance. "The devastation," he said, "was so extensive."

Krajeski said disaster survivors distinguish between services dispensed by federal agencies and care given by churches.

Self-Development funds DC project

The National Committee on the Self-Development of People (SDOP) recently voted to fund 12 projects totaling $263,120.

One of the projects funded, **the Phoenix Project**, is located in Washington, D.C. The grant totaling $53,100 will be used to develop a job training program among homeless women that will include workshops, computer training, support groups and a resource library.

Money for SDOP grants comes from the One Great Hour of Sharing offering.

Christian education curriculum for 2000 and beyond approved

The Congregational Ministries Division (CMD) Committee approved a new Christian education curriculum Sept. 30 called "Covenant People," a program intended to take Presbyterian educational ministry into the year 2000.

Designed to replace the present "Celebrate" curriculum, "Covenant People" is a Bible-based, comprehensive Christian education program that emphasizes the importance of faith, education, and spiritual life to congregations, teachers, parents and students of all ages.

In what may be its most unique feature, the curriculum asks congregations to sign a covenant agreeing to make Christian education a priority.

Native American task force named

General Assembly moderator Marj Carpenter has appointed a nine-member task force to strengthen the Presbyterian Church (U.S.A.)'s ministry with Native American people. The task force was authorized by the 207th General Assembly (1995) "to study and review mission and ministries with Native American tribes and peoples and to develop a comprehensive strategy for ministries with Native Americans." The task force is directed to report back to the Assembly no later than the year 2000.

The Rev. Buddy Monahan, pastor of a Native American ministry project in Los Angeles, will serve as chair. Other members are Elona Street-Stewart, interim program specialist for Native American ministry for the Synod of Lakes and Prairies; the Rev. David Dobler, former General Assembly moderator and executive presbyter for Yukon Presbytery in Alaska; Lou Deer, an elder in Achena Presbyterian Church, Seminole, Okla.; June Lorenzo, an elder from the Synod of the Southwest; the Rev. James Spalding, Iowa City, Iowa; the Rev. Henry Fawcett, campus minister at the University of Dubuque, Iowa; and the Rev. Mary Ann Warden, associate pastor of Northern Lights United Presbyterian Church in Juneau, Alaska.

Dan Rift is new associate director

The Rev. Dan Rift has been named associate director for global service and witness in the Worldwide Ministries Division in Louisville. He succeeds Gwen Crawley, who retired from the position in July. Rift has been coordinator for Presbyterian World Service. His new responsibilities include oversight of Presbyterian World Service, the Presbyterian Hunger Program, the Self-Development of People program, the Jinishian Memorial Program, global education and leadership development, and international evangelism and health ministries.

Former fund director MacFalls die

LOUISVILLE, Ky.—The Rev. Donald E. MacFalls, a pastor and fund raiser, died Oct. 6 at his home here. He had been director of the Bicentennial Fund of the Presbyterian Church (U.S.A.) from 1987 until 1990 when he resigned for health reasons. MacFalls went into remission from acute leukemia, but later developed heart problems from which he died.

MacFalls, a graduate of the College of Wooster and Princeton Theological Seminary, served pastorates in Maryland, Pennsylvania and Kentucky from 1959-1979. He then became director of fund raising for the Mission Funding Unit of the former United Presbyterian Church (U.S.A.), a position he held until he assumed duties heading up the Bicentennial Fund campaign in 1987.

MacFalls is survived by his wife, Eileen Johnson MacFalls, who is associate for promotion for *Horizons*.

Williams called to Silver Spring

SILVER SPRING, Md.—The Rev. James E. G. Williams was installed Sept. 10 as pastor of Silver Spring Church in National Capital Presbytery. He came to the 250-member congregation from Christ Our King Church in Bel Air, Md., where he was interim pastor. He also has served as an active duty chaplain in the Army, as pastor of churches in Wisconsin and Indiana, and as the executive director of a non-profit housing and health care organization.

Silver Spring Church has a long history of multi-cultural ministry and community involvement. Williams said he was struck by the congregation's willingness to "tackle difficult issues" of homelessness, poverty, aging, families and single people. "This is truly a welcoming community of faith—where the doors really are wide open and the invitation is warm," said Williams.

Peaks project receives grant

A rural ministry project in the Presbytery of the Peaks is one of 11 to receive grants from the Rural Ministry Advisory Committee of the National Ministries Division, PC(USA).

Harambee Older Adult Ministry of Charlotte, Va., received $1,500 to provide "seed money" for the development of an older adult ministry in rural Southside Virginia that will provide cultural and multicultural activities, affirm the aging process, promote health and well-being, and provide information about available resources.

The national committee awarded the grants at its August meeting in Jefferson City, Mo. The grant program was established by the 1991 General Assembly when it adopted the papers "Rural Communities in Crisis" and "The Church: Responding to Rural America."

Sale is new Peaks leader — page 8

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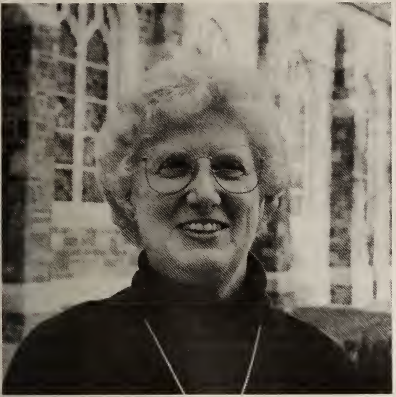

Jean Floyd Love, the Association of Presbyterian Christian Educator's 1996 Educator of the Year.

Charlotte Christian educator Love honored by national association

By JOHN SNIFFEN

CHARLOTTE, N.C.—Jean Floyd was a young college graduate working for the Hoover Vacuum Cleaner Co. in North Canton, Ohio, when she found Christian education was her true calling.

"I realized that equipment research was not nearly as much fun as what I was doing at the local church," says Jean Floyd Love, the Association of Presbyterian Christian Educators' 1996 Educator of the Year. Love received the honor Feb. 9 during the APCE annual convention in Chicago.

She became preoccupied with church work in North Canton, whether it was choir practice, teaching Sunday school or typing the bulletin. This involvement eventually led to enrollment in the Presbyterian School of Christian Education. And the rest, as they say, was history for Love, who is now director of Christian education (DCE) at Myers Park Church in Charlotte.

After graduation from PSCE in 1963, she joined the staff of Memorial Drive Church in Houston, Texas, where Charlie Shedd was the organizing pastor and she was the church's first DCE. Her career took her to two other Texas churches and the staff of Arkansas College before she reached another turning point.

"I was struggling with whether to go to seminary or to specialize in Christian education," says Love. "I sought advice from folks like (PSCE professor) Sara Little and Rachel Henderlite (the first woman minister ordained by the PCUS).

"Sara tipped the scales. She said, 'Where's your heart?' I said, 'It's in Christian education.'

"Sara said, 'Go get whatever you need you feel like you need to be the best Christian educator you know how to be'."

Love enrolled in Southwestern Baptist Seminary in Fort Worth and earned a doctorate in early childhood education. "It was a very ecumenical experience for all of us," she recalls. "I brought a little wind into the place and I learned about Southern Baptists in the process. It worked out fine."

Why did she choose early childhood education?

"I'm much more a sit-on-the-floor-and-tell-a-story person than a stay-up-all-night [with teenagers] person," replies Love.

"As my staff reminds me when they find me sitting on the floor [with kids], that's kind of the child in me that's still alive and well.

"There's an openness about children that is very appealing, as well as the theological inquiry that they engage in by just discovering their world and asking the 'why' questions."

With her career goals further refined, Love came to Charlotte in 1977 as director of children's ministries at Covenant Church where Douglas Oldenburg was senior pastor.

"Jean is one of my favorite all-time people," says Oldenburg, now president of Columbia Theological Seminary in Decatur, Ga. "She's not only an administrator, but she loves kids. She knows how to engage children.

"She developed a first-rate program at Covenant. It was thrilling to see the kinds of things she did for children ... she made them feel a part of worship," adds Oldenburg.

Indeed, Love counts her work toward including children in worship as one of her favorite accomplishments. When the Presbyterian Church (U.S.) moved to allow baptized children to come to the communion table, she and other educators were challenged to prepare the boys and girls for the change.

That work led to a book, *Get Ready! Get Set! Worship!* which Love co-authored. She has also written numerous other materials for children's Christian education.

Another accomplishment which pleases Love is her involvement in Christian education workshops at Montreat, presbyteries and local churches. She enjoys "seeing lay, volunteer folks get enthused and get equipped to do Christian education."

While working at Covenant Church, she also met and married Walter E. "Buddy" Love.

After Oldenburg was called to Columbia Seminary, Love also left the staff and started her own consulting business. She was serving the Myers Park Church as a consultant when she recommended that the 3,550-member congregation start an internship program for young church professionals.

Beginning four years ago with an intern in Christian education, Myers Park has since hosted interns in youth ministry, outreach ministries and music.

"[Myers Park provides] a place where folks can explore their call ... try it out ... see what it feels like" to work on the staff of a multiple-staff church," says Love. Myers Park is a good host for the intern program "because we are big, but also because we have a lot of resources [and] we ought to be doing something that enriches the broader church," says Love.

Love is an ardent promoter of her profession. Asked what she would say to someone who is considering Christian education as a career, she responds, "Do it!"

"While ...: worship is the central act of the community of faith, I think education happens not only in worship, but in order to get ready to worship and to do the work of God's people out there in the world," she explains.

"I think the local church really is where the action is. It either happens as we enable folks to see the vision and to feel like they can do something that makes a difference in the world that sheds some light of good news in the midst of our world."

One of her regrets is the move away from summertime Christian education activities. "I'm of the feeling that summer is one of the best times ... particularly for children and youth ... to have some hands-on kinds of experiences that can't happen during the school year with the press of other schedules," she says.

Six mission projects recommended

NEW WINDSOR, Md.—Six mission opportunities for 1996 are being recommended by a planning group which met here on Jan. 6-7.

Despite the Blizzard of '96, the 15-member planning team appointed by Synod Moderator Betty McGinnis prepared the list of projects to be considered by the Synod Council when it meets March 15-16 in Richmond.

The proposed projects are:

- An experience with the Czech Brethren in the Czech Republic, June 15-27
- Sharing and Building with the Presbyterian Children's Home of the Highlands, Wytheville, Va.
- Building with the Homeless at Meeting Ground, Elkton, Md.
- Violence and Children: A Challenge for Our Church, Washington, D.C.
- Evangelism: Learning from Our Korean Family
- Sharing in Mission in the Yukon, May-June

Georgia Pressly of Charlotte, N.C., was appointed chair.

"In order to build Christian community and serve the Lord through experiences, the synod will offer many opportunities within the bounds of the synod and at least one national and one international experience annually," said Pressly.

"We hope that churches, individuals and groups will sign up to experience mission together in our synod and get to know one another throughout the synod."

Moderator McGinnis said the group's work is part of a plan to offer mission projects to every Presbyterian in the synod. A plan for mission projects over the next five years will follow additional research by the group.

Presbyteries, churches, agencies and institutions are being asked to submit proposals for mission opportunities. Also, volunteers in mission are being solicited to help organize the projects. To propose a project or volunteer phone Pressly at (704) 364-9299 or write to her at 7314 Sardis Rd., Charlotte, NC 28270.

The planning group will select mission projects based on its vision statement, "Christ's Mission 2000." The statement reads as follows:

Christ's Mission 2000

"Christ came not to be served, but to serve (Mark 10:45).

"Mission within this domain of the Synod of the Mid-Atlantic is a Christ-centered concept that encompasses one person or the world.

"The mission experience [planning group] strives to be a catalyst for the Synod of the Mid-Atlantic to spark enthusiasm and thus precipitate action through building a community of faith among all presbyteries, churches and their members. Any member of a Presbyterian church may participate in an experience or may join others in a project.

"Mission is mutually giving while maintaining the dignity of being human. We invite you to join us in the mission process, to become personally involved, to experience throughout the synod a oneness in the body of Christ.

"The results of Christ-centered mission are breaking down of walls, mutual benefit and change, a gift that keeps giving, Christian relationships and the transformation brought about by the mission experience.

"The mission field is where you are, around you, within you."

Synod associate Lesane joins JCSU faculty

The Rev. Warren J. Lesane Jr., transitional associate executive for partnership ministries, left the synod staff effective Feb. 29 to become chaplain and assistant professor of religion at Johnson C. Smith University in Charlotte.

Lesane, who had been under contract as a transitional staff member since March 1993, is a 1977 graduate of Johnson C. Smith University and holds a master of divinity degree from Johnson C. Smith Seminary in Atlanta, Ga.

Johnson C. Smith University has an enrollment of about 1,300. It is one of 11 colleges and universities within the synod that are related to the Presbyterian Church (U.S.A.). Dorothy Cowser Yancey is president.

Lesane said his position at the college is a new one and reflects the school's desire to place new emphasis on the religious life of its students, faculty and administration.

Warren Lesane Jr.

Prior to working for the synod, Lesane was an associate executive for the Presbytery of the James. He also served as pastor to Presbyterian churches in his native South Carolina.

"We are grateful for Warren Lesane's dedicated service," said Synod Executive Carroll Jenkins. "He has aided the transition in the life of many of our committees and partnership entities. The committees and their leadership grew during his term of staff support.

"His witness as a staff person in the administration of the synod will be missed as we move forward," added Jenkins.

Synod Assembly date changed

The date for the 1996 Synod Assembly has been changed to **July 25-27**. It will still be held at Peace College in Raleigh, N.C., and co-hosted by New Hope Presbytery. More information on on plans for the assembly will be printed in future issues.

Kononia

Betty McGinnis

By BETTY McGINNIS
Synod Moderator

Kononia is a community of ALL God's people. There is caring for one another, supporting one another bound together by the love and hope of Jesus Christ. This is a community with one faith where all are working together to build the body of Christ.

Perhaps the first time which I became really thoughtful of Kononia was through that great theologian, Clarence Jordon. The Kononia Community in Americus, Ga., always intrigued me with its history, its wonderful symbolism and the work that it does for the world. Clarence Jordon had everyone experiencing Kononia. Throughout all levels of our church, we should strive to have a Kononia.

Within a Kononia, the church can live a simple, Christian life together by sharing one another's joys and burdens, giving and receiving, living the Gospel of Jesus Christ. We can see and experience the grace of God in each morning we live with a hope which gives us new life.

We are chosen and called by God to live in fellowship and build the unity of the church. "God is faithful; by him you were called into the fellowship (Kononia) of his Son, Jesus Christ by our Lord. Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose" (I Corinthians 10). As a church, we must reach out to those we do not know, those who are different from us, and build a Kononia. Recently, Anne Noss of the Congregational Nurture Division mailed me the booklet, *In the One Spirit**, centering on I Corinthians. The basis of kononia is our faith and taking this little booklet could be an exciting way for small kononia communities to form and a profound way to build a stronger church. Getting out of our "own" church and into the "larger" church can build an exciting, dynamic fellowship. Building the Synod of the Mid-Atlantic towards Kononia is a challenge to each of us as church members.

God bless you as you search and find ways to build a kononia with creative love throughout our church.

P.S. Many thanks to all the group of folks within our Synod working diligently on mission experiences for each of you! They are preparing exciting opportunities for all of us.

P.S. P.S. Also, thanks to those who came to the Communication Vision Consultation on Feb. 26-27 at the Rosslyn Center in Richmond. Pray for these two groups as they work.

* *In the One Spirit: Paul's Letter to the Christians in Corinth* by Kristine Hague. Printed by Congregational Ministries Division, Presbyterian Church (U.S.A.), 100 Witherspoon St., Louisville, KY 40202, PDS 70-400-95-002

COMMENTARY

Reader disputes use of 'B.C.E' in Bible study helps; Bender responds

I was very disappointed that you would use the term "B.C.E." in the Rev. Bender's lesson for the Women's Bible Study. Before Christ ("B.C.") has served us well for centuries and is the only logical term to be used in a dating system which begins with Christ. "B.C.E." is an anti-Christian term invented by persons who would avoid honoring Christ, but who realize there is no other event sufficiently significant to serve as a starting point in history. "B.C.E." is meaningless and strained, adopting the same time as "B.C.," while effectively and quietly removing Christ from the focus of history. Adding the third letter itself is contrary to modern efforts which always shorten abbreviations.

The fact that the author parenthetically defined "B.C.E." demonstrates that the readers were not expected to be familiar with the term, while implying that "B.C.E." is now standard terminology.

We are always lamenting, for good reason, the removal of Christian values in our lives and the secularization of Christian institutions. This is one more example: transparent, clumsy and intellectually fraudulent, but still pernicious. It might be considered insignificant except for all the people who might be reminded that history did indeed stop and begin again with Jesus.

The unjustified use of this term, without any editorial comment, in an official Presbyterian publication is distressing.

C.B. Smiley
Norfolk, Va.

Dr. Bender's response

[C.B. Smiley is] correct when [he says] that B.C. has served us well for centuries, though I often wonder if we could say the same about A.D. unless Latin regains prominence as a language with which most people are familiar.

I suspect that most of us in the academic world (I teach Old Testament, New Testament, Christian Ethics, and Introduction to Religion at Queens College), tend to be so inundated with theological jargon that we forget why or how we came to use a term. However, in this particular instance, I remember picking up the latest edition of the Old Testament text I use and finding that the author, Bernhard Anderson, had "switched" to using B.C.E. which he "translated" as "Before the Common Era," with an explanation that this was a more inclusive term. I pondered that explanation, did some research of my own, and concluded that the term was less offensive to the Jewish and Islamic students in my class that particular semester. I also found that my favorite study Bible, in its latest edition, had changed its terminology of reference for dating.

If we study the evolution of the calendar, we now find a move toward a "Common Calendar," which begins each month on the same day and each month would have 28 days ... with an extra month called "Sol" inserted between June and July. I say that because the calendar as we know it has been through a number of changes throughout the history of the world ... and with it, the method of, or terms for, the dating of historical events.

In using the term B.C.E. I could have parenthetically said it refers to "Before the Christian Era," which is also an acceptable rendering of the letters and the one that Eugenia Gamble, author of the study book, elected to use. Perhaps this would have been more acceptable to [C.B. Smiley]. [Gamble] also noted that we are assuming that the birth of Christ took place in the year 1 A.D. although most scholars now place it closer to 6 B.C.

I have chosen to interpret [Smiley's] references to "transparent, clumsy and intellectually fraudulent, but still pernicious" as references to the overall use of B.C.E. and not to me personally. However, I don't think the use of the term B.C.E. is unjustified since a reference it gives on page 73 of the circle Bible study, *Glimpses of Home: Biblical Images of the Realm of God*, and is the book about which I am writing the study helps. ...

I, too, lament "the removal of Christian values in our lives and the secularization of Christian institutions," but hope that after this explanation, [C.B. Smiley] will judge me careless but not unChristian. From now on, I will endeavor to use the terminology as expressed by the author of the Bible study book — "Before the Christian Era."

Pinky Bender (The Rev. Dr. Carol T.)
Charlotte, N.C.

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Morgan's column on falling reminds reader of event

When I read [Dr. Richard Morgan's] article in the Mid-Atlantic Presbyterian [Jan./Feb. issue], even upon seeing the heading ["Now unto Him who is able to keep you from falling"] my mind went back to a story that the Rev. Clayton C. Crawford told at our dinner table one evening.

Clayton was the student pastor of the Fairfield Church in Richmond which was our home church. He lived at Mission Court [near Union Theological Seminary] with his wife and two daughters. A married student at the seminary was rare in those days.

The Ginter Park Church met in Schauffler Hall at the seminary for many years before they had a building of their own. One Christmas the Sunday school was putting on the Christmas drama. There was a platform, but no curtain so scene changes were made by turning out the lights and changing in the dark. As the pageant opened King Herod was supposed to seat himself upon the throne. The lights came on, King Herod seated himself, missed the throne and sat on the floor.

In another scene, behind the manger ... was a platform made of a sheet of plywood on saw horses. On this platform was the "Angelic Choir." As the scene got underway, the legs on the saw horses separated and the whole platform collapsed. Somehow they struggled through the rest of the program.

One of the seminary professors was called on for the benediction. If my memory serves me right it was Dr. W. T. Thompson. He started with "Now unto Him who is able to keep you from falling." The congregation exploded in laughter and no one heard the end of the benediction.

This goes back to childhood memories in the early '30s. I may not have all of it but at least I am sure that [Dr. Morgan's] story was not apocryphal. Having fallen a couple of years ago ... and suffering a broken ankle I can appreciate the rest of [his] article as well. But we are grateful for a God who never lets us fall.

W. Kemper Fitch Jr.
Aberdeen, N.C.

Council action article raises more questions

I find the lead article in the January/February issue ["Council calls for healing after dismissing review committee"] quite disturbing, raising questions while answering none. I think the synod and the readers of the paper need a detailed explanation of what has been going on.

I quote: "1. The investigations ... have not revealed any serious mismanagement and only a minor financial problem and some non-compliance with existing policy."

How about letting your readers, and the synod's contributors, make up their *own* minds as to the degree of mismanagement, the financial problem, and the non-compliance?

Again: "2. The council has modified procedures ... to ensure that repeated allegations cannot reoccur ..."

This sounds *very* strange. Shouldn't you be saying instead "to ensure that mismanagement, financial problems, and non-compliance cannot reoccur?"

How does the synod propose to keep people from alleging that mismanagement, financial problems, and non-compliance are taking place?

Mid-Atlantic Presbyterians might find better places to make their tithes and offerings.

Philip W. Markley
Reston, Va.

Thoughts on committee's dismissal

With regard to the various articles which have appeared in your publication dealing with the dismissal of the review committee led by the Rev. Dr. Ben Lacy Rose prior to the committee having rendered a report, I have two observations.

When an issue arises regarding financial management within a commercial operation, any responsible financial executive will not only want, but will demand, that a thorough investigation of the matter be conducted by a fiscally reliable accounting firm or an impartial, objective committee as originally proposed by the Synod Council in June of 1995. This would, it would seem, be especially true when the subject involved contributed funds belonging to a religious organization. The fact that the committee was dissolved before it could complete its work only serves to call into even greater questions what has actually transpired.

Why does the Presbyterian Church need a Black Caucus? Do we also need a Red Caucus or a Yellow Caucus or a White Caucus? Why can't we do God's work together as Presbyterians?

Robert B. Seidensticker
Manakin-Sabot, Va.

Bodies lose touch with their purpose

I strongly agree with [David E. Bailey's] commentary on "civility" in the January/February issue of the *Mid-Atlantic Presbyterian.*

Too often elitist bodies lose touch with their purpose and their people. It takes the PLC [Presbyterian Lay Committee] and people like [Bailey] to call them to account.

Lee W. Thomas
Hockessin, Del.

Union Theological Seminary
IN VIRGINIA

March 1996

New Library Named In Memory of William Smith Morton

When Union's new library opens, perhaps as early as fall of 1996, it will be The William Smith Morton Memorial Library. That was the wish of Mr. Morton's daughter, Mary Morton Parsons, who, prior to her death, directed a gift of $2.5 million to the seminary. The gift comes to Union through a foundation established by Mrs. Parsons, and overseen by its president, Clinton Webb, of Richmond, Virginia. Mr. Webb, who was honored recently by the city, has overseen the distribution of foundation gifts to many local historical and civic projects and institutions.

William Smith Morton was a graduate of Hampden-Sydney College, the class of 1877, and the fifth generation in his family to have ties to the college. His great-great grandfather, Captain John Morton, was a founding trustee of Hampden-Sydney and served for 21 years on the board. His great-grandfather, Major James Morton, his grandfather, Dr. William Smith Morton, class of 1801, and his father, James Wilson Morton, class of 1837, were trustees of the college, as was he.

He was raised by his grandfather, Dr. William Smith Morton, who was also a trustee of Union Seminary from 1844 - 1848. After graduating from the college, Mr. Morton taught there. He met and married his wife during that time.

Near the turn of the century, Mr. and Mrs. Morton moved to Richmond. He bought one-fourth interest in Home Beneficial Insurance, where he also worked. They were members of Westminster Presbyterian Church.

Their daughter, Mary, was born in Richmond in 1902. She was a member of Westminster church with her family. Later, she and her mother joined Grace Covenant Presbyterian Church. When St. Giles Presbyterian Church was organized in the 1940s, mother and daughter were charter members. Mary Morton Parsons was a trustee of Hampden-Sydney College. In later years, she was a member of Second Presbyterian Church. She died in 1991.

Clinton Webb, an investment banker, is a lifelong resident of Richmond. He is a graduate of the University of Richmond, and has been a member of the Board of Trustees of that institution. Like Mary Morton Parsons, who was his friend from childhood, Mr. Webb was a member of Grace Covenant Presbyterian Church and was among the charter members of St. Giles Presbyterian Church, where he is still a member.

Clinton Webb, president of Mary Morton Parsons Foundation (left), and UTS President Louis Weeks look over library plans.

Dalton L. McMichael

Two Million Dollar Gifts Boost Capital Campaign

Toward a goal of $31 million, the seminary has received two gifts of $1 million each from Nancy H. Gottwald and Bruce C. Gottwald, Sr., of Richmond, and from Dalton L. McMichael. Dalton L. McMichael, of Madison, North Carolina.

Mrs. Gottwald is vice-chair of the seminary's Board of Trustees. She and Mr. Gottwald are members of First Presbyterian Church, where she has been a deacon, circle leader, and officer of Presbyterian Women. Mr. Gottwald is president and chief executive officer of Ethyl Corporation.

Mr. McMichael is a member of Madison (North Carolina) Presbyterian Church. His gift to the seminary is pledged through a charitable remainder unitrust.

Mrs. Gottwald is a graduate of Randolph-Macon's Woman's College and is a member of the Board of Trustees of that institution. She has also served as a trustee of the Virginia Foundaton for Independent Colleges and as a member of the board of the Lewis Ginter Botanical Garden and the Richmond Eye and Ear Hospital. She is former president of the Council of the Virginia Museum.

The Gottwalds' generosity to a number of charitable causes is well known throughout the state. Among other beneficiaries of their suppport are the Science Museum of Virginia, Virginia Military Institute, and the Richmond Symphony.

Mr. McMichael, chairman of the board of Mayo Yarns, Inc., is recognized as a supporter of education in the southeastern United States. He is a graduate of the University of North Carolina-Chapel Hill, with a degree in accounting. He was instrumental in the building of the research department at the UNC School of Dentistry, where a professorship was designated in his name in 1993. He is also a benefactor of numerous other institutions of higher education including Rockingham Community, Elon, Salem, Pfeiffer, and St. Andrews colleges; and Winston-Salem State, North Carolina State, and Wake Forest universities. He is also a supporter of Salem Academy, Western Rockingham City Schools, the Greensboro Day and the Carlisle schools. In addition, he has served as chairman of the Madison and the Madison-Mayodan school boards. The Dalton L. McMichael High School is named in his honor.

Dwight N. Hopkins Lectures for Black History Month Program

Dwight N. Hopkins, associate professor of theology at the Divinity School of the University of Chicago, lectured at the seminary on Friday, February 9, as a part of Black History month events. Dr. Hopkins's visit was sponsored by the Black Caucus of Union and the Richmond Theological Consortium, which includes the Presbyterian School of Christian Education, the Baptist Theological Seminary at Richmond, at the Theology School of Virginia Union University.

Dr. Hopkins is the author and editor of dozens of articles, reviews, and books such as *Cut Loose Your Stammering Tongue: Black Theology in the Slave Narratives* and *Shoes That Fit Our Feet: Sources for a Constructive Black Theology*, which was the topic of a public forum led by Dr. Hopkins at the Metropolitan African American Baptist Church, in Richmond, Virginia. He has also lectured at other churches, colleges, and universities across the country and abroad including Stanford University, Harvard Divinity School, Wake Forest University, Graduate Theological Union (Berkeley), and the University of Paris VII.

Dr. Hopkins received the bachelor of arts from Harvard University and the Master of Divinity, Master of Philosophy, and Doctor of Philosophy degrees from Union Theological Seminary, New York. He joined the faculty of the University of Chicago this year and before that was associate professor of religious studies and ethnic studies at Santa Clara University (California).

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North Carolina minister reports from Balkans

Christ still working in war-torn region

By WILLIAM H. CERJAK

Editor's Note—William Cerjak, pastor of First Church of Sylva in Western North Carolina Presbytery, was one of 20 Presbyterians who participated in a Jan. 10-20 fact-finding visit to the former Yugoslavia sponsored by the General Assembly Peacemaking Task Force. Serjak was selected for the trip partly because his ancestors came from that region. Funds for his participation came from his church and the presbytery. This article is from his report to the presbytery.

The bridge had been blown up by the invading Serb army, so it was useless. We had to cross the river on pontoon boats to reach the village of Lasinja, or more accurately the remains of the village.

On Christmas eve of 1991, the Serb army had reached Lasinja, not far from the Croatian capitol of Zagreb. They wished to send a message to the Croatian people to try and break their spirit. That Christmas eve, the Serb army systematically destroyed the entire village, taking special effort to see that the church building was blown apart.

As we walked through the remains of the village, we were told to stay on the road and the paths, since possibly all the mines had not been found. I asked Boris, our guide, how they would ever find them all. He said that unfortunately the children and the animals would find them.

We all cried as we carefully walked through destruction such as we had never seen before. I once said that the Homestead area of South Florida looked like a war zone following Hurricane Andrew, but that was before I had actually seen a war zone.

Adding to the pain of this destruction was the fact that it did not result from natural disaster, but from the sinful heart of men and women: the same heart we all possess.

As Paul said, "... all have sinned and come short of the glory of God." The fruits of the sin in all of our hearts is evident everywhere in the Balkans. But as Paul also said, "where sin abounds, grace abounds all the more."

God's grace is evident in the hearts and spirit of the people. In their current residence, a refugee village not far from the one the Serbs destroyed, the people of Lasinja fed us dinner. We gave gifts to one another, cried together and prayed for a time of peace and the rebuilding of their village. We worshipped together in the chapel in the refugee village.

Afterwards I walked with Blazenka, my new Croatian friend, and her aunt. I told them how my mother's parents had immigrated from Croatia but since there had been prejudice against most "foreigners" then, I was taught to blend in as thoroughly as possible. I was not allowed to learn the language of my grandparents and got the idea that being Croatian was not something to be proud of. However, with this trip I was able to see the industry and positive spirit of the Croatian people and was now, finally, very proud to call myself a Croatian.

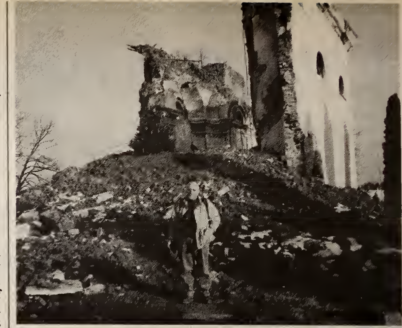
Western North Carolina Presbytery supports the work of AGAPE in Croatia and Bosnia. I had the privilege of meeting Antal Balog, the chief executive officer of AGAPE. His deep spirituality, combined with solid intellect, made him one of the most impressive people I met on my trip. He has a wonderful understanding of the Scriptures and how God is working in a difficult cultural and spiritual situation.

In a news report he sent from Sarajevo last September he said, "Life in this city is uncertain, but Christ is building His church. Personally we have been encouraged listening to the burning, intense prayers of believers, who, beside the flame of a candle and the thundering sound of heavy weapons of the UN and Bosnian army, are praying for peace. All of those believers coming to church are passing through the street intersections on which there are signs which read, 'WATCH FOR SNIPERS' or 'WAR ZONE' and most of us walk up to 10 kilometers to the place of worship."

With the coming of U.S. troops, at least for now their prayers appear to have been answered.

Steve and Michelle Kurtz, Presbyterian missionaries in Osijek, are equally impressive. Steve teaches in the college and seminary and works with individual students whose lives have been spiritually and emotionally shattered by the war. Michelle leads a weekly prayer group where leaders from the local Roman Catholic, Greek Orthodox, Pentecostal, Baptist, Christian Reformed, and Moslem groups meet together for prayer and discussion.

I saw no other such group anywhere in the former Yugoslavia. In my opinion the most effective work for the Lord I saw being done anywhere there was being done by AGAPE and our church's missionaries. It is wonderful to be able to give such enthusiastic support to the work of our church in that area.



The Rev. William Serjak stands in front of the ruins of the Catholic church building in Lasinja.

Retirement communities developing programs and services to the community at large

By JAN McGILLIARD

A growing trend among retirement communities is the development and delivery of programs and services to the community at large. Yes! Most of our Presbyterian-related residential and health communities are extending their ministries far beyond their property lines. They are involved in offering educational opportunities, developing resources, speakers' bureaus, meals on wheels, parish nursing, and home health care services. Here are a few examples.

Westminster-Canterbury of Richmond, Va., provides meals for 40-45 individuals each week. The service is not limited to older adults, and referrals are made through such organizations as churches, hospital discharge planners and hospices. Speakers have been scheduled on a wide array of topics throughout the year. W-C is preparing to develop the concept of parish nursing through a certification program. A "hymnbook project" is under way to develop a book of hymns, liturgy, and rituals that reflects the backgrounds of the residents and will not be too heavy to hold.

Sunnyside Presbyterian Home in Harrisonburg, Va., recently marked its 40th anniversary with a public performance of "An Evening with Mark Twain." A partnership with local elementary schools brings tutoring services to students and students bring programs to the retirement community. Sunnyside hosts the Salvation Army Christmas party each year. King's Grant in Martinsville, Va., held a Fall Carnival to support the United Way.

The Presbyterians Homes, Inc., of North Carolina is engaged in writing grant proposals for the purpose of developing home-health services. Scotia Village in Laurinburg, N.C., participates in an intergenerational program called SAILL (St. Andrews Institute for Life-long Learning), sponsored by St. Andrews Presbyterian College. Participants engage in continuing education, physical fitness, and social activities.

This is only a sample of what is happening in and around our retirement communities in every part of the synod. The Older Adult Ministries Committee wants to feature similar examples of retirement community outreach in the future.

Jan McGilliard is the synod's associate for older adult ministries. To share stories write to her at 306 Country Club Dr., S.E., Blacksburg, VA 24060. Her Presbynet address is JAN MCGILLIARD and her Internet address is jmcgill@bev.net. Her FAX number is (540) 552-0948.

Child abuse ministry resource released

The Presbyterian Health, Education and Welfare Association (PHEWA) has released a new resource entitled "Child Abuse Ministry: A Bibliography of Resources for the Religious Community."

The resource is free and is available from the PC(USA) Child Advocacy Office in Louisville by calling (502) 569-5838.

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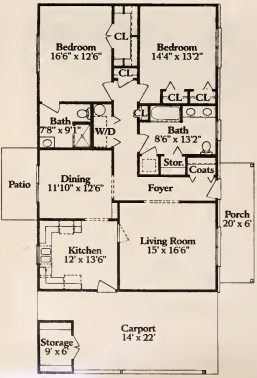

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CAMPUS NOTES

Kuykendall to resign in '97

John W. Kuykendall

DAVIDSON, N.C.—Davidson College president John W. Kuykendall has announced that he will resign his office June 30, 1997, to return to classroom teaching. Kuykendall, a 1959 Davidson graduate and ordained Presbyterian minister, became the college's 15th president on Oct. 5, 1984, following 11 years as a member of the Auburn University religion department faculty. During most years of his Davidson presidency, he has continued to teach one course per year in either the history of Christianity or his academic speciality, the history of religion in America.

Columbia receives $55 million gift

DECATUR, Ga.—Columbia Theological Seminary has announced it is the beneficiary of a $55 million trust established over 60 years ago by J. Bulow Campbell, an Atlanta businessman and Presbyterian layman. It is one of the largest gifts ever received by a theological institution in the United States. Campbell was influential in moving the seminary from Columbia, S.C., in 1927 and supported the seminary generously until his death in 1940.

Seminary officials said the income from the trust will be used for strengthening the financial base of the seminary by reducing the draw on the endowment, staffing a Center for New Church Development, and increasing scholarships and financial aid to students.

Batten Professorship established

DAVIDSON, N.C.—To honor the memory of the late Knight-Ridder chairman and CEO Jim Batten, Davidson College will create the James Knox Batten Professorship in Public Policy through an endowment of $1,000,000. The endowment is the result of a $600,000 grant from the John S. James and James L. Knight Foundation and a $400,000 gift from Knight-Ridder Inc. Batten, who died of a brain tumor in June 1995, had previously created the Batten Family Scholarship in Public Policy at Davidson, his alma mater.

Peace receives $400,000 gift

RALEIGH, N.C.—Peace College recently received $400,000 from the Mary Whiting Ewing Charitable Foundation to provide renewable scholarships for four years of undergraduate study. The gift establishes the Mary Whiting Ewing Memorial Scholarship Endowment in honor of the late Mary Whiting McKay Ewing of Chapel Hill, a Peace College student during the 1920s. The scholarships, worth at least $5,000 each annually for up to four recipients, will be among Peace's most prestigious. An incoming freshman, who has yet to be named, will receive the first award based on her academic scholarship, leadership and community involvement.

Potential donors to see Olympics

ATLANTA—Johnson C. Smith Seminary is conducting a nationwide search for potential donors — and inviting 20 of those persons to Atlanta as the seminary's guests for 1996 Summer Olympic track and field, field hockey and volleyball competitions. "The fact that we can bring this seminary to the attention of new supporters and them to the Olympics is a once-in-a-lifetime opportunity," said Dean David Wallace.

Staff, faculty changes

William A. Prosser has been named vice president for administration and treasurer at **Union Theological Seminary in Virginia**. Prosser has served for the past four years as vice president for finance at St. Andrews Presbyterian College in Laurinburg, N.C.

Wallace M. Alston Jr., former pastor of churches in Wadesboro and Durham, N.C., has been appointed as director of the Center of Theological Inquiry at **Princeton Theological Seminary** effective June 1. Alston holds a Th.D. and a B.D. from Union Theological Seminary in Virginia.

Richard E. Rodman, PC(USA) coordinator for global education and international leadership development, resigned that position to assume duties as associate dean of **Warren Wilson College**.

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UNC-Chapel Hill ministry celebrates with open house

CHAPEL HILL, N.C.—To celebrate renovation of the Presbyterian Student Center here and 38 years of ministry, the Presbyterian Campus Ministry (PCM) is hosting an open house starting at 4:30 p.m. Thursday, March 14.

Under the leadership of then student pastor Harry E. Smith and with the generous support of the synod, the Presbyterian Student Center was erected in downtown Chapel Hill in 1958. It has been standing right in the midst of campus, church and community life since that time. Today, the center continues to serve the university's students and staff, as well as a number of organizations from the Chapel Hill-Carrboro area.

While 1958 isn't long ago in some respects, when your talking about the maintenance and changing use of a building, it's ancient! In an effort to update the facility to better serve the mission, the Presbyterian Campus Ministry Board has initiated, and now completed, a major renovation project. The end result is an outstanding center for campus ministry that will be able to served the church's mission on campus well into the next century.

Presbyterians are invited to see not only what has been done in updating the center, but to help dedicate the new University Student Lounge which we will name in honor of Harry Smith. The dedication is scheduled for 5 p.m.

Current and former campus ministers, students, faculty and church friends are invited. Carolina and PCM alumni are especially encouraged to attend as a "Friends of PCM" alumni chapter is initiated.

Visitors are asked to use the town parking deck. For details and directions, call **Campus Minister Ollie Wagner** at (919) 967-2311. Presbyterian Campus Ministry at the UNC–Chapel Hill is one of 42 campus ministries in the synod.

Oswald to lead clergy workshop

RICHMOND—"Clergy Self-Assessment," a five-day workshop led by Roy M. Oswald, senior consultant of the Alban Institute, will be held April 9-13 at Union Theological Seminary in Virginia.

Participants will assess their individual styles, examine their compatibility with their congregations, explore the positive aspects of conflict and ways to maintain the appropriate level of conflict for energy and change. Also, the workshop will guide participants in discovering methods of spiritual renewal, emotional balance, and physical health.

Tuition is $225 and may be paid by check or VISA or MasterCard. Housing and meals are available on campus. Meals are pay-as-you-go, cash only.

To register or for more information, contact Sandra Petree in the Office of Professional Development and Doctor of Ministry Studies, phone (800) 229-2990, ext. 301 (toll free for those outside Richmond) or (804) 278-4301).

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PRESBYTERIAN FAMILY MINISTRIES

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Lisa S. Crater, Editor

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Working together to weather the storm

Children and staff here aren't likely to forget the Winter of 1996. The storm that dropped eight inches of snow on the campus Jan. 6-8 was just a sample of the winter to come. A week later temperatures in the high 60's accompanied two violent thunderstorms. Eight days later we were plunged into a devastating ice storm that left the campus looking as it did after Hurricane Hugo.

Ice knocked campus power out Feb. 2-4. Children and staff spent the first night using the cottage fireplaces to keep warm. A lack of wood and plummeting temperatures forced them to spend the next night at a local Red Cross Shelter, where children and staff were praised by Red Cross workers for their help.

"I think the workers were afraid our kids would be a discipline problem," said Frank Stewart, Director of Residential Services. "They were pleasantly surprised when they pitched right in to help move tables, set up sleeping areas and whatever else the workers needed. Our staff even helped squelch a 2 a.m. pillow-fight by other children staying at the shelter. The workers couldn't say enough about how cooperative our children were."

The next night was spent in hotel rooms as staff continued contacting parents in an effort to get the children home. "With dangling limbs and near-zero temperatures, it wasn't safe to keep the children on campus," said Stewart.

Maintenance Supervisor Bobby Nesbit said the damages from the ice storm were costlier than Hugo damages because most of the trees on campus had broken or cracked limbs and tree tops.

"We lost over 50 trees during Hugo, most of them were blown over. It will cost far more to bring in bucket trucks to cut the hanging limbs and tree tops than it cost to cut trees that were already on the ground," said Nesbit.

Stewart was very appreciative of the Red Cross and Emergency Services that helped the children and staff. Praise also goes to our children's families who made the effort to get them out of this situation quickly. One family in Charlotte even opened up their home to three girls and staff so they would have a place to stay.

The administration and staff put in many extra hours to ensure the safety of the children and make a bad situation a lot better.

Things are finally returning to normal, and you can believe that everyone here is ready for SPRING!!!!!!

Word from the President

Help Us to Be Worthy

Robert W. Stansell Jr., President

Marian Wright Edelman, founder and president of the Children's Defense Fund, has just published a new book entitled, *Guide My Feet*. The subtitle of the book is *Prayers and Meditations on Loving and Working for Children*. I recommend it to you.

One of the prayers she offers is this: "Oh, God, Help us to be worthy of the children you have entrusted to our care." The simplicity of the prayer stands in sharp contrast to the difficulty of the task.

As parents, grandparents, members of extended families and members of congregations committed to the nurture of all God's children, let us accept the challenge of this responsibilty and join together to live out this prayer. Together we can make a difference in the lives of our children.

Skip Stansell

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- Upholstered arm chairs (2)
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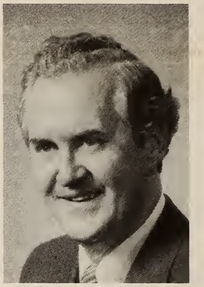
- Towels
- Heavy Duty Dressers
- Tickets to sporting events in Charlotte, Winston-Salem, or Hickory area.

If you are interested in donating any of these *new* items for the children, call or write: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, NC, 28010; (704) 872-4157.

Taylor to lead worship



J. Randolph Taylor

Dr. John Randolph Taylor will lead the worship service Saturday, May 4, 1996, at an Open House at Barium Springs Home for Children.

Dr. Taylor is the former moderator of the General Assembly of the reunited Presbyterian Church (U.S.A.) and retired president of the San Francisco Theological Seminary in San Anselmo, Calif. He was pastor of Myers Park Church in Charlotte from 1976-1985.

The Open House will begin at 11 a.m. with registration, music & refreshments. A North Carolina Bar-B-Q lunch will be served at Noon, with the Worship Service at Little Joe's Presbyterian Church beginning at 1 p.m. Walking tours of the Home will be provided from 2 to 4 p.m.

Everyone is welcome!! Please see the announcement below for more information. We ask that if you would like to attend, please **RSVP by April 27 by calling 1-800-320-4157,** so that we can get a count for lunch.

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WORSHIP: LITTLE JOE'S PRESBYTERIAN CHURCH............1:00 - 2:00 P.M.
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Presbyterian Women's Bible Study Helps — Lesson 8, April 1996

Glimpses of Home — Chapter Eight

By the Rev. Dr. CAROL T. "PINKY" BENDER

Pinky Bender

Back in the days when doors remained unlocked, back in the days when a screen door's slam meant the arrival of someone, back in the days when a tentative knock was always answered with a, "Come on in!" kind of greeting ... back in those days, entry meant arriving, coming in, a casual greeting, an entrance that generated anticipation in a positive way. An entry meant greeting a family member, welcoming the postal person who brought a long-awaited package, pulling up a chair for a friend who came for a cup of coffee and a gossip on a sunny day.

In this lesson, "Glimpses of Entry," the meaning of "entry" takes an entirely different tack. With this chapter in Eugenia Gamble's Glimpses of Home: Biblical Images of the Realm of God, the concept of the day of judgment will be carefully examined. The entry portrayed in this session will be the entry into the very kingdom of God or the realm of God itself.

Many aspects of Judgment

As a Bible moderator or as a circle participant or as one studying this session alone at home, think through your own definition of "judgment." What words or phrases come to mind as you think about this word? (As I looked through my personal library catalog, I could not find even one book listed under the category of "Judgment!" Either I have none, or I have filed what I have under another topic! I believe it is the former.)

Do you think of judgment as conclusion, verdict, decision, ruling, as in judicial language? Do you think of judgment as interpretation, analysis, belief, deduction, as in rendering an opinion, i.e. "In my judgment ... ?" Do you think of judgment as discernment, taste or sense, as in "Her judgment in matters carries a lot of credibility?" Jot down a working definition of the word "judgment" for your own benefit.

In Picture 1, "The Righteous and the Unrighteous," Gamble focuses on "an explicit picture of the life that will be rewarded by entry into the fullness of God's realm." (page 61) One of the ways to examine this parable is to look for the six actions (in verses 35-36) on which Jesus bases the judgment that guarantees entrance into God's kingdom. If your circle is large enough, divide into six groups giving each group one of the deeds on which to concentrate. Ask questions like, "How does our denomination, our church, our community fulfill this action as commanded by Jesus?" Or, "What do I personally contribute to the acting out of this endeavor?" Have each group record a response to share with the entire group.

Acts of mercy

These acts are acts of mercy, as the author points out, and it is on acts of mercy (done or left undone) that we will be judged on that final day. Perhaps a follow-up question to the above exercise could be, "How can I `improve my record' of doing acts of kindness and mercy? What ONE thing can I do this week as an act of mercy to someone?"

Note the element of surprise when the righteous are told that their entrance to the "kingdom prepared for you from the foundation of the world" has been assured by their mercy to others. Think about the last time someone did something nice for you. When you expressed your gratitude to that person, was he or she "taken aback," or surprised that you noticed, or chagrined that she//he "got caught" doing a good deed!?

So often people who are living the Christian lifestyle, in "doing what comes naturally" (in the sense that following Christ's mandates can become almost natural), are caught off guard by the reaction of another person to their deeds of kindness. Those who strive to live by the teachings of Christ as expressed in the gospels often sense the power of the Holy Spirit nudging them, prodding them, urging them, to do things that are inconvenient, time-consuming and magnanimous in nature. And in so doing these things, these persons are assuring their "sheeplikeness," according to the parable.

Sheep and goats

In thinking about sheep and goats, we may want to recall those folks who have been like "sheep" to us. What did they do for you that was an expression of niceness? When was the last time you acted like a sheep for someone? What was your deed of kindness? And, in all honesty, when was the last time you acted more like a goat? And how can you make amends for that?

Eugenia Gamble says in Picture 2, "Born Anew," "The Gospel of John's understanding of the realm of God is different from anything we have yet encountered." (page 63) "For John, the issue of participation in the realm of God is not a `how' but a `with whom." (page 65) As Bible moderators or circle study learners, we need to be alert to this difference as given to us in John 3: 1-10, the familiar story of Nicodemus who "came by night."

Read this passage either aloud or silently to discover the levels of communication going on between Jesus and Nicodemus. When Jesus uses the term "born from above" (NRSV), "born anew" (RSV) or "born again" (NIV), what does Jesus mean? How does Nicodemus interpret the phrase? How does Jesus counter Nicodemus' misunderstanding? Why do you think Nicodemus "came by night," and what significance does that have with being born from above?

Born once or twice?

When teaching this passage, I tend to use a succinct illustration like the following:

Born **once** (physically), die **twice** (physically and spiritually)

Born **twice** (physically and spiritually), die **once** (physically)

The physical birth or "what is born of the flesh," is the birth that every living person has experienced. The "born from above" is the spiritual rebirth that Jesus points out to Nicodemus in verses five and six and is an option to those who have been born physically.

As we have looked at John's idea of entrance into the kingdom of God, think through what "eternal life" means to you. Ask volunteers to respond. Is it something that occurs after death? Is it something that you can't quite describe but you just know that it is real? Is it like going from darkness into light about spiritual matters?

Gamble's refection questions on page 64 sum up the essence of living in the kingdom of God in the "here and now" and not having to wait to enjoy kingdom living until life on earth ends. You may want to use these questions to wrap up this study of John's presentation of entrance into God's realm. Living in God's kingdom occurs when a person makes a commitment of faith to Jesus Christ as Lord and Savior and that commitment can indeed affect the way we live our lives here on earth.

As I write this column on a snowy Saturday, the *Charlotte Observer*'s "Living Faith and Values" section contains an article about a man who "rediscovered God" two days before his son was accidentally shot in the head and died. The man's new-found peace and contentment sustained him through an extremely difficult time in his life and in the life of his entire family. For him living in the kingdom of God is having the spiritual strength to "make it through" the hard times that life throws at him.

Entering the kingdom carries no guarantee that life will from then on be easy; it is an assurance that life from then on will be lived not as a "how" but as a "with whom." And the "with whom" is Jesus Christ. Perhaps that's why believers have been given the mandate to help people make the entry, to say to folks, "Come on in" ... to the kingdom of God, to those with whom we come in contact.

(**NOTE**: Please remember that three "extra" lessons will be given to use if your circle meets 12 times a year. The first was given at the end of the material for Chapter Four; the second followed Chapter Five's column; the third will be included next month at the conclusion of the final column for this year's study.

Square dancers entertain tree-shaded guests during last year's Day in the Country at the Zuni Center.

Zuni's 'Day in the Country' moved to April 20

ZUNI, Va.—The Zuni Presbyterian Center will hold its 22nd annual Day in the Country from 10 a.m. to 3 p.m. Saturday, April 20.

Traditionally held the fourth Saturday in July, the event has been moved to the April date by its sponsors, the Zuni Kuwayes.

Mule wagon rides, bingo, clowns, resident performance, hay rides, fishing, music and other fun family events are planned, according to Zuni Center director Robert B. Bishop. Food—including the well known Zuni peanuts—and spring flowers will be on sale.

In addition to being enjoyable, the Day in the Country provides Presbyterians an opportunity to see first hand this mission project. The center, which helps mentally retarded young adults make the transition to more independent living, is a division of Presbyterian Home and Family Services, Inc., an agency which relates to the Synod of the Mid-Atlantic.

Zuni Presbyterian Center is located off Highway 460 about 20 miles northwest of Suffolk and 41 miles southeast of Petersburg. For information call (804) 242-6131.

CAM assembly is April 16-17

The Coalition on Appalachian Ministry (CAM) will holds its spring assembly April 16-17 at Parchment Valley Baptist Center in Ripley, W.Va.

Theme for the event will be "Unleashing the Power of the People." The keynote speaker will be the Rev. William "Hugh" Hamilton III, pastor of First Presbyterian Church in Covington, Tenn., and moderator of Memphis Presbytery.

Several workshops will provide practical information on how to include the laity in the ministry. They include:

Family and Community with Dr. Ted Hagen, psychologist;

Music and Worship with the Rev. Jim Diamond and the Rev. Beverly Schmidt; and

Third Age Ministry with Laurie Sharp.

Cost is $60 per person, including room and board. Continuing education credits are available.

For more information contact the Coalition on Appalachian Ministry, P.O. Box 10208, Knoxville, TN 37939-0208; phone (423) 584-6133.

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Sale called as general presbyter for the Peaks; Rickard leaves the James for N. Alabama

LYNCHBURG, Va.—The Presbytery of the Peaks voted Feb. 10 to call the Rev. Merriweather Anderson Sale as general presbyter effective April 1.

The presbytery also approved the call of the Rev. George C. Goodman as associate presbyter effective immediately.

Sale will come to the Peaks from Jefferson City, Mo., where he has served as executive presbyter for Missouri Union Presbytery since 1983.

Since he was pastor of First Church in Pulaski, Va., for five years prior to going to Missouri, Sale is no stranger to the Peaks Presbytery area.

From 1972 to 1978 he was associate pastor for Bon Air Church in Richmond, Va.

A native of Charleston, W.Va., he holds master of theology and bachelor of divinity degrees from Union Theological Seminary in Virginia and a bachelor's degree in history from Davidson College.

He and his wife, Frances, have three children.

Goodman has been a member of the Peaks staff since 1991, serving as associate presbyter.

Until Sale officially joins the presbytery staff on April 1, Edith Patton will continue as acting general presbyter, a role she has held for the two years since former general presbyter George Magnuson left to become executive of Boston Presbytery.

Rickard to N. Alabama

The Rev. John E. Rickard was elected executive presbyter for North Alabama Presbytery on Jan. 18. Service in his new position began Feb. 1 and he was installed at the presbytery's winter meeting, Feb. 17, in Huntsville, Ala.

Rickard has been serving as interim executive for the Presbytery of the James and was previously interim executive for Tropical Florida Presbytery. He succeeds the Rev. Houston Hodges, who retired. North Alabama includes 36 churches with about 6,800 members.

Presbyterian minister joins protests at Greensboro Kmart distribution center

By JULIAN SHIPP
PC(USA) News Service

GREENSBORO, N.C.—The Rev. James Herbert Nelson II, pastor of St. James Presbyterian Church here [and a member of the Synod of Mid-Atlantic Council], spent Jan. 15 reflecting upon the life and legacy of Dr. Martin Luther King Jr. from a paradoxical perspective—a jail cell.

Nelson was in jail for the second time, along with several other ministers associated with the Greensboro Pulpit Forum, following nonviolent labor protests at the Kmart Distribution Center.

The demonstrations are the latest efforts in a mounting union fight by local Kmart shipping workers, who claim to be paid significantly less than their Kmart counterparts in other parts of the country. Those arrested said they sympathize with union complaints that distribution center employees in Greensboro earn an average of $4.60 per hour less than employees at the 12 other Kmart distribution centers across the nation.

According to the Pulpit Forum, a nonprofit ecumenical organization, Greensboro also has the only Kmart distribution center where the majority of workers are minorities and where workers receive fewer benefits than workers at any of the other centers.

Nelson said he and other Pulpit Forum ministers have vowed to keep going to jail for the workers until their efforts attract national attention and achieve positive outcomes. He told the Presbyterian News Service that the main goal of the protests is to heighten community awareness of "the real issues at hand.

"Kmart symbolizes the crushing effect of big companies on the lives of workers," Nelson said. "When people can't make enough money to make ends meet, what often follows is crime, drug use, and the breakdown of the family and community. What we are concerned with is life and the peace and harmony of this city."

After hearing complaints from workers, many of whom are members of local churches, Nelson said theological reasons compelled him to act.

"The struggle of this theologically is, What is our calling to support the poor?" Nelson said. "And if in fact we are called to support the poor, we then are called to deal with the powers and principalities that actually foster the poverty of all these folks who have to come to the doors [of the church] asking for food, shelter and clothing. "What would [Jesus] do when somebody says. they are struggling to feed their family and they're honorable people in the sense that they work every day?" Nelson said. "These workers are trying to earn a decent living. They want the same things for their family that we want and all the other people who are being paid some money want."

> *'The struggle of this theologically is, What is our calling to support the poor?'*
>
> — J. Herbert Nelson III

Along with Nelson, police charged other ministers with trespassing in the demonstrations, the first of which on Dec. 10 was led by the Rev. William F. Wright, president of the Greensboro Pulpit Forum, which has been working with the Kmart workers and their union for nearly two years.

Also arrested during the Dec. 10 demonstration were state Rep. Alma Adams, a Greensboro legislator and Bennet College professor, and Carolyn Coleman, a special assistant to North Carolina governor Jim Hunt and an NAACP national board member.

Adams, whose district includes the distribution center, was among those who signed a written promise to appear in court Feb. 5 and were promptly released. But according to the Greensboro magistrate's office, six of those arrested, including Nelson and Wright, refused that option and chose to remain in jail. They later posted bond for the misdemeanor trespassing charge and were released.

Nelson was charged with the same offense Jan. 15. He was scheduled to appear in court Feb. 1, ironically the 35th anniversary of the date four North Carolina Agricultural and Technical College students ignited a nationwide struggle for justice by staging the first sit-in at a lunch counter at Woolworth's department store in Greensboro. Their efforts greatly influenced the civil rights movement.

"We hope to arouse the conscience of this community and perhaps the nation," Wright said. "We're living in a dangerous delusion if we think the rich can keep on getting richer and the poor be driven down to the bottom without any kind of reaction. Sooner of later, something is going to erupt when there is this much anger, bitterness and hopelessness."

Kurtz to address Abingdon festival

Harold Kurtz, executive director of Presbyterian Frontier Fellowship in Portland, Ore., will be keynote speaker for Abingdon Presbytery's 1996 Mission Festival to be held from 8:30 a.m. to 2 p.m. Saturday, March 9, at King College in Bristol, Tenn.

The theme will be "Partnership in Mission."

The Rev. Kurtz, and his wife Polly, served as missionaries in Ethiopia under the United Presbyterian Church from 1955 thru 1977. In 1984 he assumed, in addition to pastoral duties in Portland, the directorship of the Presbyterian Frontier Foundation.

The organization's purpose is to stimulate PC(USA) cross-cultural evangelism among the "unreached" or "hidden" peoples of the world. It is a PC(USA) validated mission support group.

The Kurtz received the 1995 Bell/McKay Award from the PC(USA) in recognition of outstanding service in mission.

In addition to Harold and Polly Kurtz, other workshop leaders at the Mission Festival will be:

Clarence Durham, former missionary to Korea, who will discuss Holston Presbytery's Partnership in Mission in Mexico;

Julia Gassaway, just returned from a volunteer year in teaching in Ethiopia, who will discuss her experience and how others can do the same;

Homer Rickabaugh, PC(USA) associate for presbytery/synod international partnerships, who will share ways Abingdon Presbytery may become a partner in mission; and

"Bo" Turner, member of the Habitat for Humanity board of advisors, who will discuss who churches and individuals can partner with Habitat.

For more information, call the Rev. Vaughn Earl Hartsell at (703) 637-4340.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Oldest living moderator dies

DALLAS—Robert Matthew Lynn, 91, the oldest living former moderator of the General Assembly, died here Jan. 10 at the home of his son, Ross. Lynn was moderator of the 1969 General Assembly of the former Presbyterian Church in the United States (PCUS). As a leader in the Southern stream of the then divided Presbyterian Church, he worked tirelessly for reunion and observers recall him standing with tears of joy streaming down his face in the back of the Assembly hall in Columbus, Ga., when the PCUS voted for reunion.

Born April 1, 1904, "Matt" Lynn graduated from Presbyterian College in Clinton, S.C., and Union Theological Seminary in Virginia. He was ordained by the Presbytery of South Carolina in 1927.

Lynn served churches in West Virginia and Texas. In addition to his service as General Assembly moderator, he moderated four different presbyteries and the Synod of Texas. He was also on the board of directors of Austin College and Mo-Ranch Conference Center.

Lynn is survived by his wife, Pearl; five children: Robert T. Lynn of Weatherford, Okla., Nona E. Richardson of Santa Fe, N.M., Mary Deane Lynn of Santa Fe, Ross P. Lynn of Dallas, and Warren M. Lynn of Fort Worth, Texas; a sister, Elizabeth E. Lynn of Black Mountain, N.C.; 11 grandchildren; and two great-grandchildren.

A memorial service for Lynn was held Jan. 13 at First Presbyterian Church of Dallas.

Task force says keep 'Monday Morning'

The General Assembly Council was scheduled to consider in February a publications task force's recommendations to continue *Monday Morning* magazine on a subscription-only basis and to cease publication of "The News of the Presbyterian Church (U.S.A.)."

The task force, which met Jan. 4-6 in Atlanta, also urged the GAC to continue exploring the possibilities for the future development of an every-Presbyterian-household publication. In the meantime, the task force is urging expanded distribution of "News Briefs" to include clerks of session and associate pastors in every church (it currently goes to "pastor/head of staff") and the sending of *Presbyterians Today*, augmented by a special "leadership section," free to every sitting elder four times each year

If approved, the changes could free up $209,054 from the tabloid's budget and $155,052 total from the per capita and mission budgets for publication of *Monday Morning* to pay for new and expanded activities within the Office of Communication. Those include programming in electronic communications, projects within the Church and Public Relations Office and financial support for *Presbyterians Today*.

Killmer leaves peacemaking post

LOUISVILLE, Ky.—The Rev. Richard L. Killmer, who has directed the Presbyterian Peacemaking Program since its beginning 15 years ago, has accepted a call from the National Council of Churches (NCC) to serve as associate director for the NCC's National Ministries Unit.

"Rich has devoted many quality years to the Peacemaking Program, helping to get it started, nurturing it and guiding it into one of the truly significant programs of our denomination," said the Rev. Edward Craxton, associate director for Christian education in the Congregational Ministries Division.

Killmer began his new work on Jan. 8. The Rev. **William Peterson**, most recently the executive director of Montreat Conference Center, has been appointed as interim coordinator for the Peacemaking Program. The search for a new coordinator began in February.

Reese is interpreter for foundation

The Presbyterian Church (U.S.A.) Foundation has named the Rev. James Foster Reese as interpreter for specialized ministry. In this newly created position, Reese will work with donors, churches and institutions within the denomination with special emphasis on racial-ethnic constituencies.

Reese, a graduate of Knoxville College and Pittsburgh-Xenia Theological Seminary has served throughout the Presbyterian hurch, most recently as director of the former Racial Ethnic inistry Unit of the General Assembly.

People in the news

At their recent meeting in Chicago, members of the **Association of Presbyterian Tentmakers** elected new officers. One of the members of the steering committee is **David Vallenga**, a micro-lithography engineer in Research Triangle Park, N.C., and lay pastor of Butner Presbyterian Church. The 1996 Association of Presbyterian Tentmakers conference is scheduled for Nov. 1-3, 1996, at Stony Point Conference Center, N.Y.

PC(USA) Moderator Marj Carpenter has appointed an eight-member task force that is charged to provide more information about **African-American history and resources** to developers of the Presbyterian Church's educational materials. Members of the task force include the Rev. **James Costen** of Atlanta, an educator and former General Assembly moderator; **Mary Jane Patterson** of Washington, D.C., former director of the denomination's Washington Office; and **Byron Wade** of Richmond, Va., a member of the Congregational Ministries Division committee.

The **Presbyterian Church (U.S.A.) Foundation** has elected **James R. Bellatti**, a newspaper publisher and editor in Stillwater, Okla., as chair of its board of trustees for 1996. **Georgette Huie**, a marketing specialist for IBM in San Francisco, was elected vice chair.

Mother's/Father's Day Offering – p. 5

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Mid-Atlantic Presbyterian

April 1996 | Vol. LXII, Number 3 | Richmond, Virginia

1995 ends with good news about mission budget

RICHMOND, Va. — The Synod Council received good news when it met here March 15-16: mission funding for 1995 was better than expected and the costs of restructuring were lower than forecast.

As a result, colleges, ecumenical agencies and social justice programs which had their support from synod reduced last May, actually received most of the funds they were scheduled to receive before the cuts.

Finance Committee chair Fred Ward reported that financial support of the presbyteries for the 1995 synod budget was "stronger than ever."

Unaudited receipts from the presbyteries for 1995 gave the synod a mission income of $1,381,823 or $7,436 above the adopted budget.

The council was able to fulfill budget obligations to seven colleges. Four of them — Davidson, Hampden-Sydney, Mary Baldwin and Queens — had been cut from the budget completely last May when it appeared that mission funding would be too low. Three others — Lees-McRae, St. Andrews and Warren Wilson — had received reduced amounts.

Also, at the end of the year, the synod was able to provide 95 percent of budgeted funding to four ecumenical groups: the Coalition for Appalachian Ministry and councils of churches in North Carolina, Virginia and West Virginia. Prison chaplains programs in North Carolina and Virginia and the Virginia Interfaith Center for Public Policy also received funding which had been cut.

Moderator's challenge

In her report to the council, Synod Moderator Betty McGinnis described 1995 in the synod as "a birthing process ... a very hard labor." She said the synod is a "microcosm of the country" and we have a "challenge to set an example ... to make it a special place."

She asked everyone to find someone of another race and be involved in their lives. "We have a responsibility to look each other in the eye and speak the truth," she said, "... not to talk behind backs."

Synod Executive Carroll Jenkins reported that the synod is now moving forward with the transition into its new structure, and that "there is a sense of excitement about what can happen in the synod."

Black Caucus summit

The council set June 21-22 as the tentative date for a summit meeting with the Black Caucus. The summit was requested by the caucus after the walkout of

continued on page 2

Raleigh's Cho to lead GAC

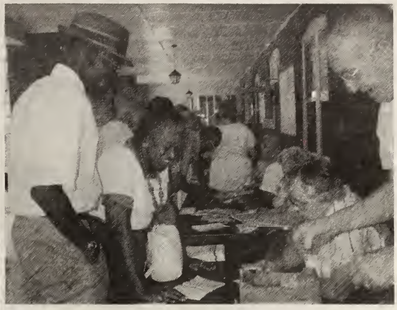
LOUISVILLE, Ky.—The General Assembly Council elected Youngil Cho of Raleigh, N.C., as chair during its Feb. 24 meeting here. Cho will serve a one-year term.

Born in Seoul, Korea, Cho is president-elect of Presbyterian Men and was instrumental in raising the funds to complete the chapel in the Presbyterian Center here. He is a member of DuRaleigh Church, and is professor of marketing and associate dean of the North Carolina Central University School of Business at Durham.

Cho served as a commissioner to the 197th General Assembly (1985) and was a member of the New Hope Presbytery Council from 1989 to 1991. He was clerk of session at DuRaleigh Church from 1980 to 1991 and a member of the presbytery's Bicentennial Fund Prospectus Committee.

Cho also served on the Committee on Staff Search and Nominations of the Synod of Mid-Atlantic in 1988 and was moderator of the PC(USA) National Asian Council from 1989 to 1991.

—PC(USA) News Service



Above left, participants register for the annual Bible Conference at Massanetta Springs. At right, a camper enjoys one of the numerous activities offered at Chesapeake Center.

Camping and conference programs set

The synod's two camp and conference program facilities — Chesapeake Center and Massanetta Springs — have prepared for the 1996 season with a variety of programming. Here's what they have planned.

Chesapeake Center

Located on rolling hills overlooking the northern tip of Chesapeake Bay, Chesapeake Center offers a well-rounded program of exciting and challenging activities to help campers have fun, make friends and grow in faith.

The center offers organized "sleep over" camping for youth ages 7 to 15 (as of Dec. 31, 1996). Camp sessions are six days long, from Sunday afternoon until the following Saturday morning. Campers may attend more than one session.

Each camp features a different emphasis. Activities include campfires, square dancing, a new games festival, a talent show, water olympics and field games.

While all activities are designed to provide opportunities for personal growth and Christian learning, there are also daily formal religious activities including worship, Bible study and small group experiences that encourage theological reflection.

The traditional resident camping season starts June 30 and runs through Aug. 10. The cost per camper is $289 per session (if registered before April 15 — $314 per session if registered after April 15).

There are discounts for more than one camper per family and for campers who register for more than one session.

Chesapeake Center also offers a *Leaders in Development* (LID) program for youth ages 15 to 16 who have completed the ninth grade. The two-year program provides formal training in interpersonal and camping skills to mid-teens with leadership

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Massanetta Springs

The synod-related conference center nestled in the shadow of Skyline Drive near Harrisonburg, Va., continues to offer its popular combination of new and traditional programming.

The new is the annual conference for middle school youth. This year the theme is "Mirrored Image" and the conference will be offered in two identical sessions, June 20-23 and June 25-28. Theme presentations, activities, worship and fellowship will help participants and their leaders to experience the image of God in themselves and one another.

Tom Are of Columbia, S.C., will be the keynote speaker, Kye Chung of Richmond will be the music director, and Cindy Edwards of Spartanburg, S.C., will be the activities director. Fred Holbrook of Fishersville, Va., is the conference director.

The traditional is the 73rd annual Massanetta Springs Bible Conference which runs concurrently with the Church Music Conference on Aug. 4-9.

The week offers outstanding preaching, inspirational Bible studies and challenging forums from premier speakers which attract church professionals and lay leaders from numerous denominations.

Speakers scheduled for the 1996 Bible Conference are Myron S. Augsburger, president of Eastern Mennonite University in Harrisonburg; Robert W. Bohl, moderator of the PC(USA)'s 207th General Assembly; Jacqueline T. Rucker, pastor of Garden Memorial Presbyterian Church in Washington, D.C.; J. Shepherd Russell, pastor of First

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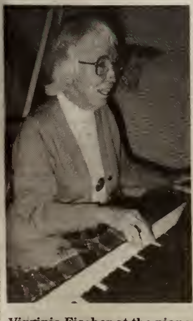


Virginia Fischer at the piano

Volunteer uses music to refresh bodies and spirits

By JANE M SAUNIER

Virginia Fischer uses music to refresh the body and spirits of older persons in her care. Those lucky enough to have the benefit of her skill and art live in the western portion of the Presbytery of the James where she has, for nearly 20 years, been a "missioner" to the elderly on behalf of Presbyterian and Episcopal churches.

Two Virginia associations recognized her efforts in 1995. The Virginia Health Care Association named her Adult Volunteer of the Year and the Virginia Health Care Association honored her as its Outstanding Volunteer.

Sharing the work with two others, Virginia makes weekly visits to adult care homes, adult day care centers, and retirement and nursing homes. Her visits center around group singing as she plays the piano, electric keyboard or autoharp. Often these regularly scheduled visits include refreshments provided by local church volunteers and may recognize birthdays and seasonal holidays.

Virginia also offers those she visits a friendly face, thoughtful conversation and prayer. Praying together at the close of a visit was not easy at first, she says, but has become comfortable for her and important to those she visits.

She recently received a note from an unchurched woman she often visits. She thanked Virginia for the prayers at their last visit, saying, "This is as close to a spiritual experience as I have ever had."

Virginia and her co-workers give special attention to those who have no relatives or friends to visit them regularly. For others who have church connections, Virginia encourages pastors to bring communion to them.

Virginia graduated from Harrisonburg (Va.) State Teachers College (now James Madison University) in her hometown and attended Westminster Choir College in Princeton, N.J. Her first ministry with the elderly began there when she provided weekly transportation to an older woman so she could visit a sister in a distant nursing home.

Virginia met her late husband, Victor, then a soldier at Fort Bragg, while serving as minister of music at First Church in Fayetteville, N.C.

An elder in Westminster Church in Charlottesville, Va., Virginia has been active on the Presbytery of the James' Committee on Aging.

Despite all of her work, she is one of the first to say "There is so much more we can be doing!"

Jane Saunier of Charlottesville, Va., is a member of the Older Adult Ministries Committee of the Synod and a former Synod Council member. For information about the Synod's annual Mothers' D Fathers' Day Offering

Partnership

By BETTY McGINNIS
Synod Moderator

Betty McGinnis

During the past weeks, my privilege has been to share with many throughout our Synod on bringing community to our midst. The concept of **partnership** began to ring through my mind. **Partnership**. We work very hard in developing partnerships with our brothers and sisters all over the world. **Partnership** needs to be developed within our own region.

Partnership. Giving and Receiving. In Philippians we read: "I thank my God in all my remembrance of you ... all making my prayer with joy, thankful for your partnership in the gospel from the first day until now." (Phil. 1:3-5 RSV) And you Philippians yourselves know that in the beginning of the gospel ... no church entered into partnership with me in giving and receiving except you only." (Phil. 4:15 RSV) Partner is mentioned throughout the New Testament in many ways—building together, sharing, uniting with, uniting, struggling, dying together, fellowship together, glorified together with, joined together with, being in pain together, and many others.

As Christians, we are part of the body of Christ no matter whom we are or what church we belong. Partnership is one of the wonderful means of building the body of Christ. We are all creatures of God and are given precious gifts. However, we are human beings full of frailties. Brokenness speaks to each of us as humans creating pain and struggling. As complete partners in Christ's mission, hard work is necessary to break through our brokenness. Our church is a confessional church. We need to constantly confess our sins, ask for forgiveness, and work toward reconciliation and unity. Basic calls are set before us: "First, love God and second, love your neighbor as yourself." "Do justice, love kindness, and walk humbly with your God."

The Synod of the Mid-Atlantic is a microcosm of our country. Partnership needs to be built between people, various types of churches, and even presbyteries in different regions. Many presbyteries and even churches within the Synod have worked very hard to establish partnerships with churches in other countries. Let us apply those same principals, break through the walls of our churches, and establish partnerships. Learning, sharing and celebrating with other members and churches all over our Synod can build exciting community. Endless resources exist in our midst. Let us build together webs of partnerships.

What does building partnerships in our microcosm mean to each of us? How are churches called by God to work toward true partnership? Can all groups seek partnership outside the walls of our own churches? **Build partnerships!**—remembering always that hope and new life come with the power of the Resurrection.

Synod Moderator Betty McGinnis would appreciate hearing of ways which you have thought of and / or are implementing to build partnership within the region. Her address is 1234 Tamarack Tr., Arnold, MD 21012.

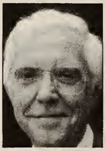
COMMENTARY

Koinonia, Koinonia, Koinonia

Koinonia was consistently misspelled in Moderator McGinnis' column in the March issue of *Mid-Atlantic Presbyterian*. The editor regrets that this error slipped by, but there's a lesson in this for all computer users: Don't put too much trust in computer spell-check programs that don't know Greek.

There's 'more beyond' for Saturday's children

By RICHARD L. MORGAN


Richard Morgan

Before Columbus set sail across the Atlantic, people believed that the world ended somewhere past Gibraltar; the royal motto said plainly, "*Ne Plus Ultra*," i.e. "There is no more beyond here."

But when Columbus returned, he had actually discovered a whole new world. The ancient motto was now meaningless. In this crisis someone made a noble suggestion which Queen Isabella acted upon. It was simply that first word *Ne* be deleted, leaving just two words: "*Plus Ultra*." "There *is* more beyond here."

The Saturday between Good Friday and Easter had to be the darkest hour of human history. Jesus was dead, His poor broken body buried in Joseph's tomb. For the disciples, Saturday's children, it was the end of everything. The agonized words of the two disciples on the Road to Emmaus epitomized the darkness.

"We *had* hoped that it was he who would redeem Israel." We might well reverse the old saying, "When there's life, there's hope" to affirm "when there's hope, there's life!"

Then, in that incredible Easter morning, the world was reborn as the angel said to the disciples, "He has been raised from the dead, and indeed is going ahead of you to Galilee." *Plus Ultra!* More Beyond!!! Death was not the end, but the passage to a new beginning.

The late Kenneth J. Foreman in his masterful book, *Candles on the Glacier*, talks about how "the morning side is forward." He tells how at midnight, the dark hour, we swing toward morning, toward the dawn. Long before the time of Jesus, people feared the falling stars. Now we know what meteors are. They are a sign we are moving forward.

It is Easter time again, and we persist on living on the wrong side of Easter Day. As Saturday's children we close our eyes to God's interventions, and lament that there is nothing more beyond. Like the disciples, we are groping in the darkness of Saturday, struggling for some human solution to our problems. And so we seem blinded to the Light of all Lights.

I have been with many people experiencing sickness who felt a grim sense of hopelessness. Illness is a terrifying experience. Something is happening to us over which we have so little control. Some surrender to despair; others reach out in hope for "more beyond." Beyond medical reports and sentences of death to hope of healing.

Nowhere is this hopelessness more felt than in nursing homes. So many older persons are trapped in these places, forced to view life from their wheelchairs, or from a corner of the window in their rooms. Yet, they cling to the hope that there is "more beyond," a return to their homes, visits to the community, and, when all else fails, the hope of a better world beyond this one.

"More Beyond ..." Saturday's children can be found in the Presbyterian Church (U.S.A.), where we listen to prophets of doom and gloom chalk up our losses, as we wring our hands in hopeless resignation to what seems to be our demise. Someone was bemoaning the fact that our church was dying, and my reply was "It'd better be!" We need to die to our pride and egoism that the Risen Lord may rise again in our midst. It may well be that the present trials of our church and our Synod are but birth pangs of a new beginning. Yes, at this holy season, of all seasons of the year, we reaffirm our faith that there *is* "more beyond."

Author / retired minister Richard L. Morgan is serving as a parish associate in older adult ministries at First Church of of Lenoir, N.C. The "American Journal of Nursing" recently named his book, "From Grim to Green Pastures: Meditations for the Sick and their Caregivers" (Upper Room Books) one of their books of the year in community health nursing.

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Council representation to be discussed

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African American commissioners at the 209th Synod Assembly. Council member John Winings and Black Caucus chair Lawrence Bethel are leading the planning sessions.

Council chair June Bucy reported that the Rev. Sandy Seaton-Todd of Hurley, Va., had been selected to head planning for symposiums on racism to be held around the synod. Seaton-Todd attended the council meeting and asked for input from all interested parties. Her address is P.O. Box 267, Hurley, VA 24620. Synod Executive Jenkins said that the presbyteries have been asked to name representatives to work on this program. He added that funding would be decided during the planning sessions and that the presbyteries would be expected to assist since they requested the symposiums.

The council approved the work of the mission experience group organized by Moderator McGinnis. The group, which has planned a half dozen mission experiences for 1995, will have another meeting to plan a long-range mission experience program. McGinnis was authorized to solicit grants and other special funds for the program.

Personnel actions

The council approved a three percent cost of living raise for all synod staff members retroactive to Jan. 1, 1996. It received with regrets the resignation of the Rev. Warren Lesane, transitional associate executive for partnership ministries. Lesane has been called as chaplain and assistant professor of religion at Johnson C. Smith University in Charlotte, N.C.

The council approved the hiring by the executive of two interim consultants to work with the synod's five mission program committees until permanent staff can be brought on board.

Council representation

A standing committee of the 209th (1995) Synod Assembly received a recommendation that Presbyterian Men, Presbyterian Women and the Youth Council have representation on the Synod Council. Because there was a minority report opposed to the recommendation, the council has the authority to decide the issue and has referred it to its Planning and Evaluation Committee.

The committee will invite members of the three organizations to its next meeting during which the issue will be discussed. All three — and a variety of other organizations — had representation on council before it was downsized through restructuring in January 1995.

In other business the council:

- heard that the theme for the 210th Synod Assembly will be "Building the Body of Christ." The annual meeting will be held July 25-27 in Raleigh, N.C. First Church of Raleigh will host the first day and Peace College will host days two and three.
- adopted several actions recommended by the Finance Committee to tighten fiscal controls at Chesapeake Center, the synod-owned camping facility at Port Deposit, Md. The center ended 1995 with a $96,840 deficit because income was much lower than expected.
- heard members of the synod's Korean Presbyterian Caucus speak in favor of a Korean language presbytery within the synod. A task group is being formed to study the feasibility of such a presbytery.
- rescinded the council's previous action overturning the 209th Synod Assembly's discontinuance of a home loan program for professional synod staff members. The council agreed, however, to encourage the 210th Synod Assembly to start a new-but-similar program for the future.
- heard Moderator McGinnis report on the communications consultation she led Feb. 26-27 in Richmond.
- received with regrets the resignation of Peta Patton of Abingdon, Va., as chair of the Communication Committee. She will remain on the Synod Council.
- elected to the synod's Nominating Committee members Thomas Murphy (New Hope Presbytery), Hae Sook Nam-Jo (at large), Vaughn Hartsell (Abingdon Presbytery), Aileen Kennedy (Shenan-doah Presbytery), Lois Ann Ferguss-Oler (at large), James Hodge (Baltimore Presbytery), Jerry Vuncannon (Coastal Carolina Presbytery), Jane Miller (Salem Presbytery), and Grover McRae (Coastal Carolina Presbytery). Rebecca Morrison, a youth representative, will serve as a co-opted member of the committee.

The next meeting of the Synod Council is scheduled for May 17-18 in Richmond.

William Black Lodge at Montreat, N.C.

William Black Lodge puts on fresh face for '96 season

MONTREAT, N.C. — With the completion of a $30,000 refurbishment of its lobby and dining room, the William Black Lodge opens April 8 for its 1996 season.

Lodge director Bill McCachern said that the synod-owned facility will start the season with the now-traditional post-Easter break for ministers and their families. They are offered free rooms for April 8 and 9. Aside from light breakfasts, no meals are served by the lodge during this period.

Another program which continues in 1996 is three days of free lodging for retired ministers and their spouses. The offer is good as space is available; rooms may not be available during the busier parts of the Montreat conference season.

William Black Lodge's season runs up to, but not including, Thanksgiving.

The original William Black Lodge opened in 1915. The current building, built in 1951, can accommodate 64 overnight guests in private rooms and has a 72-seat dining room. This year guests will serve themselves in a buffet-style setup, said McCachern. In the past, guests were served family style at the tables.

For information about the lodge, phone (704) 669-6314; fax (704) 669-1356; or write to William Black Lodge, P.O. Box 819, Montreat, NC 28757.

For information about the **Montreat Conference Center** and its programs, phone (800) 572-2257; fax (704) 669-2779; or write to P.O. Box 969, Montreat, NC 28727.

Belk Catechism Awards

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism.

Recent recipients are from:

First Church, Belmont, N.C. — Nancy Rinehart

First Church, Whiteville, N.C. — Larry B. Beane, Courtney Clewis, Katherine Hooks, Eric Johnston, John McDonald, Jesse Powell Jr., and William Scott IV

Highland Church, Fayetteville, N.C. — Anthony Chavonne, Kathryn Gallaher, Laura Godwin, Victoria Harbison, John Hardin, Linda Jamieson, Sean Perry, Michael Renegar, Andrew Ruth, Alexandra Seymour, Marie Shuford, Meredith Smith, Allison Therriault and April Wiegman.

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Korean Americans to share conference

Presbyterians in the synod who would like to learn more about Korean American Presbyterians are invited to attend the synod-wide Korean Presbyterian Mission Conference in June.

Up to 50 non-Korean American Presbyterians may attend the conference at Mary Baldwin College in Staunton, Va., said Synod Moderator Betty McGinnis.

Middle and high school youth will start meeting June 19. All other ages will start on June 20 and meet through June 23. Cost will be $90 for three nights and four days.

For conference registration, contact the synod office, P.O. Box 27026, Richmond, VA 23261-7026; phone (804) 342-0016; or fax (804) 355-8535. For more information about the conference, write to the Rev. Min Chuel Shin, 6605 Mallery Dr., Lanham, MD 20706 or phone (301) 459-9583.

Applications are also being taken for five other mission projects arranged through a mission experience group convened by McGinnis. Those are:

- An experience with the Czech Brethren in the Czech Republic, June 15-27
- Sharing and Building with the Presbyterian Children's Home of the Highlands in Wytheville, Va.
- Building with the Homeless at the Meeting Ground, Elkton, Md.
- Violence and Children: A Challenge for Our Church, Washington, D.C.
- Sharing in Mission in the Yukon, May-June

For more information, contact Georgia Pressly, chair of the mission experience group, at (704) 364-9299 or write to her at 7314 Sardis Rd., Charlotte, NC 28270.

Massanetta Bible Conference Aug. 4-9

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Presbyterian Church of Norfolk, Va.; John S. Sloop, pastor of First Presbyterian Church of Harrisonburg; Bishop Thomas Stockton of the Virginia Conference of the United Methodist Church; Teri Thomas, general presbyter of National Capital Presbytery; and Thomas K. Tewell, pastor of Fifth Avenue Presbyterian Church, New York City.

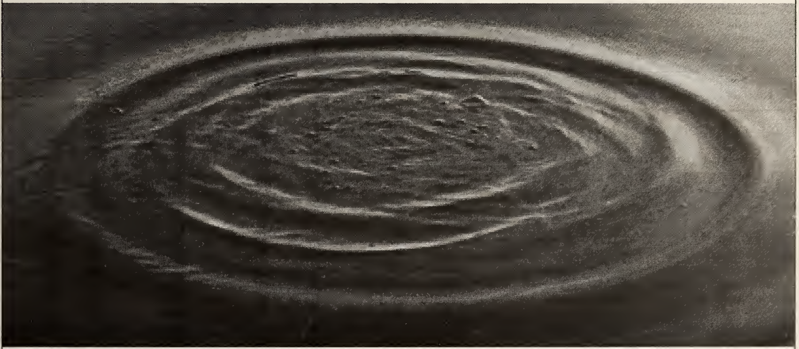
The Bible study leader will be Lamar Williamson Jr., former professor of Biblical studies at the Presbyterian School of Christian Education. David B. Thornton, pastor of Westminster Church in Laurinburg, N.C., will be the music leader.

The Church Music Conference emphasizes the areas of adult choir, children's choir, handbells and organ playing as integral parts of worship.

Clinicians scheduled to participate include Lucy Ding, director of the chancel choir at Glenview (Ill.) Community Church; Marvin Mills, director of music and organist at All Soul's Church in Washington, D.C.; Edmund Tompkins, director of music and organist at River Road Presbyterian Church in Richmond, Va.; and Julia White, founder and director of the Shenandoah Valley Children's Choirs at Eastern Mennonite University.

John Irvine Jr. of Harrisonburg will be the worship leader.

Massanetta Springs also hosts numerous Elderhostels and church retreats. For more information, phone (540) 434-3829; fax (540) 433-6118; or write to Massanetta Springs, P.O. Box 1286, Harrisonburg, VA 22801.



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Chesapeake Center's 1996 resident camping season starts June 30

continued from page 1

potential and a love of camping.

A new program for 1996 is the *Off-site Adventure Sampler*. Campers 12 and older spend Sunday and Friday nights at the center. In between, they travel with their counselors to Ohiopyle/Laurel Run parks in Pennsylvania where they camp out Monday through Thursday nights. Each day they sample one of the popular outdoor sports —rafting, technical climbing, mountain biking and hiking. The cost is $350 per person and a minimum participation of nine campers is required.

A high ropes adventure course is located on the grounds. The 12-hour course is offered during each camp session for an additional fee.

Activities offered off-campus include rafting and (during two sessions) English-style riding lessons.

Persons interested in Chesapeake Center are invited to attend one of three open-house sessions. Tours of the facilities will be offered from 2 to 5 p.m. on Sunday, April 14; Saturday, April 27; and Sunday, May 5.

Chesapeake Center also offers year-round facilities for church and group retreats.

For information call (410) 378-2267; fax (410) 378-2269 or write to Chesapeake Center, 50 Happy Valley Rd., Port Deposit, MD 21904.

Radford campus ministry based in church

By ROBERT W. SKAER

The Presbyterian Campus Ministry at Radford University in Virginia, "RU Presbyterian," is unusual in that it is based in a local church. This has benefits for everyone involved, and a recent project by the college students shows this.

RU Presbyterian students sponsored a "Parents' Day Out" at the church. For a $5 per child donation, the students would keep the little nippers busy from noon until 5 p.m., giving parents a chance to shop, clean house or collapse!

Fourteen children came to watch "Rudolph," play tag, eat cookies and remind the students just how much work kids can be.

With the $70 raised, the students then took part in the church's "Angel Tree," buying gifts for disadvantaged youngsters. They also bought a good-sized turkey for the local soup kitchen to use at their Christmas dinner. This was a time when everyone truly came out a winner; the students, the kids, the parents, the "Angels," and the soup kitchen.

RU Presbyterian is one of 42 campus ministries in the Synod of the Mid-Atlantic. Robert Skaer is director of University Ministries at The Presbyterian Church of Radford, Va.

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Historical society to meet April 20

The North Carolina Presbyterian Historical Society will hold its spring meeeting April 20 at St. Andrews Presbyterian College in Laurinburg, N.C.

Dr. William Rowland of the St. Andrews faculty will deliver the luncheon address. Dedication of the historical collection in the DeTamble Library and the Flora Macdonald Memorial Garden near Vardell Hall will follow.

Cost is $12 for registration, lunch and refreshments. Registration may be sent to John D. MacLeod Jr., 114 Silver Creek Rd, Morganton, NC 28655.

Christian unity event May 6-9 in Richmond

RICHMOND, Va. — The annual National Workshop on Christian Unity will be held May 6-9 at the Richmond Marriott Hotel.

Sponsored by the National Ecumenical Officers Association, it will be hosted by the Virginia Council of Churches, which includes the PC(USA).

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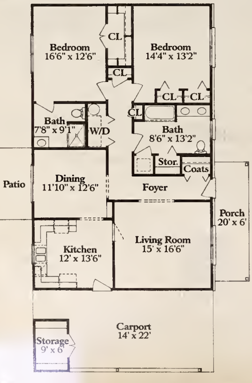

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EDUCATION NEWS

King campaign exceeds $7 million

BRISTOL, Tenn.—The $12 million "Campaign for King College" exceeded the $7 million mark in February, the one-year anniversary of the campaign. According to campaign co-chair Joe Macione, the total stood at $7,049,007, which included gifts in hand and pledges. The primary elements of the campaign are faculty and staff salaries, scholarships and campus improvements.

Mary Baldwin receives $250,000 gift

STAUNTON, Va.—An anonymous benefactor has pledged $250,000 to the Mary Baldwin College Annual Fund in the amount of $50,000 a year for five years. Given in the form of a challenge gift, it must be matched each year by $50,000 in new annual fund gifts from college alumnae, parents and friends.

J. C. Smith Seminary Founders' Day

ATLANTA, Ga. — Johnson C. Smith Theological Seminary will hold its 129th Founders' Day Celebration on April 8-9 and 12. It will start with a worship service and colloquy in the chapel at 7 p.m. Monday, April 8. The 1996 Distinguished Alumnus Award will be presented to the Rev. Dr. Arthur B. McFadden during a convocation which starts at 11 .m. Tuesday, April 9. Dr. Katie G. Cannon will be the guest speaker during the final event, which begins at 3 p.m. Friday, April 12.

Gench, Belk installed as trustees

RICHMOND, Va. — Frances Taylor Gench of Baltimore, Md., and John Montgomery Belk of Charlotte, N.C., were installed as new members of the Union Theological Seminary in Virginia board of trustees during the board's February meeting.

Gench, a native of Bristol, Va., is associate professor of biblical studies at Lutheran Theological Seminary in Gettysburg, Pa. She holds a doctorate and a master's degree from Union Seminary and is a graduate of Davidson College. An ordained Presbyterian minister, she is a member of Baltimore Presbytery. Belk is chairman of the board of Belk Stores Services, Inc., and Belk Brothers Co., both of Charlotte He was elected mayor of Charlotte and served four terms from 1969 to 1977. He is a graduate of Davidson College, where he also served on the board of trustees. Belk is an elder at Myers Park Church.

Lees-McRae accreditation reaffirmed

BANNER ELK, N.C. — The Commission on Colleges of the Southern Association of Colleges and Schools has reaffirmed Lees-McRae College's accreditation as a level II baccalaureate institution. The reaffirmation was the culmination of a comprehensive study and review process in which regionally accredited institutions must participate at 10-year intervals. Accreditation is principally concerned with the improvement of educational quality and is the means of assuring that regional institutions meet established standards.

Former Warren Wilson leader dies

ASHEVILLE, N.C. — Dr. Reuben A. Holden, 77, president of Warren Wilson College from 1971 to 1986, died Nov. 29, 1995. A memorial service was held Dec. 2 at Warren Wilson Church. Since his retirement, he had been active in civic affairs and had received the Asheville Community Foundation's 1995 Philanthropic Leadership Award. He was coauthor of the college's history, *Warren Wilson College: A Centennial Portrait*. Survivors include his wife, Betty.

Joint committee invites response

RICHMOND, Va. — The joint committee of the boards of trustees of Presbyterian School of Christian Education and Union Theological Seminary in Virginia held its second meeting on Feb. 29. The following report was issued by the group: "The committee continues to explore institutional models for further partnerships with the help of three consultants who were funded by a grant from the Lilly Endowment to do an initial study of the schools, completed in September 1995."

The joint committee invites suggestions for other models of partnership and responses to this process. These responses should be sent to the secretary of the committee, Ms. Peggy Witherspoon, 1205 Palmyra Ave., Richmond, VA 23227. Responses may also be faxed to 804/254-8060 or sent by e-mail to psce.admin@pcusa.org.

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OLDER ADULT MINISTRIES

Mother's Day / Father's Day Offering

in the Synod of the Mid-Atlantic

May 5-June 16,1996

Hence I remind you to rekindle the gift of God that is within you. — Timothy 1:6

Presbyterians Celebrate Older Adult Week

May 5-11 is Older Adult Week in the Presbyterian Church (U.S.A.) and the entire month of May is Older Adult Month in our nation. The Older Adult Ministries Committee of the Synod of the Mid-Atlantic encourages congregations to recognize the faithfulness and commitment of their older members sometime during the month of May.

Ten Ways to Celebrate

Celebrate the goodness of long life through worship - using the Congregational Worship Resources for Older Adult Week mailed to each church with information on the Mother's Day/Father's Day Offering for 1996. These resources include suggested biblical texts, a call to worship, a sermon, and a litany of thanksgiving. This is a good time to receive the Mother's Day/Father's Day Offering and to raise awareness about the Synod's ministry with, by, for, and to older persons.

Offer a series of classes on issues of aging using the videos *Aging Me-Aging You: The Journey of a Lifetime,* and/or *Aging Me-Aging You: Exploring the Issues,* available from your presbytery resource center or from Jan McGilliard. Each video comes with a study guide.

Offer a short-term study course for adults using the new Presbyterian resource called *Older Adult Ministry: Growing in the Abundant Life,* available from Presbyterian Publishing House, 100 Witherspoon St., Louisville, KY 40202-1396. This study guide comes in a booklet form and is inexpensive to purchase.

Hold a luncheon for older members to recognize their achievements and contributions to the life of the church through the years.

Develop and **distribute a booklet** on the subject *Are Your Affairs in Order,* to assist older persons in recording their financial affairs, the location of their will, bank accounts, and other matters, so that when needed, the information will be easily accessible.

Provide information concerning the state laws in regard to living wills and durable powers of attorney (also called Advance Directives). Provide an opportunity for signing these documents, with the documents available at the church and with a doctor, a lawyer, and a notary public available to assist in the signing.

Request that the **name** of the pastor, the chair persons of committees of the session and any others who wish, be added to the mailing list of *AGEnda,* the quarterly newsletter of the Presbyterian Older Adult Ministry Network. Write or call the Office on Older Adult Ministry, 100 Witherspoon St., Louisville, KY 40202-1396; phone (502) 569-5487.

Advocate for a positive view of aging by purchasing birthday cards that are positive and uplifting.

Take advantage of the new Older Adult Conference at Montreat (*Springboarding into Spiritual Growth*), and send a representative from the congregation to the **Skills for Older Adult Ministry Conference,** both to be held May 13-17.

Visit all homebound members and those in nursing homes, with gifts and encouragement, and consider beginning a movement for a telephone *buddy system* or weekly telephone calls from the church to continue the connection.

For good measure, offer to be a *contact person* for your congregation for your presbytery's older adult ministry committee.

Presbyterian Older Adult Ministry Network

The Synod of the Mid-Atlantic has a network of 30 older adult ministry enablers whose purpose is to initiate, expedite, train, and advocate for older adult ministry in their presbyteries. They are your advocates and leaders in this important ministry. Call your presbytery office to learn the name of your enabler(s).

Synod Older Adult Ministries Committee

The Older Adult Ministries Committee of the Synod of the Mid-Atlantic represents all 13 presbyteries, three at-large experts on aging, and the executive directors of our synod-related retirement communities and agencies. It is staffed by Jan McGilliard, the Associate for Older Adult Ministries.

Some of the Goals for 1996 are:

To establish a **Volunteer** in **Mission Position** for Older Adult Ministry to be shared by Baltimore, National Capital, and New Castle Presbyteries;

To establish a **Volunteer in Mission Position** for the Synod of the Mid-Atlantic, to be a liaison for Synod's Older Adult Ministries, Union Theological Seminary, and the Center on Aging at PSCE;

To develop at least one **modest-income** housing project for older adults;

To promote use of the *Mission Yearbook for Prayer* in congregations, and to submit stories of older adults in mission through this publication; to provide a training conference for older adult ministry enablers.

Retirement Communities in Community Outreach

A growing trend among retirement communities is the development and delivery of programs and services to the community at large. Yes! Most of our Presbyterian-related residential and health communities are extending their ministries far beyond their property lines. They are involved in offering educational opportunities, developing resources, speakers' bureaus, meals on wheels, parish nursing, and home health care services. Here are a few examples:

Westminster-Canterbury of Richmond provides meals for 40-45 individuals each week. The service is not limited to older adults, and referrals are made through such organizations as churches, hospital discharge planners, and Hospice. Speakers have been scheduled on a wide array of topics throughout the year. W-C is preparing to develop the concept of parish nursing through a certification program. A hymnbook project is under way to develop a book of hymns, liturgy, and rituals that reflects the backgrounds of the residents and will not be too heavy to hold.

Sunnyside Presbyterian Home in Harrisonburg, Va., recently marked its 40th anniversary with *An Evening with Mark Twain,* open to the community. A partnership with local elementary schools brings tutoring services to students and students bring programs to the retirement community. Sunnyside hosts the Salvation Army Christmas party each year. King's Grant in Martinsville, Va., held a Fall Carnival to support The United Way.

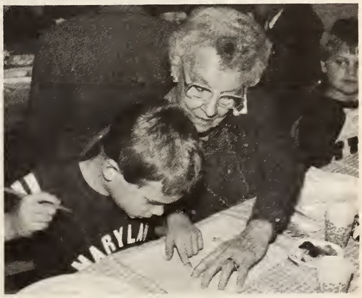
The Presbyterian Homes, Inc. of North Carolina is engaged in writing grant proposals for the purpose of developing home-health services. Scotia Village in Laurinburg, N.C., participates in an intergenerational program called SAILL (St. Andrews Institute for Life-Long Learning), sponsored by the college. Participants engage in continuing education, physical fitness, and social activities. This is only a sample of what is happening in and around our retirement communities in every part of our Synod.

For more information

For further information, write to Jan McGilliard at 305 Country Club Dr., SE, Blacksburg, VA 24060. Her Presbynet address is JAN MCGILLIARD, and her Internet address is jmcgill@bev.net. Faxes may be phoned to (540) 552-0948.

About offering materials

Please note: Bulletin inserts and envelopes for the Mother's Day/Father's Day Offering will be sent to each congregation in April. To request additional materials, contact Jan McGilliard, Associate for Older Adult Ministries, at (540) 552-0948. The offering may be taken any Sunday between May 5 and June 16. Checks for the offering should be made payable to: Mother's Day/Father's Day Offering, Synod of the Mid-Atlantic.



Presbyterian-related institutions provide important opportunities for older adults. Above, during Grandparent's Day at Sunnyside in Harrisonburg, Va., a resident enjoys interaction with an "adopted" grandchild. At left, residents of Scotia Village in Laurinburg, N.C., enjoy a workout in the community's exercise room.

PRESBYTERIAN FAMILY MINISTRIES

This page is sponsored by Barium Springs Home for Children
An Agency of the Synod of the Mid-Atlantic
Lisa S. Crater, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Thanks! Keep those labels comin'

Our thanks goes out to all those wonderful people who sent in Campbell's® soup labels!! We collected 25,000 labels and redeemed them with the Campbell's® Labels for Education Project for a 35mm zoom-lens camera to use in special class projects and a deluxe headset with six earphones and jacks.

As this is an on-going project, the Wagner Family and Child Development Center asks that you continue to collect your labels. Our goal is to double the amount of labels we collect by March of 1997 to 50,000.

Between now and June 7th Campbell's® is offering bonus points for certain combinations of labels. For example, the Center might collect 100 Chunky Soup labels and 100 Home Cookin'® Soup labels, if they turn them in by June 7th Campbell's® will credit them with 1000 bonus points instead of 200.

The center is concentrating on collecting the following between now and June 7th: front label panels from any Campbell's® Condensed Soup, Chunky Soup, Home Cookin'® Soup or Beans; Pregoâ Spaghetti Sauce; V8® 100% Vegetable Juice; or Open Pit® Barbeque Sauce. The UPC symbols from any. Swanson® Fun Feast; Pepperidge Farm® Frozen Garlic or Cheese Breads; or Pepperidge Farm® Goldfish Crackers. The lids from any jars of Vlasic® Pickles.

We will continue to collect labels from all the products listed on this page in the March 1995 *Mid-Atlantic Presbyterian*, and will in fact reprint that list of products on this page in the near future.

So please continue to remember us during mealtime! Don't throw that can away with the label still attached, send it to us!! We can turn it into something that will help the children and families we serve.

... Silver Lining

First let me tell you about the dark cloud in hopes you will forgive me by the time I get to the silver lining and you will again help us take advantage of a wonderful opportunity.

I just plain goofed! In my communication with Food Lion last summer, I understood our shopping dates were confirmed. **They were not!** In addition, we had two violations of the Food Lion Community Way Days rules. First, receipts from Virginia Food Lions were mailed to Food Lion' Salisbury office, and the rules stipulate that only receipts from North Carolina Food Lions are eligible. Second, an article about the Barium Springs/Food Lion days appeared in a Virginia newspaper. Rules state that no advertisements can appear in the newspaper, only in the Mid-Atlantic Presbyterian, the Barium Messenger and by direct mail notification. So, your most generous efforts on our behalf to collect and send in receipts from February, 1996 will yield no support, **but...**

We have a wonderful new opportunity!!!!! Our great friends at Food Lion are giving us another chance to generate this critical annual income we so badly need for the children. **And in addition,** there is a new system that will eliminate the need to collect and send us your receipts. This should make many of you who are church secretaries and other friends very happy. You will get all the procedure details later, but in general there is a new voucher system which will enable Food Lion's computers to tally all receipts and send us a check two weeks after the shopping days.

We will be mailing four vouchers to all our friends in July which can be used on August 19, 20, 21, 1996 to shop for the children.

Well, that's my story and I'm sticking to it. Forgive me? Believe me, the staff in the office here are personally seeing to it that I suffer amply.

Reade Baker

Reade Baker
Vice President
Financial Services (so far)

OPEN HOUSE
UNDER THE OAKS AT LITTLE JOE 'S
BAR-B-Q WORSHIP CAMPUS TOURS
BARIUM SPRINGS HOME FOR CHILDREN
EVERYONE WELCOME!!

SATURDAY, MAY 4, 1996
12:00 NOON - 4:00 P.M.

WORSHIP LEADER
J. RANDOLPH TAYLOR

PROGRAM
REGISTRATION, MUSIC & REFRESHMENTS........................11:00 - 12:00 NOON
LUNCH PROVIDED; NORTH CAROLINA BAR-B-Q............12:00 - 1:00 P.M.
WORSHIP: LITTLE JOE'S PRESBYTERIAN CHURCH............1:00 - 2:00 P.M.
WALKING TOUR OF THE HOME.. 2:00 - 4:00 P.M.
LUNCH RSVP BY APRIL 27, 1996.
PLEASE CALL 1-800-320-4157TO MAKE RESERVATIONS.

Word from the President

You're Invited!

Robert W. Stansell Jr., President

Please join us on May 4, 1996 for a day of fun, fellowship and worship as we celebrate the ministry of Barium Springs Home for Children. We're planning a delicious Bar-B-Q to be served under the oaks at Little Joe's Presbyterian Church. Following the Bar-B-Q, Dr. J. Randolph Taylor will lead worship and then everyone will have an opportunity to tour our campus. The tours will visit in our cottages, our schools and the Alumni Museum. You will have an opportunity to meet and talk with our staff. I hope that you will take advantage of our open house to learn more about your ministry to children and families at Barium Springs.

The announcement on this page contains more information and our toll free phone number for lunch reservations. I hope to see you and a group from your church on Saturday, May 4.

Skip Stansell

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- Refrigerator
- Electric Range
- Long bibs with vinyl backing
- Socks (Infant-5 years)
- Hardback Picture & Story Books (Infant-5 years)
- Upholstered couch/love seat
- End Table Lamps (3)
- Upholstered arm chairs (2)
- Linens
- Towels
- Heavy Duty Dressers
- Tickets to sporting events in Charlotte, Winston- Salem, or Hickory area.

If you are interested in donating any of these *new* items for the children, call or write: Mr. Reade Baker, Vice President, Financial Resources, P.O. Box 1, Barium Springs, NC, 28010; (704) 872-4157.

IN MEMORY—IN HONOR

Barium Springs Home for Children

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Relationship of survivor to deceased: ____________________

Mail to: P.O. Box 1, Barium Springs, NC 28010

Presbyterian Women's Bible Study Helps — Lesson 9, May 1996

Glimpses of Home — Chapter Nine

By the Rev. Dr. CAROL T. "PINKY" BENDER

This is the "Glimpse of Home" for which we've been waiting ... maybe even longing! This is the ultimate in "glimpses" because this is the impression, the vision, the hope that we Christians need to keep in front of us from now until the "glimpse" is accomplished!

Having looked at various areas of "glimpses" for the past eight sessions, we now see that Eugenia Gamble has titled this final chapter in her study book *Glimpses of Home: Biblical Images of the Realm of God* "A Glimpse of Home." One final look ... one final image ... one hope-filled look at what awaits those who believe in Jesus Christ. That's why we can declare that this last glimpse is the utmost, the paramount, the premier in glimpses!

As you begin preparing for this final lesson in the study book, think through your own ideas, concepts...even your feelings ... about the Book of Revelation. How often have you read it? How often have you heard sermons preached on a text from this book? How often have you been confused, stymied or frustrated when you tried to study this book? I suspect that most of us who preach and teach for a living don't want to hear your answers!

Pinky Bender

Go slowly!

Once I was asked by a New Testament student, "How do you read the Book of Revelation?" My quick response was, "Slowly!" That may not have been what the student wanted to hear, but I'll stand by that advice as I urge you to begin your digging into this book which concludes the New Testament by reading as much of the entire book as you can. Read it s-l-o-w-l-y! Savor the rich language and scenes. Let your imagination soar as John describes the revelation given to him by Jesus Christ while he, John, was a prisoner on the island of Patmos.

You may want to consult a commentary on the Book of Revelation. Eugene Boring's volume in the "Interpretation" series is quite good. The Scripture reference for this session, Revelation 20:4--22:5, is covered in Part Three of Boring's work called "God Redeems the Holy City." Look at the section headings of a study Bible to get the flow of the passage. (I use the HarperCollins study Bible based on the New Revised Standard Version with notes and articles compiled by the Society for Biblical Literature.) Sense how it moves from the "thousand years" to Satan's doom, to the judgment of the dead before giving us a glimpse of hope in describing the new Jerusalem and the river of life.

Remembering revelation

Begin your circle study by asking participants what (if anything!) they can remember about the Book of Revelation from past readings or sermons. Jot down their ideas. Ask questions like: Are more of your ideas negative or positive? Why? Continue by using Mary Duckert's idea on page 90 of the study book, under "Suggestions for Leaders." Divide the circle into pairs. Ask one person in the pair to read Isaiah 65:17-18; the other, Revelation 21:1-4 and then let the pair consider how these two passages are alike. How are they different? Which gives you the most hope? Why do we need a new heaven and a new earth? Ask each pair to report back to the entire re-assembled group.

Using these same two passages, ask the group to pick out ideas or traits of a wonderful earthly home that appeal to them. How will these concepts be even greater in the "new" Jerusalem? Where will the new age (And call it "new age!" Don't shy away from a good biblical notion called "new age" just because the world has adopted the term for something else!) be lived out ... on earth or in heaven? Why do you think that?

Four glimpses ... of the final picture

Continue the session using Gamble's glimpses of the final picture as outlined on pages 70 and 71. You may want to use questions like these to focus on each section.

First glimpse: What "evil" do you see around you in the time and place in which you live? What part in "defeating evil" can we have now...before God ultimately defeats evil once and for all time?

Second glimpse: How do you picture the earth itself being made new? What can we do as individuals to "help that process along" now? In other words, what can we do to make the earth a better place in/on which to live?

Third glimpse: How do you depict "intimate communion with God?" Before entering the new Jerusalem, how can we nurture this communion with God now?

Fourth ... and final ... glimpse: In what ways can "kindred spirits" be bound together at this time? What keeps us from this community aspect of our church life? Our family life? Our life in the work place?

Gamble suggests, "While the church itself as an institution is not under siege in the same ways as the early church, the siege is still present. Today, rather than a growing fear of the power of the church, a growing assumption of the irrelevance of the church prevails. List some ways the church can become more relevant to today's tribulation." (page 69)

As a closing exercise for this session, ask circle members to respond to the "relevance of the church in today's world." What place does the church have in your life? In family life? In politics? In making decisions about life in general? How high a priority do people place on the church and its activities? Is the local church failing to meet the needs and expectations of those who are committed to the local congregation? If so, how?

Closing prayer

Ask each person to open her study book to the "Contents" in the front. Lead a "bidding" prayer by praying, "O God, we thank you for these glimpses of promise that you have given us ..." Let each person who will add her "glimpse of promise" to the prayer before going on to the next section. ("O God, help us to see these glimpse of prophecy in today's world ....")

Continue through the Contents allowing time for each person to pray or to meditate on these areas of "glimpses." Close the session...and the study...by praying together the author's prayer on page 72.

Final lesson

If your circle meets 12 times during the year, the following will make a fine wrap-up session ... and an excellent review of the entire study. (Remember that a suggestion for Lesson #10 was given at the end of the material for Chapter Four; the idea or resource for Lesson #11 were included at the conclusion of the column dealing with Chapter Five.) If your circle is large enough, divide into NINE pairs or groups and use the following questions to discuss the passage assigned to your group. Instead of writing the references on separate slips of paper, copy this entire list (along with the questions) and give one to each person. In that way, circle participants can have as "homework" a review that will enrich their year's study of the kingdom of God. This also makes a good study sheet to pass on to the shut-in members of your Presbyterian Women.

Questions

1) What does this passage say to you about the nature of the realm of God?
2) Where do you see this aspect of the reign of God in your own congregation?
3) How does this passage apply to your life of faith?

Passages for Groups or Pairs

Number each pair (or individual if using this exercise with a small circle). Each group will discuss the SAME questions, those questions that are listed above. (If you have time, pick out ONE significant thing that your particular passage says to you to share with your small group and then with the entire group.)

Group One/Lesson One: Exodus 19: 1-6

Group Two/Lesson Two: Hosea 6: 1-6

Group Three/Lesson Three: Isaiah 40: 1-5

Group Four/Lesson Four: Luke 4: 14-21

Group Five/Lesson Five: Matthew 4: 12-17

Group Six/Lesson Six: Mark 1: 14-15; 29-31

Group Seven/Lesson Seven:
I Corinthians 4:14-21

Group Eight/Lesson Eight: John 3: 1-10

Group Nine/Lesson Nine: Revelation 21: 1-7

CLAY, Inc., (Claergy and Laity Together in Ministry), an ecumenical organization promoting lay ministry, is seeking a **Program Coordinator**. The half-time, staff team position involves leadership training, coordinating CLAY's *Faith to Focus* program (a ministry discernment process), program development, and membership development. Inquiries: CLAY, Inc., 124 Perdue St., Garner, NC 27529; (919) 772-1707. **Application deadline: April 15, 1996.**

Women's churchwide moderator to address summer gathering

Hazel Fuhrmeister, churchwide moderator of Presbyterian Women, will be the keynote speaker for the 1996 Summer Gathering of the synod's Presbyterian Women, to be held June 13-16 at the University of Richmond (Va.).

The summer gathering will follow the theme "Encounters with Jesus."

Plenary leaders will include Eugenia Gamble, who will lead the Bible study. Gamble wrote the 1995-95 *Horizons* Bible study, *Glimpses of Home: Biblical Images of the Realm of God*. Ann M. Philbrick will lead worship and communion, Mary Jane Winter will lead a session on mission interpretation, Pinky Bender will review books and Louise Lisk will talk about world happenings.

Nineteen workshops are scheduled. Scheduled topics and leaders are:

Attracting Young Women to PW with Sherry Page; *PW Enabler—Helpful Hints and How To's* with Ellen Newbold; *Encounters with Jesus—The Gospel of Matthew* with Pinky Bender; *Moderators* with Frances Cowan; *Looking at the World through Women's Eyes* with Bettie J. Durah; *Hanging On and Letting Go* with Rosamond McCarthy; *Freed to Lead* with Patricia Karns; *We are Many—Women's Issues in Urban America* with Jacqueline Rucker; and *Speaking His Love Language* with Rob and Sharon Sherrard.

Also, *Help! I Have to Chair the Meeting* with Peggie Atkins; *Meetings that Matter—Gatherings that Grab* with Nancy Darter; *Writing for Pleasure or Publication* with Anna Bedford; *Praising through Music ... Not Just for a Chosen Few* with Jeanne Bluford and Caroline Hall; *Ministry with Children* with Fred and Laura Holbrook; *PW Celebration Giving* with Jean Cutler; *Sweeping Out the Corners* with Diane Hutchins; *Just a Sister Away* with Earnestine Wall; *Central America—Bridges of Hope* with Mary Jane Winter; and *Sister's Soul Soothers* (For Self and Others) with Avys Massey.

Optional activities will include newsletter production, choir, handbells, cooking for large groups, small-group activities, writing church histories, low-impact aerobics, hunger action plans, writing, and effective communication skills.

Information and registration forms are being distributed through presbyteries' spring gatherings of Presbyterian Women. They should also be available through PW enablers and moderators.

Jean Bane of Bristol, Va., is director of the 1996 Summer Gathering. She may be contacted by calling (evenings) (540) 669-9050.

Taylor, Newberry to lead synod Presbyterian Men's conference

J. Randolph Taylor, former PC(USA) moderator and former president of San Francisco Theological Seminary, will be the keynote speaker for the 1996 annual conference of the Synod's Presbyterian Men.

The conference, "Change Offers Opportunity," will be held July 12-14 at Davidson (N.C.) College.

Taylor, who is retired and lives at Black Mountain, N.C., was pastor at Myers Park Church in Charlotte from 1976 to 1985. Born to missionary parents in China, he holds a doctorate from the University of Aberdeen, Scotland, and is a graduate of Union Theological Seminary in Virginia and Davidson College.

In addition to Taylor, conference leaders will include **Edward B. Newberry**, pastor of the Memorial Church in Charlotte, N.C., since 1978.

Newberry, whose service at the General Assembly level includes the special committee on the *Brief Statement of Reformed Faith*, will discuss that important document and its meaning for the church.

A native of South Carolina, Newberry holds a doctorate from McCormick Theological Seminary and a master's degree from Pittsburgh Theological Seminary.

Presbyterian Men's president **Thomas Harrell** said the conference will include workshops that will examine the changes that affect men's lives: jobs, family and their relationship with God.

Workshop topics and leaders are: *Tough Issues Men Face* with Richard E. Carver; *Spiritual Preparation for the Rest of Your Life* with John Hamil; *Supercharging Your Faith* with Bill Green, and *Down-sizing — How to Deal With It* with a leader to be announced.

Jane D. Cain, music director for the Davidson College Church, will lead the music for the men's conference. **John Handley**, executive of Salem Presbytery, will preach during the Sunday morning worship service.

Edward A. McLeod of Black Mountain, N.C., will lead the conference Bible study, "Jesus Calls for Change." **Brown Wright** of Asheville, N.C., is assuming the registrar's duties this year.

Cost of the conference will be $133 including meals and lodging, $82 for conference and meals only, or $25 for conference only. Housing will be in the Martin Court Apartments at Davidson, which have four-bedroom suites.

For more information, contact Harrell at (704) 633-2004 or Wright at (704) 253-8817. Conference fliers will be available through the synod office: P.O. Box 27026, Richmond, VA 23261-7026; phone (804) 342-0016; fax (804) 355-8535.

To register now, use the form below. The deadline for registrations is June 16.

Registration for the Synod of the Mid-Atlantic 1996 Men's Conference

Please print clearly or type

Check the appropriate package and complete a separate form for each person attending the conference.

Send completed form with full payment to: V. Brown Wright, 121 Red Oak Rd., Asheville, NC 28804.

Make checks payable to "1996 Presbyterian Men's conference."

____ Conference, meals and lodging ($133.00) ____ Conference and meals ($82.00)

____ Conference only($25.00

Name ______________________ Phone ______________

Street No./P.O.Box ______________________________

City ______________ State ________ Zip ____________

Church ____________________ Presbytery ____________

Suitemate preference ____________________________

Check if you will

____ usher at Sunday service ____ sing in Men's Choir ____ serve Communion (coat and tie required

Beth Braxton (second from right), chair of National Capital Presbytery's Mission Committee, welcomes Dr. C. Kenneth Hall, minister of interpretation for the Presbyterian Church (U.S.A.) Foundation and preacher at the "Big Event."

More than 500 attend 'Big Event' in National Capital Presbytery

By NANCY WHYTE

It was indeed a "Big Event" in National Capital Presbytery Feb. 23-24 when the third annual Presbytery-wide event entitled "We can talk ... Not as Strangers" was held. Over 550 folks from every corner of the Presbytery attended the activities sponsored by the Presbytery and the Global Mission committee.

All ages were represented in those attending the seminars as part of the Global Mission Conference on Friday held at Fairlington Church in Alexandria, Va. and the 49 workshops at National Church in the District of Columbia on Saturday.

"Where in the world is the Presbyterian Church?" was the subject of the keynote address given by the Rev. C. Kenneth Hall, Minister of Interpretation, Presbyterian Church (U.S.A.) Foundation on Friday night.

Moderator of the 200th General Assembly (1988), Dr. Hall told of the mission activities of the Presbyterian Church in all areas of the world, but he pointed out that funding for global mission has declined dramatically and that in 10 years, the Presbyterian Church would be "nowhere" unless resources in this area were increased. The preacher for Saturday's worship service was the Dean of Chapel at Duke University, Dr. William Willimon, whose sermon topic was "Speaking the Truth in Love". Dr. Willimon has just been named as one of the outstanding preachers in the U.S. by *Newsweek* magazine. Also participating in worship was the Rev. Mary Palk, Director of Student Affairs at Mc Cormick Theological Seminary, Chicago. Rev. Palk conducted a hymnfest at the end of Saturday's activities, culminating an exciting opportunity for learning, worship, and fellowship. Chair of the Big Event was Sandy Ryan (Georgetown), assisted by The Revs. Beth Braxton (Burke), and Nancy Dederer (Assoc., Manassas) and Elder Betty Jane Crago (Chevy Chase).

Fairlington plans 50th anniversary

Fairlington Church in the west end of Alexandria has a long history of funding support and interest in global mission. It has hosted the Global Mission Conference for more than 20 years.

In 1997 the church, currently co-pastored by the husband and wife team of Fred Crane Lyon and Jan Edmiston, will celebrate its Jubilee Year. There are special events planned to observe 50 years of ministry by this congregation which has among its members persons from Cameroon, Liberia, Korea, the Netherlands, and Ghana.

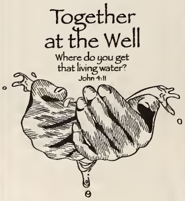
'Together at the Well' is theme for '96 peacemaking conferences

Dr. Isasi-Diaz, a native of Cuba with a Ph.D. in theology, will address the 1996 Presbyterian Peacemaking Conference on Aug. 11 at the Montreat Conference Center.

"Together at the Well" is the theme of the 1996 conferences. In addition to the Aug. 11-15 conference at Montreat, an identical event for the western U.S. will be held Aug. 3-7 at Estes Park, Colo. The conference will explore integrating and balancing spirituality and the common good. Participants will look at ways to encourage reinvestment in their communities while deepening their spiritual lives.

Isasi-Diaz has made many contributions to Christian thought and social issues, including her original work in the area of *mujerista* theology that brings together feminist and liberation theology from the perspective of Hispanic women.

Since 1991 she has been an associate professor of theology and ethics at Drew University in Madison, N.J. Before that she served as director of program and associate general director of Church Women United. She holds a doctorate from Union Theological Seminary in New York.


Together at the Well
Where do you get that living water?
John 4:11

Other theme presenters will be **Bishop Leontine Kelly**, first African American woman elected bishop of any major denomination, and **Paul Jones**, who alternates life as a Trappist monk with writing and working with the poor. Millard Fuller, founder and director of Habitat for Humanity, will address the Estes Park conference.

Worship will be led by Theological Expressions in Art and Ministry (TEAM) which includes Jodi Martin, Aimee Wallis Buchanan and Bill Buchanan. The music leader will be Richard Clements, hymnsing leader at previous Peacemaking conferences.

There will be more than 30 workshops in four major areas: spiritual formation, seeking the common good (reinvesting in community), integrating spirituality and the common good, and peacemaking leadership training.

The Peacemaking conferences will again be intergenerational with some activities designed for each specific age group and other activities designed for each specific age group and other activities designed to include all ages.

The registration deadline is June 20. Discount fees are available for those who register before June 1. For free registration brochures call Presbyterian Distributions Services at (800) 524-2612 and specify #70-270-95-014.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Consultant to address problems in PC(USA)'s curriculum partnership

The General Assembly Council (GAC) has approved the hiring of a consultant to work with the Presbyterian Publishing Corporation (PPC) board of directors and the Congregational Ministries Division (CMD) Committee to find a solution to problems in the two entities' partnership arrangement to develop, produce and distribute curriculum. The consultant's findings and recommendations will be brought to the PPC board and to the GAC through the division committee no later than June 1, 1996.

The Rev. Blair R. Monie of Dallas, CMD Committee chair, will select the consultant, whose fees will be shared equally by both groups. The decision came after hours of intense discussion Feb. 23 by the GAC and leaders of both entities.

Established Jan. 1, 1994, as an independent corporation related to the Presbyterian Church (U.S.A.), PPC produces educational resources for Presbyterian congregations and members, and theological and religious books and other materials for a wider audience. Its imprints and product lines currently include Westminster John Knox Press, The Geneva Press, Presbyterian Publishing House, and Presbyterian and Reformed Educational Ministries (PREM). PREM is a partnership among the PC(USA) and other denominations that provides resources and programs for a variety of settings and age groups. The two curricula developed by PREM for use in congregations are "Bible Discovery" and the newly revised "Celebrate."

CMD conceives, plans and develops the curriculum resources "Bible Discovery" and "Celebrate" through its Resource Development Program Team up to the point of production.

GAC reelects Brown as executive

After almost three hours of executive session, the General Assembly Council voted 46-16 to reelect the Rev. James D. Brown to a second four-year term as the Council's executive director.

"The Council is enthusiastic, ready to move ahead," the Rev. D. William McIvor told the Presbyterian News Service after the Feb. 21-25 meeting at The Seelbach Hotel. McIvor described the 75 percent yes vote as "very positive, given the difficult times the Council and Jim have been through these past three and a half years." Brown concurred with that analysis and described his end-of-term review as a "helpful time to reflect about a very turbulent time in our denominational life."

Brown's reelection is subject to confirmation by the 208th (1996) General Assembly.

GAC accepts offerings changes

The General Assembly Council (GAC) has accepted the recommendations of the Special Offerings Task Group, which call for significant changes for two of the Presbyterian Church's four "special offerings" — the Witness Offering and the Christmas Joy Offering. Included in the recommendations: that the Christmas Joy Offering be expanded to include programs for "children at risk" and that the Witness Offering be reconstituted as a Pentecost Offering, with funds being designated for youth ministries. Subject to approval by the General Assembly, the changes will go into effect in 1998.

'97 mission budget is $113.8 million

The General Assembly Council (GAC) has adopted a 1997 General Assembly mission budget of $113.8 million and will send it on to the upcoming General Assembly for approval. In order to balance the budget, the council cut $1.2 million from the unified (undesignated) portion of the original mission budget and then reallocated $400,000 to fund two GAC mission initiatives — centers for Christian reflection and spiritual formation and a newly adopted initiative for ministry with youth and young adults.

By division, the amounts cut were: Congregational Ministries, $260,000 (though the new initiatives funding will all go CMD); National Ministries, $250,000; Worldwide Ministries Division, $325,000; and Corporate and Administrative Services, $100,000.

Monday Morning subsidies stopped

In a move designed to stretch the Presbyterian Church's communication budget as far and as effectively as possible, the General Assembly Council has decided to discontinue publication of *The News of the Presbyterian Church (U.S.A.)* and to make *Monday Morning* magazine self-supporting. The money saved (approximately $330,000) will be used to beef up the other publications and services of the GAC's Office of Communication — News Briefs," *Presbyterians Today*, PresbyNet and PresbyTel.

In response to a question about how long "Monday Morning" can go if subscriptions and advertising do not cover its costs, GAC associate director for communication Gary Luhr said, "We have until the end of the year — we have money budgeted for *Monday Morning* until the end of the year."

Monday Morning currently has a circulation in excess of 20,000. Pastors serving congregations receive the magazine free of charge (historically paid for by the Office of the General Assembly). Retired ministers also receive it free, with their subscriptions paid by the Board of Pensions. The pension board has been discussing whether it wants to continue that practice.

Begun in 1988 as a publication geared primarily to elders serving on session *The News* had a circulation of 140,000. However, surveys conducted by Research Services have shown that elders had very little interest in the publication.

Bible reading survey results – p.8

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Mid-Atlantic Presbyterian

May 1996 Vol. LXII, Number 4 Richmond, Virginia

Six Shenandoah Valley churches share 250th anniversaries in 1996

In the Mid-Atlantic region it's not unusual for a church to celebrate its 250th anniversary. It happens almost every year and some congregations have already topped 300 years.

But when six churches within a 15-mile radius within the Shenandoah Valley celebrate that landmark during the same year, it is a unique event. Bethel, Fairfield, Hebron, New Monmouth, New Providence and Timber Ridge churches were all organized in 1746.

PC(USA) Moderator Marj Carpenter will help mark the occasion by appearing Wednesday, May 22, during an all-day celebration at Bethel Church south of Staunton. (For other anniversary plans, see box on page7.)

To almost-21st century Americans the conditions facing those who started the six churches would seem very foreign.

The first European settlers in this area arrived in the 1730s. Many who bypassed the established coastal communities for the wild frontier were Scotch-Irish immigrants. Frustrated with economic and religious constraints in Britain, many of the new settlers were looking for a home where they could have political independence, religious freedom and personal liberty.

Most came in through Pennsylvania, then moved southwest along the valley of the Shenandoah River.

Those who practiced religion were often "dissenters" and did not hold with the officially sanctioned Anglican faith. Colonial officials looked the other way or licensed a few dissenter preachers as long as they took their faith to the frontier. It was convenient to have them as a buffer between the Native Americans beyond the mountains and the communities along the coast.

Dissenters' places of worship were called meeting houses. They were simple structures with no exterior ornamentation that would have called attention to their purpose.

Two events were shaping the Presbyterian church in the 1740s. The first was the Great Awakening, considered by some the greatest spiritual movement next to the Protestant Reformation.

The spiritual fervor stirred by the Great Awakening helped bring the church to the frontier valley settlements, but it also contributed to the other event, which was less positive: the New Side/Old Side division (1741-58) of the Presbyterian church.

Filled with evangelistic enthusiasm by the Great Awakening, New Side Presbyterians felt it was important to get ministers quickly to the people. Old Siders held that thorough education and training of ministers should not be bypassed in the haste to reach the people.

It was a debate that stirred passions to a fever pitch. "The bitterness of the conflict was shown in the abusive pronouncements from both sides; debate gave way to diatribe and waning tolerance to truculence," wrote historian Howard McKnight Wilson.

The valley settlers, who wanted churches and ministers as soon as possible, fell largely within the New Side camp.

Enter John Blair

Ready to fill this need was John Blair, a young Scot born in 1720 in Ireland. Ordained by New Castle Presbytery in 1742, he came to Virginia as a missionary representing the New Side Synod of New York. A "judicious and persuasive speaker," he first worked the Piedmont Counties of colonial Virginia, then west across the Blue Ridge Mountains to the Shenandoah Valley.

Avoiding the established pastorates of Old Side minister John Craig at Augusta Stone and Tinkling Spring churches (both organized 1740), Blair appealed to other Presbyterians who had grown tired of waiting for the Old Siders to send them ministers. Ironically, although he brought the congregations together, it was many years before most enjoyed the presence of permanent ministers. Even then, they often had to share pastors with one or two other Valley churches.

His work accomplished, Blair did not stay long in the Valley, but returned to Pennsylvania where he was pastor of three Cumberland County churches. He later taught at Princeton College and died in 1771 while serving as pastor of a church in New York. A son, John D. Blair, was the first Presbyterian minister in Richmond, Va.

18th century worship

Worship in colonial 18th century America was "stilted and bare" in comparison with modern practices, according to historian Wilson. "The sermon was plain, orthodox and followed 'the exhaustive method.'"

A short sermon might have 7,500 words. "Two such sermons with lunch between them often kept a congregation until candlelight."

Worship was first held in arbors, then in log buildings as the congregation organized. Occasionally, like the building which survives at Timber Ridge Church, the early churches were built of stone. The floors were bare earth and the only heat was provided in a small separate structure known as a "retiring house."

Families sat together on simple wooden pews. Income for the church was provided not through offerings, but by subscriptions the families paid for their pew space. The highest prices were for pews near the pulpit and those which backed up against the church walls and thus provided some back support.

continued on page 7

Timber Ridge Church near Lexington, Va., is one of the six churches celebrating its 250th anniversary. The part of the church to the right of the chimney dates from 1756.

C. Phillip Kestner, pastor of the Fairfield, Va., Church and a member of the Shenandoah Presbytery staff, dresses in 18th century garb which he uses to promote the church's heritage. Fairfield is one of six churches between Staunton and Lexington celebrating 250th anniversaries in 1996.

Greensboro Presbyterian ministers involved in struggle over workers' wages

GREENSBORO, N.C. — The Kmart Corporation is suing a group of individuals, including four Presbyterian ministers, who have publicly protested the treatment of workers at a distribution center here.

Presbyterian ministers James Herbert Nelson II, Thomas K. Lane, Frank M. Dew and Zeb N. Holler are among the individuals, labor and civic organizations, who were named in the civil suit. Kmart is seeking to recover damages to its business caused by the protest.

Nelson, pastor of St. James Church and a member of the Synod Council, said that Charlotte attorney James Ferguson will represent the defendants.

Nelson and the others were arrested and jailed following nonviolent demonstrations in December, January and February at the Super Kmart Store in Greensboro.

They were recently fined $25 per arrest, placed on one year's probation, ordered to do community service, and ordered to pay court costs, according to Nelson. He added that the terms of the probation allow them to return to the Kmart store as long as they do not commit any unlawful acts.

While Kmart contends that the protest is not adversely effecting business, the civil lawsuit and extra advertising in the area contradict that claim, said Nelson.

The Kmart shipping workers claim to be paid significantly less than their Kmart counterparts in other parts of the country.

Those arrested said they sympathize with union complaints that distribution center employees in Greensboro earn an average of $4.60 less per hour than employees at the other 12 Kmart distribution centers across the nation.

According to the Greensboro Pulpit Forum, Greensboro also has the only Kmart distribution center where the majority of workers are minorities and where workers receive fewer benefits than employees at any of the other centers.

Initial negotiations last year between Kmart Corp. and UNITE (Union of Needle Trades Industrial and Textile) representatives failed, but the company entered new negotiations on Jan. 11.

Kmart Corp. extended its third wage proposal to UNITE representatives on Feb. 28. The new offer includes a 50-cents-per-hour increase which became effective March 3.

A Kmart spokesperson said the company believes that "[it's] benefits and wages are superior to those which are offered in the Greensboro market." Negotiations between UNITE representatives and Kmart officials are still going on.

Nelson said, theological reasons compelled him to act.

"This issue speaks a great deal on how we deal with the stewardship of our nation and its inhabitants," Nelson said. "People are basically being subjected to the worst form of greed, which is against every theological doctrine that I have ever understood, and driven to the depths of poverty and despair without any apparent sense of conscience from those in power.

"We have asked [Kmart] for a nearly $6 increase in hourly wages, but Kmart comes to the table and gives these workers 50 cents," Nelson said. "The reality is 50 cents is a long way from $6. And still these people are paid wages which keep them below the poverty level, and there's something wrong with that theologically. Particularly when you're talking about a $35 billion corp

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COMMENTARY

Spring blesses us

By BETTY McGINNIS

Spring blesses us. The safe, bright morning sun glows. Plants peek forth from the earth. Trees bud and flowers blossom. The sweet smell of air and soft rains renew life. The energy of God's creation is exciting and invigorating. "The heavens are telling the glory of God's firmament and proclaiming God's wonderful handiwork." "This is the day the Lord has made, we will rejoice and be glad in it." Psalm 118:24

Betty McGinnis

Spring fills our lives with God's perpetual and fulfilling energy. "He leads us beside the still waters. He restores my soul." God releases very burden. The beauty and restoration of life anoints us with the joy of the Lord. Psalm 23

Spring brings a recognition of life's little things. The seeds spring from their coats and pop through the warm earth. Birds and animals arrive. Little things bring humility and deep appreciation. Growth is stimulated. God's small, quiet gifts revive all of creation.

Spring comes with a price. Picking up twigs from the winter, gathering leaves, planting and replanting, mulching and adding nutrients to the soil, backaches and sore muscles are all part of the cost. We separate the overcrowded beds and discipline the weeds. We calculate how to produce most blossoms from all of our plants. Arduous work becomes insignificant. The joyful result is beauty.

Spring strengthens us. Gardens require gentle prodding, careful nurturing, constant encouragement, feeding and watering. The garden becomes a place filled with renewed energy yet complete peace. The first bloom, the largest and multiple blooms excite us. The gardener becomes satisfied knowing the ingredients for the greatest beauty or searches for reasons for lack of growth.

Spring brings new life. God has given each of us a garden to cultivate. We are the gardeners. Our challenge is to fill the garden with life full of hope, peace, joy and beauty. Yet the challenge is met with continuous feeding, discipline, watering. All of this comes with the might and the power of the Resurrection.

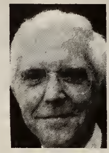
Spring glorifies us. "Rejoice in the Lord always, and again I say rejoice." Phil. 4:4

Betty McGinnis is moderator of the Synod of the Mid-Atlantic. Her mailing address is 1234 Tamarack Tr., Arnold, MD 21012.

You have to live it!

By RICHARD L. MORGAN

It is Pentecost again. I am reminded of the story William Least-Heat Moon tells in *Blue Highways*. He stumbled upon a Georgia monastery where he met a monk who had encountered Thomas Merton. During their conversation the monk mentioned that he had been a Wall Street banker. When asked the obvious question why he became a monk, he replied, "Look, talking about the spiritual life is a waste of time. You just live it.!"



Richard Morgan

Spirituality is a new buzzword in the church, but too often we talk about it, but never live it. As a church we do not always heed Christ's words, "He who has an ear let him hear what the Spirit says to the churches." Our absurd preoccupation with our own agendas often makes us deaf to the Spirit's call and claims.

[In the word *absurd* we find the Latin word *surdus* which means deaf].

It is not only us but the church that needs a springtime of the soul, a renewal of God's spirit, which is available to those who wait for it.

I will always be grateful that my parents sent me to a Quaker school for five years. The simplicity, genuine piety, and lovable faith I found there touched my life. I do remember the awkward silence of those Quaker meetings [which seemed "absurd" to a small boy] but that discipline taught me to listen for God. I wonder if some of that reflective silence might not be helpful today!

It was at that Quaker school that I first learned to love the poems of John Greenleaf Whittier. Looking backwards now in later life, I know their impact. In a religious climate often obscured by concepts of a fearful god, Whittier helped my grasp the incredible depth and wideness of God's love.

> Yet in the maddening maze of things,
> And tossed by storm and flood,
> To one fixed trust my spirit clings,
> I know that God is good.
>
> I know not where His islands life
> their fronded palms in air,
> I only know I cannot drift
> *Beyond His love and care!*

In his poem, "Immortal love," Whittier offers a living Christ for healing and wholeness for our brokenness and pain,

> But, warm, sweet, tender, even yet
> A present help is He;
> And faith has still its Olivet,
> and love its Galilee.
>
> The healing of His seamless dress
> Is by our beds of pain;
> We touch Him in life's throng and press,
> And we are whole again.

Since that time, I have often thought of his words at the grave, when the tent poles over the grave are clanging in the wind, the family hushed and still, and we stare at the casket, facing the yawning chasm of unknown worlds,

> Life is ever Lord of death,
> And Love can never lose its own.

And today, as we face Pentecost and cling to the hope that we can be renewed by the Spirit (for where the Spirit is, there is the church), his words become all too real,

> Dear Lord and Father of mankind,
> Forgive our foolish ways;
> Reclothe us in our rightful minds,
> In purer lives Thy service find,
> In deeper reverence praise.

"And when the day of Pentecost had come, the were all together in one place."

Dr. Richard Morgan is a retired Presbyterian minister and the author of numerous books and articles on the subject of aging. He serves as a parish associate in First Church of Morganton, N.C. (Not Lenoir, as was reported last month!)

Exploring faith from a woman's perspective

By JUNE BUCY

The quietness of the contemplative worship experiences for women was undergirded and enriched by the soft burbling of four babies resting on a quilt toward the back of the room. Their mothers and grandmothers cared for them as music, prayers and scripture developed the theme:

> *Sustained by the faith of our fathers and mothers*
> *and by the dreams of our children,*
> *We renew our belief in the holiness of life,*
> *and the transforming power of God*

The women had gathered to explore and deepen their faith and refocus their commitment to the God of holiness and hope. The presence of babies, grandmothers, professional women, full-time mothers and excited students created a community of sharing, learning and worship.

This March 22-23 weekend conference sponsored by the Justice for Women Committee of Shenandoah Presbytery and Massanetta Springs was partially funded by the Synod of the Mid-Atlantic. The Justice for Women Committee of the Synod of the Mid-Atlantic attended the conference and held a meeting while there. This event might well be a reformed faith model for bringing young women into active participation in the church as well as for undergirding mission with Bible study and prayer. It was truly a remarkable weekend.

The program and leadership provided new information about such topics as prison ministries for women, reading to deepen faith, combatting environmental destruction, and racism. The worship materials were carefully selected and included the Feast of Life Eucharist Service first celebrated at the conclusion of the Faith and Order Commission of the World Council of Churches at Lima, Peru, in 1982.

As the service ended I found myself truly ready for the concluding word of mission: "Go in peace and serve the Lord."

June Bucy of Harrisonburg, Va., is chair of the Synod Council.

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More readers' comments against the use of 'B.C.E.'

In response to the letter by C.B. Smiley (March 1996) and the reply by Dr. Bender, I must say I am puzzled as to why Dr. Bender sees a correlation between using B.C.E. in a study for Presbyterians, i.e. the 1995-96 Horizons Bible Study for Presbyterian Women, and in a classroom containing many faiths. In our politically correct culture, there may be good reasons to use a broader term such as B.C.E. in a secular classroom, or a book or periodical for a nonsectarian audience, but I am unable to understand Dr. Bender's rationale for its use in a house organ.

Use of B.C.E. in this instance, or in our own educational literature as other writers have done, to me is going beyond being politically correct. For me this is a move towards a darker area that says we must deny who we are and what we believe so as not to offend others. Does this mean that we are ashamed of the gospel, at least if others see our beliefs as leaving them out? Are we not able to hold to our beliefs in the context of our own community and our own publications without worrying about being politically correct? Being sensitive to the beliefs of others does not mean forme that we must allow no aspects of our faith to enter into what we do or write. Being inclusive means that we also include ourselves among those to whom we must show sensitivity.

H.D. Scoggins
Roanoke, Va.

We read with great interest the Commentary on the use of "BCE" by C.B. Smiley of Norfolk, Va., in the March *Mid-Atlantic Presbyterian*. We wish to express our appreciation of that clear and logical exposition of the anti-Christian cabal to do away with the calendar term "Before Christ."

There are still many of us who believe that "the chief and highest end of man is to glorify God, and fully enjoy Him forever." What better reminder of this than to use the name of Jesus Christ whenever we consider historical time?

Mr. and Mrs. J. J. Bukowski
Falls Church, Va.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

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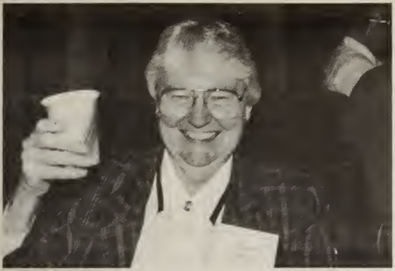

Miriam Dunson, General Assembly associate for Older Adult Leader Development, introduced two segments of the new video "Aging Me-Aging You: Exploring the Issues" during the synod's Older Adult Enablers' event.

Storyteller entertains synod's older adult enablers

By JAN McGILLIARD

BLACKSBURG, Va. — One of the high points of this year's Older Adult Ministry Enablers' Gathering was a visit from storyteller Mike Goree of Blacksburg Church, along with Virginia Bethune sporting her "Yin-Yang" hat and carrying cases of tone chimes for us to play.

Mike told a couple of "Mississippi Stories" describing his grandmother's property in the Delta and the swimmin' hole where the Whangdoodle (who eats little boys) lived. Mike was moved by his own reminiscences of boyhood, remarking that his grandmother's and mother's property in Mississippi had been sold that day. There would be no more ties with the Delta except through family stories and memories.

Lest you think that members of the Presbyterian Older Adult Ministry Network come together just for fun (that we can't help), storytelling, singing, and eating baked goods made by members of my local congregation, let me assure you these activities followed intense, productive sessions with four leaders, three of whom serve on the Synod's Older Adult Ministries Committee.

Elaine Handley, director of Senior Services, Inc., in Winston-Salem, N.C., presented the model "TASTE" (Transitional and Survival Skills Training Experience) that has been used in the Synod of the Mid-Atlantic to equip first-time clergy for congregational ministry.

Dr. Ed Powers, associate dean of Human and Environmental Resources at UNC-Greensboro, led a discussion on the future of the Presbyterian Church with such questions as:

"It is often said that the Presbyterian Church is becoming a church of older adults. How does it make you feel/react when you hear that statement?" "How do we help the Session and church members (1) accept the aging of their church and (2) view this as a blessing and gift from God?"

"What are some of the opportunities that exist for a church when its membership is of predominately older adults?"

The Rev. Dr. Miriam Dunson, General Assembly associate for Older Adult Leader Development, focused on two segments of the new video "Aging Me-Aging You: Exploring the Issues." Her presentation served as an example of how to use this excellent resource in leading discussions on the important issues of aging.

The Rev. Dr. Al Dimmock of Montreat, N.C., first director of the Center on Aging, led a discussion of ways in which we might make optimum use of the center at the Presbyterian School of Christian Education, and presented a number of model ministries that can be used in the enablers' work in presbyteries of our synod.

The group toured the Adult Day Care Center at Virginia Tech, a combination day care center and research laboratory for students and faculty, and listened as faculty member Rosemary Bliezner described university programs and research in Adult Development and Aging. On Saturday morning, Karen McNeil, manager of Old Orchard Place in Pearisburg, Va., introduced us to some of the residents and explained how she and others advocate for older persons in need of affordable housing. Old Orchard Place is a low-income housing development of 30 cottage-style units, a collaboration of Westminster Presbyterian Homes, Inc., Presbytery of the Peaks, and Virginia Mountain Housing, Inc. Karen pointed out the trees planted around the property, made possible by an extra contribution of Westminster Presbyterian Homes, Inc.

Now the result of getting people together around a topic is they go home with ideas they want to try out in their presbyteries. Don't be surprised if your congregation is tapped for a special project or program that will enhance the quality of congregational life for all the generations. This seemingly small conference of older adult ministry enablers is one of the most satisfying events of the year. It is made possible by funds raised through the Mother's Day/Father's Day Offering of the Synod of the Mid-Atlantic.

Jan McGilliard, the synod's associate for older adult ministries, lives in Blacksburg, Va. She can be reached at (540) 552-0948.

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A Memo from John Calvin

To: Those Men Interested in Spiritual Growth
Subject: Your Future

Times have changed. The pace is QUICKER than EVER. Most of you have grown children and many have grown grandchildren and ***you know what comes next****. You're still active but what do you plan to contribute to those who carry your name and/or your genes? If you're getting bored with golf, television, and life is sometimes wearisome, then it is time for you to consider changing that now.*

Join the Presbyterian Men at the Mid-Atlantic Synod at Davidson College - July 12–14 for the Men's Conference. You will explore how ***"Change Offers Opportunity"****. We have sought out leaders and layman who are dealing with the changes you are experiencing.*

- *Dr. J. Randolph Taylor, former GA Moderator and seminary president, will speak* ***"On the Edge of Change."*** *A second session will deal with the challenge of* ***"Living Faithfully on the Edge"****.*
- *Dr. Ed Newberry, pastor of Memorial Church in Charlotte, one of the architects of the* ***"Brief Statement of Faith"*** *will help you understand the theology which gives you security amid a sea of change.*

***Four workshops will offer you** a choice of speakers who have all dealt with change on a continuing basis.*

- *Nick Langdon and Bob Harris of Salisbury, N.C. have both been down-sized, re-structured, out-sourced, re-engineered, whatever it was called, more than once. They will tell you about surviving and dealing with the reality of your situations.*
- *Dr. John Hamil of Greensboro is repeating by request a workshop dealing with* ***"Spiritual Preparation For the Rest of Your Life"****. Hamil is a former industrialist/educator and a former president of the National Men of the Presbyterian Church USA.*
- *A third workshop has been designed by Richard E. Carver on* ***"Tough Issues Men Face"****. Carver of Arlington, Virginia has a unique combination of experiences. He operates his own lumber company, served as mayor of Peoria, Illinois, and president of the U.S. Conference of Mayors. He was appointed assistant secretary of the Air Force for Financial Management, and assistant secretary for ManPower and Reserve Affairs. Currently Carver is the president of MST AMERICA, a consulting firm representing Hewlett-Packard, Zeppelin, Zollern and the German State of Saarland. He is a colonel is the U.S. Air Force Reserve. The diverse nature of Carver's work in private, public, national and international assignments have brought him face-to-face with constant change.*
- *The Fourth workshop will be led by Bill Green and he will instruct you on* ***"How To Super-Charge Your Faith"****, in a time of super-change.*

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You will get a before and after presentation on what can happen when a group of Presbyterians organize to electrify and rebuild a mission hospital in Zambia, Africa.

This is a hands-on mission project that has become a model for what is possible at local and Presbytery levels. The hospital is now regarded as the best in Central Africa. A Teaching/Learning Center is double-shifting students, a sewing plant is making supplies and uniforms for the hospital and a North Carolina vegetable grower installed and taught natives how to use a controlled irrigation system that is making the local population healthier with vegetables never before grown. They supply the hospital, school, village and sell excess in a city 60 miles away.

From the beginning of the project in 1989, it was understood that the aim was to help the natives take control of their destiny. Toward that end this project is scheduled to be finished by the end of this year.

- *Hear Charles Newsome of Thyatira Presbyterian Church in Rowan County, N.C., tell you what has happened to the hundreds of Presbyterian men and women who have made this 19,000 mile round-trip, many more than once. He'll tell you how Davidson College pre-med students have gotten invaluable experience in Africa.*

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Other activities: The 32,500 acre inland sea called Lake Norman is only one mile from Davidson College. You can bring you boat, swim, or go fishing (N.C. License required). Take time to visit one of the many NASCAR Garages where race cars are built, near or on the lake. Daily tours during your free time all available at the Charlotte Motor Speedway a short drive away. Very convenient to the campus are Duke Power's McGuire Nuclear Power Plant and Energy Explorium, Duke Power State Park on the lake and Latta Plantation with the Carolina Raptor Center.

This change of venue offers you the immediate Davidson College area and a chance to visit Charlotte, and see change in all directions. However, lest you think this conference is just about change, let me remind you that our ***Bible Studies will be led by Edward McLeod, minister-advisor to Presbyterian Men in the Synod.*** *His studies will be on the general idea of Jesus calls for commitment, even though your circumstances may change.*

Our Sunday morning worship service will be conducted by the ***Executive of Salem Presbytery, John M. Handley****. He plans to outline for you where the opportunities are that come from the changes you are experiencing and will continue to deal with everyday.*

This is your conference - Act Now! Fill in the registration form below and mail it in today!

P.S. — One other thing, call your son, or grandson, a friend from your church or an old friend at another Presbyterian church or maybe a fellow that may be leaning toward becoming a member of your church. This is the ***opportunity*** *you are looking for to consolidate family and friendships. Take the time right now to register. This is the start of learning how to recognize opportunity that change offers you.*

P.P.S. — You may wonder what John Calvin has to do with this. John Calvin out-thought, out-talked and out-preached just about out-did the rest of the Christian church in his time by taking the best mind that God has given us and applying it to real life. That's what this conference is about. We think John Calvin would be (sinfully) proud of us.

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Greensboro ministers involved in struggle over workers' wages

continued from page 1

ration and the way it treats its workers."

Lane, a Presbyterian minister and member-at-large of Salem Presbytery, said he felt it was necessary for him to stand in solidarity with the Kmart workers because for several years he has been involved in helping to foster dialogue between the African-American and white communities in Greensboro over issues of common interest.

"When it came to a point where action was required, I felt I would be remiss if I did not take some action with the [Kmart workers]," said Lane, who was also arrested. "I felt a responsibility as a Christian to stand with people who were being ill-treated, were relatively voiceless at the time and who needed the support of God."

Holler, a retired Presbyterian pastor and a co-founder of Beloved Community Center in Greensboro, said the problem affects the whole community and not just the minority population.

"What we have is a situation that brings up the whole issue of what's happening to working people everywhere," said Holler, who was also arrested. "So we're trying to engage the business and religious communities in conversations pertaining to what kind of economic development we want in this town. Are we going to have any standards or are we going to lay out the community resources for big corporations who come in and trash its people?"

National movement

In November, the Greensboro Pulpit Forum asked local residents to stop shopping at Kmart. Ben Hensler, a UNITE representative, said a national public awareness campaign also is gaining momentum.

Hensler said the Pulpit Forum ministers (who originally called for the boycott against Kmart), along with UNITE, have written to other pastors and civil rights organizations around the nation about the Greensboro situation.

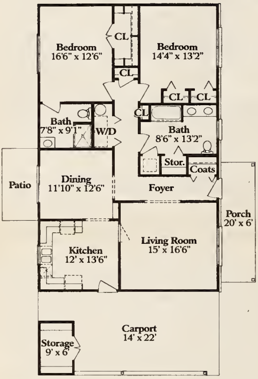
On March 9 a thousand persons rallied against Kmart's practices in Atlanta. Other rallies were also held in Houston, Memphis and Norfolk.

The forum has also contacted the leaders of several denominations, including the Presbyterian Church (U.S.A.)

Thomas A. Seel, assistant vice president for investments of the Presbyterian Church (U.S.A.) Foundation, said that as of Jan. 31, 1996, the Foundation owned 202,000 shares of Kmart stock worth approximately $1.2 million.

The Rev. William Somplatsky-Jarman, Mission Responsibility Through Investment Committee (MRTI) staff member in the National Ministries Division, said MRTI has been monitoring the situation in Greensboro for several years and has written letters of inquiry to Kmart executives and urged them to resolve their employee grievances.

— report by staff and Julian Shipp of the PC(USA) News Service



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The annual auction at the Zuni Center brings out a large crowd for the event which benefits the center.

Zuni Center auction is June 8

ZUNI, Va. — The Zuni Presbyterian Center will hold its annual auction starting at 10 a.m. Saturday, June 8.

Thousands of items will be auctioned to benefit the center which helps mentally retarded young adults make the transition to more independent living.

Director Robert Bishop reports that new items were coming in daily as of mid April, but among those already slated for the auction block were a 1989 Chevrolet Celebrity, a 1982 Chrysler Imperial, a boat trailer, lots of furniture (new and used), lumber, fertilizer, gift certificates, electrical appliances, lawn mowers, hams, flowers and much more.

"Auctions are fun. This is a big event and there will be plenty of food available," said Bishop.

The Zuni Presbyterian Center is a division of Presbyterian Home and Family Services, Inc., of Lynchburg, Va., an agency which relates to the church through the Synod of the Mid-Atlantic.

The center is located two miles off Hwy. 460 about 20 miles west of Suffolk and 41 miles east of Petersburg. For information phone (804) 242-6131.

PEOPLE IN THE NEWS

Ray Terrell, one of the first graduates of the Zuni Presbyterian Center, was recently honored as Employee of the Year for 1995 at Southampton Memorial Hospital in Franklin, Va. "Ray is a one-man hospitality committee for the hospital," said a hospital spokesperson. "He arrives at work a least an hour early every day, even during the worst of weather. Ray is dependable, cheerful, friendly, creative, consistent, efficient and thorough. He takes great pride in his work and it shows." Terrell has worked at the hospital for 23 years since leaving the Zuni Center, which prepares mentally retarded young adults for less-restrictive lives. Terrell is a member and an usher at Franklin Church. The story of his life was featured in an article in the November/December 1994 issue of the *Mid-Atlantic Presbyterian*.

Lee E. Northcutt, director of music at First Church of Monroe, N.C., was a guest conductor for the Mormon Tabernacle Choir's Feb. 16 television and radio broadcast, *Music and the Spoken Word*. Several First Church members, including five from the choir, made the trip to Salt Lake City with Northcutt. "Now that you have shown me what heaven is going to be like, I think I'll just retire and wait for it to happen," Northcutt told the Mormon choir. "It was the experience of a lifetime!"

Deaths

James A. Allison Jr., 71, died Jan. 17 in Salem, Va. A champion of civil rights and Presbyterian reunion, he served as pastor of the Raleigh Court Church in Roanoke for 31 years until 1991. Prior to that the Tazewell, Va., native served the Augusta Stone congregation in Fort Defiance, Va. Survivors include his wife, Margaret Ann Allison of Roanoke, and two daughters and a son.

Henry Dockery Brown Jr., 93, died March 31 in Lynchburg, Va. He served 52 years in the ministry, including pastorates at Third Church of Richmond, Aberdour Church in Jarratt, Va., First Church of Emporia, Va., and Quaker Memorial Church in Lynchburg. He served on the board of the Presbyterian Home in Lynchburg and was among the founders of the Zuni (Va.) Presbyterian Center. Three times he was elected as a General Assembly commissioner. He is survived by his wife of 69 years, Jane Douglas Summers Brown, and two sons.

Aaron H. Hollingsworth Jr., 92, former moderator (1967) of the Synod of Virginia, died Feb. 22. He was pastor emeritus of Second Church of Roanoke, Va., and had also served the Farmville (Va.) Church. He was a graduate of Union Theological Seminary in Virginia and Davidson College.

J. Raymond Holsey, 72, a former moderator of New Castle Presbytery, died March 3. He was pastor of the Makemie Church in Snow Hill, Md., for 31 years.

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CAMPUS NOTES

Union offers pastors 'summer camp'

RICHMOND — While thousands of children head off to summer camp, some of their pastors will be doing the same thing June 24-July 5 at Union Theological Seminary in Virginia. The "Interpreting the Faith" conference offers pastors the opportunity to hear lectures and sermons by theologians, biblical scholars and preachers. This year's topics include ethics and health care, Christology and ecclesiology in the local church, Old and New Testament studies, and homiletics. the program also offers structured seminars which give participants opportunities to engage in informal discussions with lecturers and preachers.

Participants may register for one or two weeks. Tuition is $300 ($150 for one week). On-campus room and board are available for additional charges. For information, contact the Office of Professional Development, Union Theological Seminary in Virginia, 3401 Brook Rd., Richmond, VA 23227; phone (804) 278-4301 or toll-free (800) 229-2990.

PSCE hosts local downlink

RICHMOND — Presbyterian School of Christian Education (PSCE) was a local downlink site for "Jesus at 2000: The Conversation Continues." The interactive, closed-circuit national broadcast on May 1 was a follow-up to "Jesus at 2000," February's landmark symposium commemorating the 2000th anniversary of the birth of Jesus. Dr. Paul Walaskay, PSCE professor of biblical studies, led an onsite discussion in the Turnbull Room in Virginia Hall.

As with the first symposium, panelists invited live comment via telephone and fax. Original Jesus at 2000 panelists Marcus J. Borg, Hundere Distinguished Professor of Religion and Culture at Oregon State University, and John Dominic Crossan, Emeritus Professor of Religious Studies at DePaul University participated. Joining them were Luke Timothy Johnson, Robert W. Woodruff Professor of New Testament and Christian Origins at the Candler School of Theology, Emory University, and N. T. Wright, dean of Lichfield and a canon theologian of Coventry Cathedral, England.

Some 50 people attended the PSCE's downlink of the February broadcast. National participation was about 10,000 at approximately 310 sites.

Colleges receive Bible teaching grants

Three Presbyterian Church (U.S.A.)-related colleges in the synod have received grants as part of a program to encourage and improve the teaching of the Bible by church-related schools. The grant program is administered by the Higher Education Program Team of the National Ministries Division. The schools and the amount of their grants: Barber-Scotia College, Concord, N.C. — $10,000; King College, Bristol, Tenn. — $10,000; and Lees-McRae College, Banner Elk, N.C. — $10,000.

—PC(USA) News Service

Davidson starts new concentration

DAVIDSON, N.C. — The Davidson College faculty recently approved a new academic concentration in Southern Studies. "This is a natural for Davidson," said history professor Shaw Smith, who, along with associate professor of history Sally McMillen, prepared the proposal for the new program. "We're a southern college," said McMillen, "so this plays to our strength. We have lots of faculty who teach southern writing and history, and many faculty engage in research focusing on the South."

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Campus ministry corner

Reaching out to include faculty and staff

By SUSAN E. STEINBERG

One of the most commonly stated goals of any campus ministry is to provide a faith perspective and a supportive community for students, faculty and staff. One of the most common failures of any campus ministry, however, is the neglect of the latter two groups. Therefor, one of the most frequent questions campus ministers ask themselves is, "How can our ministries effectively reach faculty and staff?"

Several program initiatives taken through Westminster Campus Ministry, Charlottesville, Va., provide the beginning of an answer to that question. The first example is an interfaith effort conducted on the grounds of the University of Virginia. The second initiative described is a church-based program.

Westminster belongs to an interfaith organization called United Ministry, a group of religious leaders who serve UVA. This year, United Ministry sponsored a lunch-time conversation series on the topic, "The University and the Marketplace: Ethical Consideration." Our speakers included the university's president, the dean of student affairs, an associate dean of students, a history professor and a fourth-year student.

The topic seemed to have hit a nerve, because we found that all these speakers, busy as they were, were more than willing to share their views and experiences. From the privatization of services universities offer, to the ways universities sell themselves to students, to questions about the rating system by which universities are ranked, to university presidents' increasing responsibility for attracting major donations, to students' worries about what the market will hold for them after graduation — the speakers covered a wide range of ethical considerations.

Marketplace values and pressures seem to be on the minds of faculty, staff and students, and this United Ministry series provided a format for conversations about those issues.

In the second instance, Westminster's pastors worked with a church member who is an assistant professor at UVA's nursing school to develop a weekend-long event centered on medical ethics. We invited Dr. Brian Childs, a Presbyterian pastor and a professor at Columbia Theological Seminary, to be our guest and to lead several different kinds of presentations on the theme, "In Life and in Death We Belong to God: Euthanasia, Assisted Suicide and End of Life Issues."

Dr. Childs was a member of the General Assembly task force that put together a 12-session study guide with the same title, and so he was well-equipped to present a Reformed perspective on this complicated subject. Again, the topic seemed to be on the minds of students and faculty alike: a panel discussion held at the church drew nursing and medical students as well as nurses and doctors who have been practicing or teaching for many years.

If these two initiatives provide any kind of answer as to how to reach the full range of campus ministry constituents, it is to listen for a topic that has broad implications and then to set up a space for meaningful conversation to happen.

Westminster Campus Ministry is one of 42 in the Synod of the Mid-Atlantic. Please feel free to send any program ideas to Susan E. Steinberg at Westminster Presbyterian Church, P.O. Box 3365, Charlottesville, VA 22902.

Duke University ministry going through a time of change

By CHERRIE BISSETTE

The author of Ecclesiastes writes, "For everything there is a season." For the Westminster Presbyterian Fellowship (WPF) at Duke University this year might be characterized as a season of transition. Changes in campus residence policies and changes in WPF leadership have found the Westminster Presbyterian Fellowship learning to cope with the one thing that is a constant in our society today — change!

Amidst the changes are WPF students involved in work, worship and fellowship together. From Monday night fellowship meetings to Thursday afternoon lunches; from regular visitation at a local retirement home to Spanish lessons taught at a local public elementary school; from fun at a Durham Bull's baseball game to prayers uttered at the top of Duke Chapel's tower; from worship in local Presbyterian congregations to a mission trip to the North Carolina mountains where students not only worked with their hands, but experienced first hand the religion and culture of the Appalachian mountains; students at Duke University are growing in faith with God and the world around them. They are learning and they are leading.

Change can go either way. Transitions can be difficult. Students of the Westminster Presbyterian Fellowship at Duke are learning early not only how to deal with all that life holds, but how to be faithful to themselves and the God who created them. No matter what the transitions and changes may bring, there is, as St. Augustine reminds us, in very season an opportunity for faith to better understand itself.

Here at Duke we are blessed with students who take up that challenge, ready to lead the church into the next century!

The Westminster Presbyterian Fellowship at Duke University in Durham, N.C., is one of 42 campus ministries within the Synod of the Mid-Atlantic.

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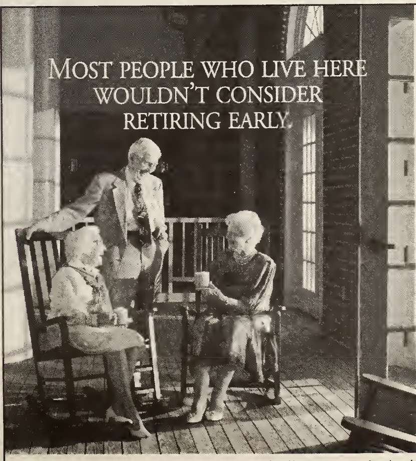
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Union Theological Seminary
IN VIRGINIA
May 1996

Families, Friends and Union Seminary

Bob and Joni Wright, of Fairfax, Virginia, and George and Maxine Fisher, of Kinston, North Carolina, came to campus in January for the first meeting of the new Key Friends Advisory Council. It was their keen interest in Union Seminary that brought them to campus, but there is another connection between the two couples.

The Wrights' son, Todd, is a 1992 Union graduate and is now associate pastor of the Fishers' church, First Presbyterian in Kinston. While in seminary, Todd was the recipient of a Friends Fellowship. Funds for that program are provided through the efforts of Key Friends and Friends of the Seminary.

The Wrights and the Fishers are keenly aware of the need for good pastors, and of the role of families, congregations, and the seminary in their preparation for ministry. Joni Wright spoke with great feeling about the responsibility of nurturing those "children" who exhibit "special spirituality" at a young age—this came out of her and Bob's own experience with Todd. And George Fisher has had responsibility at the presbytery level in filling pulpit vacancies. In Todd Wright, both families see the good "training and nurturing" available to students at Union Seminary.

These days, the Fishers see Todd and Maureen Kelly and their year-old daughter, Emily, much more than Todd's parents. During the Key Friends meeting, Bob Wright joked that Emily might even start calling George Fisher "grandpa" before she said those precious words to her own grandfather. Of course, in some ways, they are all one family.

For more information about Key Friends and Friends of the Seminary, please contact Peggie L. Atkins, Associate Director of Development, 1.800.229.2990, ext. 321 (toll free); or 804.278.4321 (local).

Left to Right: George Fisher, Maxine Fisher, Maureen Fisher, Emily Fisher, Todd Wright, Joni Wright, and Bob Wright. Photo by Fred and Kathy Riggs.

Dr. Balmer Kelly, beloved professor, editor of the Layman's Bible Commentary*, and founder of Friends of the Seminary*

Congregational-Based Courses Being Developed

Stewardship Is First Topic

To earn a degree from Union Seminary, students must complete supervised internships through either full-year or summer experiences in churches or "alternative context settings" such as prison or hospital chaplaincy programs. At least one-half the experience must be in a church, working with a congregation. To provide students with additional, more focused experiences with congregations before they graduate, President Louis Weeks has introduced congregational-based courses to the seminary's Master of Divinity program.

Kurtis Hess, director of field education and placement, has helped organize the first course, which is being offered this spring. Explaining congregational-based courses, which are electives, Dr. Hess said, "The Student-in-Ministry internships are a general assignment at a specific location. The experience is quite broad. In these new courses, the [individual] church itself helps determine the course content, and the student and pastor work together on a specific project . . . In effect, the pastor and the entire congregation participate in the course."

The first congregational-based course focuses on stewardship. Led by Dr. Charles E. Brown, professor of pastoral theology, ten different experts in that area of church leadership have met with the participants—pastors and seminarians—during weekly seminars. On site, the participants have worked on specific projects. Three different churches, four pastors, and five students are participating in the first course. Churches and pastors include the following: First Baptist Church, Williamsburg, Virginia, the Reverend Thomas Shields (D.Min.'83); the Reverend Thomas Coye, St. Andrews Presbyterian Church, Kilmarnock, Virginia; Three Chopt Presbyterian Church, Richmond, the Reverend Boyd Lien. Serving in a consulting role is the Reverend Katherine C. Jackson (D.Min.'86), pastor of Bott Memorial Presbyterian Church, DeWitt, Virginia. She will evalute the first class.

Alumni and Alumnae Campaign Honors Dr. Balmer Kelly

Balmer Kelly's ministry of teaching now reaches past a half century. To honor this beloved teacher, pastor, and friend, a group of Union alumni and alumnae have organized a special effort as a part of the seminary's capital campaign. Their goal is to raise $350,000. Gifts will be designated for the new library's reserve reading room which will be named for Dr. Kelly.

Balmer Kelly's ministry of teaching has extended far beyond the campus of Union Seminary. He is the founding co-editor of *Interpretation: A Journal of Bible and Theology*, serving from 1947 to 1965. That publication, with 10,000 subscribers, celebrates this year its 50th volume.

Lay people, too, are among his students. Dr. Kelly is the editor of the *Layman's Bible Commentary*, which was published in 1962. He is also credited with starting "Friends of the Seminary," a program which last year celebrated its own 50th anniversary of giving support to Union. Originally ten women from the Synods of Virginia and North Carolina, Union's "Friends" now number in the hundreds—and among them there are many men.

Today Balmer Kelly's teaching ministry continues as the seminary and the church still seek his wisdom and counsel. He leads Bible studies, including a recent series "Advent and Expectation" at Union Seminary. He also teaches a course at the Presbyterian School of Christian Education, driving into Richmond with Ann from their home on the Chesapeake Bay.

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WEEK II
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Eric Mount
Professor of Ethics, Centre College of Kentucky, Danville, Kentucky

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Six churches share anniversary

continued from page 1

Most of the meeting houses were rectangular. The pulpit was elevated in the middle of one long side and faced the main entrance which was on the other long side. The only windows in the earliest meeting houses were openings made by leaving out parts of logs.

During the French and Indian War (1754-63), worshippers and ministers alike came prepared to defend themselves. Members were posted as sentries while the congregation worshipped with rifles at the ready.

Despite precautions there were occasional bloody massacres. One such attack occurred in 1763 along Kerrs Creek near Timber Ridge resulting in 60 to 80 deaths. Some area families were attending worship services at the time and were thus saved.

Nine-year-old Mary Moore survived an Indian attack and kidnapping in 1786 in Tazewell County, Va. She was eventually returned to relatives and married Samuel Brown, pastor of New Providence Church. They had a large family and five of their sons entered the ministry.

Following are short descriptions of the history and some key figures in the history of the six churches.

Hebron

Five of the six churches founded in 1746 were New Side. The exception was **Hebron Church**, five miles southwest of Staunton. The original members of that church broke away from the North Mountain Meeting House when Blair organized North Mountain as a New Side congregation in 1746. Led by Major John Brown, the Old Siders formed Brown's Meeting House.

The North Mountain congregation and the Brown's Meeting House folks eventually patched up their disagreements enough to share a pastor during the late 1700s.

The name was changed to Hebron in 1827 upon completion of a new sanctuary building. The church's current building dates from 1901.

Bethel

North Mountain's congregation moved to a new location 12 miles south of Staunton and was renamed Bethel in 1779.

Meeting here in May 1785, Hanover Presbytery voted against state support for religion. Three months later, Presbyterians convened at Bethel and adopted a resolution against a bill for the state support of churches. The bill was defeated in the Virginia General Assembly, which instead adopted Thomas Jefferson's "Bill for Establishing Religious Freedom."

Bethel's current sanctuary dates back to 1821, although it was rebuilt in 1889 after being heavily damaged by a storm. An addition dedicated in 1911 was the first in the PCUS constructed solely for the purpose of education at a rural church.

Francis McFarland, pastor of the Bethel church (1823-35 and 1841-71), was elected moderator of the PCUSA in 1856. When the Southern presbyteries organized a Confederate denomination in 1861, he presided over the meeting in Augusta, Ga.

New Providence

Blair's influence on another unpastored gathering of Presbyterians resulted in the organization of New Providence Meeting House. It grew out of the old South Mountain Meeting House (which eventually became the Old Providence Church of the Associated Reformed Presbyterian Church).

The Synod of Virginia was organized at the New Providence Church in 1788.

In 1812, the first women's organization in the Presbyterian Church was started at New Providence. The Female Benevolent Society of New Providence congregation was formed to support missionary work.

Henry McLaughlin, a leader in the Sunday school movement, was pastor at New Providence from 1909 to 1947. During his pastorate, the first departmentalized education facility in the denomination was built at the church, which is located midway between Staunton and Lexington.

McLaughlin's successor, **C. Morton Hanna**, continued the emphasis on education by training Sunday school teachers, modernizing the church's Sunday school department, and starting bus transportation for Sunday school participants. Under Hanna's leadership, New Providence's membership grew to 746 in 1938, making it the second largest rural PCUS congregation.

Anniversary plans

In addition to the May 22 visit of Moderator Marj Carpenter to Bethel Church, the six Shenandoah Valley churches are planning a number of celebratory events. They include:

April 27	Shenandoah Presbytery meeting co-hosted by Timber Ridge and Fairfield churches
May 19	Fairfield Church to follow colonial order of worship on Presbyterian Heritage Sunday
June 23	Bethel Church celebrates Heritage Sunday by honoring its elders over the last 250 years
July	New Providence Church to host Shenandoah Presbytery meeting
July 21	New Monmouth Church celebration with morning and afternoon worship services
Aug. 3	Hebron Church — Picnic and burying of time capsule prepared by youth
Aug. 4	Fairfield Church Homecoming
	Hebron Church Homecoming — Ernest Thompson Jr., speaker
Aug. 25	Bethel Church Homecoming
Sept. 15	New Providence Church Homecoming
Oct. 12-13	Timber Ridge Church celebration — to host worship Oct. 13 with Fairfield congregation

Timber Ridge/ Fairfield

The Timber Ridge and Fairfield churches share a common 1746 organization date although they have since separated into independent congregations.

Blair organized the Timber Ridge Meeting House out of the Timber Grove Meeting House, one of the oldest in the area.

A limestone church building was constructed at Timber Ridge in 1756. Several additions and renovations have been made since then, but it is the same building the Timber Ridge congregation continues to use.

The part of the congregation from the Fairfield community, about four miles northeast of the Timber Ridge Church, grew faster during the early years of the 19th century and a new building was built in Fairfield in 1818.

In 1840, the members around Timber Ridge were allowed to separate and form the Timber Ridge Church. The Fairfield church carried the name "Timber-ridge and Fairfield" until 1850, when it was changed to just Fairfield.

Fairfield dedicated its current red-brick sanctuary in 1852.

Timber Ridge's early history included the membership of many men and women who headed west as the country grew. Sam Houston, first president of the Republic of Texas and later its U.S. senator and governor, was born next to the church.

Archibald Alexander, president of Hampden-Sydney College (1799-1807) and the first theology professor at Princeton Theological Seminary (1812-51), was a son of the Timber Ridge congregation.

A grammar school started in the Fairfield/Timber Ridge manse by minister John Brown was named Liberty Hall in 1776 and William Graham was its first rector. Liberty Hall eventually became Washington College, the predecessor of Washington and Lee University in Lexington.

New Monmouth

The failure of Old Side ministers to supply Presbyterians on the north branch of the James River west of Lexington provided Blair with yet another opportunity to develop a New Side congregation.

Still, the "Forks of the James Meeting House" did not have a regular minister until 1776. By then it was called "Hall's Meeting House" and William Graham served as pastor there and at Timber Ridge. The name was changed to Monmouth in 1789 and from then to 1819 it shared a pastor with the Lexington Church.

A brick building was erected at the current location five miles west of Lexington in 1853 and reconstructed in 1883.

William M. Morrison (1867-1918), a PCUS missionary to the Congo from the late 1890s until his death in 1918, was a son of an elder at New Monmouth. Along with William H. Sheppard, an African American missionary from Waynesboro, Va., he successfully spoke out against the harsh oppression of the Congolese by the Belgians.

Morrison's cousin, Mary W. McCown, another New Monmouth member, served as a missionary in China from 1920 to 1942. Unable to return to China after World War II, she worked in home missions in North Carolina and Virginia until her death in 1965.

Bethel Church

Fairfield Church

Hebron Church

New Monmouth Church

New Providence Church

Panel finds Bible reading by Presbyterians is sporadic

By JERRY VAN MARTER
PC(USA) News Service

LOUISVILLE, Ky. — In a survey that revealed wide disparities between Presbyterian ministers and laypersons, the Research Services office of the Presbyterian Church (U.S.A.) has found that members of the church read the Bible infrequently, if at all.

According to the Presbyterian Panel — a random sample of several thousand Presbyterians in four groups: members, elders, pastors and specialized clergy — few members (12 percent) or elders (five percent) reported no individual Bible reading during the year preceding the February 1995 survey.

However, 45 percent of both samples said they read the Bible individually "rarely," "at times but no regular pattern" or "once a month or less." Added to the members (4 percent) and elders (6 percent) who answered "once every 2-3 weeks," clear majorities of both samples — 62 percent of members and 56 percent of elders — reported no or infrequent individual Bible reading.

By contrast, almost two-thirds of pastors and nearly half of specialized clergy responded that they read the Bible "daily" or "almost daily."

About one-third of members, 40 percent of elders and 79 percent of pastors reported that they participated in a Bible study group that met at least monthly. A majority of members said they never read the Bible in a group context outside worship.

And except for during Christian holidays, few panelists reported any Bible reading in a family context. For example, only six percent of members and five percent of elders reported reading the Bible at family mealtimes. About one-fifth of both samples said they read the Bible at family mealtimes "occasionally," while less than 20 percent of both groups said they have a regular family Bible study time.

Pastors and specialized clergy reported more frequent Bible reading with their families, but still less than their reading in church groups.

Fifty-nine percent of pastors reported participating in Bible study with church groups, but only 34 percent said they participate in family Bible reading on a regular basis. Of the specialized clergy, 29 percent reported family Bible reading.

Ministers and laypersons vary in the version of the Bible they prefer to read. Among ministers only two versions are widely preferred: the Revised or New Revised Standard Version (67 percent of pastors and 69 percent of specialized clergy) and the New International Version (18 and 12 percent, respectively). No other translation is preferred by more than 4 percent of either group.

Laypersons are much more diverse in their preferences, according to the Panel. While a fourth of members and elders prefer the RSV/NRSV, even more — 28 percent — prefer the King James Version. Just under a fifth (19 percent) prefer the New International Version, and eight percent prefer Today's English or "Good News" versions.

Presbyterian Bible readers also divide their reading time equally between the Old and New Testaments. About two-thirds of each group, ranging from 63 percent of elders to 70 percent of pastors, chose "I have read about equally from both the Old and New Testaments" when asked to describe the content of their Bible reading.

In choosing what to read in the Bible, two-thirds of all groups indicated that they are most apt to simply choose a passage at random. The other prominent method is to pick a specific book of the Bible and read it all the way through. About half of each group cited that method of deciding what to read in the Bible.

Members spend less time in a typical Bible reading session (15-44 minutes) than pastors, about half of whom said they spend an hour or more in a typical reading session.

Bible reading appears directly related to age and belief in the infallibility of the Bible, according to the survey. More than half of members over the age of 70 reported reading the Bible at least once a week. Only 29 percent of members under 40 said they read the Bible at least weekly.

An earlier Presbyterian Panel survey asked respondents to agree or disagree with the question, "As written in the original language, the Bible is infallible." Of the members who agreed with that statement, 35 percent indicated that they read the Bible daily, while only 10 percent of those who disagreed with biblical infallibility reported that they read the Bible every day.

Only five percent of the members who believed in biblical infallibility said they never read the Bible, while 20 percent of members who disagreed with the biblical infallibility question said they never read the Bible.

NEWS FROM THE PC(USA)

Compiled from the Presbyterian News Service

Presbyterians respond to burnings

Exemplifying the disturbing rise of hate crimes in America, more than 17 African American churches in Alabama and six other states have been struck by suspicious fires over the past 15 months. And Presbyterian World Service (PWS) has rushed to provide financial aid.

To date, none of the torched churches have been Presbyterian and no injuries have been reported, but as the crisis ministry of the Presbyterian Church (U.S.A), PWS is charged to provide assistance for the immediate relief of people suffering from natural, civil and technological crises and disasters.

To that end, PWS sent $7,500 in One Great Hour of Sharing funds to the Presbytery of Sheppards and Lapsley to help black congregations in Alabama rebuild. Stan E. Hankins, associate for disaster response, said information from other parts of the country is now being gathered to determine whether additional financial aid is warranted. Peacemaking Offerings would be an appropriate response to this crisis. Individuals may give through their local congregations and congregations may give through their normal mission channels, designating the gifts for "Response to Church Burnings, #9-2000126." Gifts may also be sent to Central Receiving Service, 100 Witherspoon St., Louisville, KY 40202-1396.

Bright wins Templeton Prize for 1996

William R. "Bill" Bright, a Presbyterian who is president and founder of Campus Crusade for Christ International, has won the 1996 Templeton Prize for Progress in Religion. He received the award March 6 at ceremonies in his honor at the Church Center for the United Nations in New York. Bright, 74, a former specialty-foods purveyor, sold his business to begin Campus Crusade for Christ with his wife, Vonette, at the University of California at Los Angeles in 1951. Today Campus Crusade is present on more than 650 campuses in the United States and nearly 500 campuses overseas.

The Templeton Prize is the world's largest annual award, worth more than $1 million. Begun in 1972 by renowned global investor Sir John Templeton, the prize is awarded each year to "a living person who has shown extraordinary originality in advancing understanding of God and/or spirituality."

Grants will aid churches' missions

Presbyterian churches having good ideas for new mission programs but no money with which to launch them will soon have a new source for potential funding. At its Feb. 21-25 meeting here, the General Assembly Council (GAC) authorized the Evangelism and Church Development Program Area (ECD) to establish a $1 million Mission Capital Grant program. The funds for the new program will come from restricted funds currently assigned to ECD.

According to the prospectus for the program presented to the National Ministries Division at its Feb. 22-23 meeting, the Mission Capital Grant program was designed to provide "visible demonstration by the Presbyterian Church (U.S.A.) of support of churches" and to provide "a means for congregations to strengthen their ministries and program and to grow."

ECD staff were charged to develop guidelines for the grant program and to design forms for application and approval. The application process will include the involvement of the requesting church's presbytery, seeking assurance that mission for which the grant is sought can be accomplished. The program will be administered by the Mission Development Resources Committee of ECD.

Hodges is 'Monday Morning' editor

The Rev. J. Houston Hodges, recently retired executive of North Alabama Presbytery, has been named editor of *Monday Morning* magazine. He will begin immediately and work mainly from his home in Huntsville, Ala.

Ashpole Church's current sanctuary was started before the Civil War but not completed until after that conflict.

Ashpole Church to celebrate 200th anniversary on May 19

ROWLAND, N.C. — The Ashpole Church, located one mile west of Rowland, will observe its 200th anniversary with a Bicentennial Homecoming on Sunday, May 19.

Dr. Albert Edwards, retired minister and former pastor (1958-86) of First Church of Raleigh, will be the guest speaker. Following the morning communion worship service, there will be a picnic dinner on the church grounds.

All former members and friends of the church are invited to participate. In the past May Sacrament was celebrated on the third Sunday in May. Now it is known as Homecoming Day at Ashpole.

Ashpole Church was organized at its present location in 1796, the outgrowth of two other churches organized prior to 1790 —Ashpole Meeting House and Shoe Heel Creek Church.

It took its name from the Ashpole Community which dates back to 1750 and was settled by English, Welsh and Scottish pioneers.

Jacob Alford, an influential pioneer of the community, and his sons were leaders in the founding of the church and a school.

The current sanctuary, the third structure on the location, was begun around 1858 and completed after the close of the Civil War. A modern two-story education building was built and dedicated in 1951.

Eleven other churches were organized out of the Ashpole congregation over the years.

Since 1967, Ashpole and Rowland churches have combined their worship services, Sunday schools and youth programs. One pastor serves both churches under supervision of separate sessions and budgets. Worship services are alternated between the churches. Both are a part of Coastal Carolina Presbytery.

The Rev. William E. Link has served the Ashpole-Rowland congregations since 1991.

Presbyterian prayer breakfast is June 1

WASHINGTON, D.C. — The Presbyterian Child Advocacy Network, the Presbyterian Hunger Program and the Presbyterian Washington Office will hold a Prayer Breakfast on June 1 at New York Avenue Church, 1313 New York Ave., N.W., Washington, D.C.

The prayer breakfast will take place prior to the "Stand For Children" that afternoon at the Lincoln Memorial.

The Presbyterian prayer breakfast will begin at 8 a.m. The program will include keynote speaker Eileen Lindner, Presbyterian minister and associate general secretary of National Council of Churches in Christ; updates on the Presbyterian Church's work for children; and music by a children's choir.

At the end of the program attendees will walk together under a Presbyterian banner to the Lincoln Memorial in order to stand together as a united presence at the Stand For Children program.

Breakfast is $5 for adults and $2 for children. The program is free. Specially designed T-shirts will be available for $7.

For information on registration for the Presbyterian prayer breakfast contact Joan Thompson, PC(USA) Child Advocate, 100 Witherspoon St., Louisville, KY 40202; phone (502) 569-5838; Presbynet inbox: Joan Thompson.

"Stand For Children" will be a non-partisan day of spiritual and community renewal and moral commitment to improving the lives of children. The festivities will include an interfaith service, speakers, and activities and games for families and children.

Sponsored by the Children's Defense Fund, Stand for Children is endorsed by hundreds of agencies and religious organizations including the Presbyterian Church (U.S.A.). For more information on Stand For Children call (800) 663-4032.

After the Stand for Children, **Bread for the World** will hold its annual meeting on Sunday, June 2, and stage a lobbying effort on Capitol Hill on Monday, June 3. For information call Bread for the World at (301) 608-2400.

GAC, Foundation reach accord – p. 8

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Mid-Atlantic Presbyterian

June 1996 Vol. LXII, Number 5 Richmond, Virginia

210th Synod Assembly to celebrate 'Building the Body of Christ'

"Building the Body of Christ" will be the theme for the 210th Synod Assembly to be held July 25-27 in Raleigh, N.C.

The theme, which follows 1 Corinthians 12, will be used in business sessions as well as prayer time and worship services, according to Betty McGinnis, outgoing synod moderator.

"We hope this will be a time of fellowship, sharing and building a stronger synod," said McGinnis, an elder from Arnold, Md.

Special guests invited to participate include General Assembly Council Executive Director James Brown, GAC Chair-elect Youngil Cho (a Raleigh resident), and the new General Assembly moderator who will be elected June 29 in Albuquerque, N.M.

First Church of Raleigh will host the opening session, dinner and worship on Thursday. All activities Friday and Saturday will be at Peace College, where commissioners will be housed during the assembly.

Brown is the chief executive officer of a 600-person staff that carries out the mission of the General Assembly, Presbyterian Church (U.S.A.). Before taking that post in 1992, he served pastorates in New Jersey, New Mexico and California.

He and the new GA moderator have been invited to participate in a session titled "A Church Meeting for All" at 4 p.m. Friday. According to McGinnis, it will be a time for asking questions and sharing how church members can build together throughout all levels of the church.

The new GA moderator has also been invited to participate in the worship service Friday evening at Peace College.

Cho, who is also president of the national Presbyterian men and clerk of session at DuRaleigh Church, will participate in the initial business session and opening worship service Thursday.

The opening worship service Thursday evening will feature a massed choir composed of members from area churches.

The GA Office of Communications will provide Presbynet (computer network) training to interested persons all day Wednesday, July 24. For more information, contact the synod office at (804) 342-0016.

The Synod Council will meet that same day and has invited exhibitors who will have displays at the assembly to have dinner Wednesday evening with the council members .

Registration for the Synod Assembly will be held from 9:30 a.m. to 1 p.m. Thursday at Peace College. A pre-assembly time for prayer and sharing faith stories will start at 10:30 a.m.

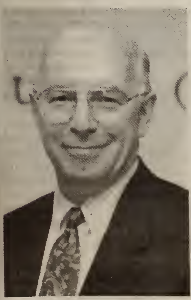
The assembly will convene at 1 p.m. at First Church. The opening session will also include remarks from McGinnis and the "State of the Synod" report from Synod Executive/Stated Clerk Carroll D. Jenkins.

Also, the commissioners will elect a new moderator and vice moderator. The Rev. J. Miller Liston of Abingdon, Va., has been nominated for moderator. He has served as vice moderator for the past year. As of May 24, the nominee for vice moderator had not been announced.

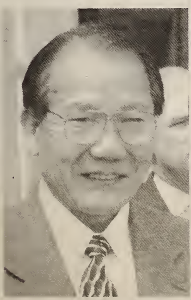
A session on "Building the Church by Understanding All Races" will be held at First Church From 2:45 to 5:15 p.m. Thursday.

Organizers for this session are the Rev. Lawrence Bethel, the Rev. Sandy Seaton-Todd, and John Winings. Bethel, president of the synod's Black Caucus, and Synod Council member Winings are also organizers of a summit between the council and the caucus scheduled for June 21-22. Seaton-Todd is chair of the task group appointed to promote symposiums on race relations throughout the synod.

Representatives from the Synod Council and all three GA ministry divisions — congregational, national and worldwide — will lead a panel discussion during a working lunch for commissioners on Friday.



GAC Executive Director James Brown



GAC Chair-elect Youngil Cho

Commissioners to the 206th (1994) General Assembly in Wichita, Kan., stand and hold hands in celebration of that body's almost unanimous response to the "Re-imagining" controversy. It remains to be seen whether commissioners to the 208th General Assembly will be able to find such a consensus as they try to resolve numerous issues — including ordination of homosexuals — which face them in Albuquerque, N.M., later this month. *— photo by John Sniffen*

Ordination issue may dominate 208th GA agenda

By JERRY VAN MARTER
PC(USA) News Service

The role of gay and lesbian persons in the Presbyterian Church U.S.A.), an issue that has been off the business agenda while church members engaged in a three-year period of study and discussion, returns to the 208th General Assembly this June in Albuquerque, N.M.

And as in years past, that issue is sure to dominate the June 29-July 6 annual meeting of the 2.7-million member denomination.

But the 568 elected commissioners to the 1996 General Assembly face an unusually crowded agenda with a large number of critically important and potentially controversial items, such as filling key leadership positions, deciding the extent of the denomination's involvement in the Consultation on Church Union (COCU), dealing with the ongoing financial squeeze in the church, defining the role of lay pastors in the denomination, and considering a major policy paper on "sustainable development."

A defining moment?

Since 1978, General Assembly policy has been that "self-affirming, practicing homosexuals" are ineligible for ordination to the offices of minister, elder and deacon. When the 1993 Assembly called for the three-year study and dialogue on the issue, it also reaffirmed the prohibitive policy.

However, the ban on gay ordination has never been inserted into the church's *Book of Order*, or constitution. The *Book of Order* continues to give to congregations the responsibility to ordain elders and deacons as they so choose and to presbyteries the authority to ordain ministers. Some 75 congregations have declared that they are willing to ordain gay and lesbian persons.

Forty-five overtures on the matter have been submitted by presbyteries to this year's General Assembly. Of those, 24 propose amendments to the *Book of Order* that would make the ban on gay and lesbian ordination constitutionally explicit and 20 favor letting congregations and presbyteries continue to make their own decisions about whom to ordain.

One overture asks that the study period be extended with no action taken.

New leadership

Three candidates have been endorsed to succeed Marj Carpenter of Big Spring, Texas, as moderator of the General Assembly. They are the Rev. John Buchanan, pastor of Fourth Presbyterian Church in Chicago; the Rev. Norm Pott, pastor of First Presbyterian Church of San Rafael, Calif.; and the Rev. John C. Poling, pastor of First Presbyterian Church in Las Cruces, N.M.

In addition to electing a moderator, commissioners will elect a new stated clerk — the top ecclesiastical official in the church. The incumbent clerk, the Rev. James E. Andrews, has announced his retirement after holding the office since 1984.

A search committee that has been working for a year has nominated the Rev. Clifton Kirkpatrick, currently director of the Worldwide Ministries Division of the General Assembly Council (GAC), for a four-year term.

At least two candidates for stated clerk are expected to be nominated from the floor of the Assembly. In addition, three others are contemplating floor campaigns.

The Rev. Richard Dolin, a parish associate at Harvey Browne Church in Louisville, and James B. Railing, an elder in First Church of Scottsburg, Ind., told the Presbyterian News Service they intend to run for stated clerk.

Commissioners will also be asked to confirm the reelection of the Rev. James D. Brown to a second four-year term as executive director of the GAC, the top programmatic office in the denomination. Brown was reelected by the Council in February by a vote of 46-16 and some debate over his confirmation is expected.

Budget woes continue

A 1997 General Assembly mis-

continued on page 2

GA stated clerk nominee Clifton Kirkpatrick

COMMENTARY

We are the church

By BETTY McGINNIS, Synod Moderator

The *Book of Order* of our Presbyterian Church organizes a connectional church: sessions, presbyteries, synods and General Assembly. *Each Presbyterian* is a member of the total church. This connectional role is a marvelous possibility for all Presbyterians. We are called to take time to hear Christ at all levels, in all regions, and then carry out our Lord's work.

Within this connectional church, we become very comfortable in our own pews within the local church. Did you ever think of supporting others within the connectional church? Marvelous opportunities exist for supporting one another within the Presbyterian structure. Within the bounds of our synod are rich opportunities and many needs. As the summer begins and there is less programming in "our" churches, consider attending another church in our synod, call to share ideas, or ask them for help. For information about church locations and phone numbers, go to your church office and ask for the *General Assembly Minutes / Statistics* or look in the *Mission Yearbook of Prayer*. These two resources provide us with a wider glimpse of our denomination.

Betty McGinnis

Our synod is now approaching mission in a different and refreshing way. Mission opportunities and experiences are being offered throughout the synod. Your church or presbytery might like to offer a mission experience through our synod program to build together, or perhaps you or your church would like to participate in one, or there may be a need which we can help you with by organizing groups or individuals to help.

This networking of mission opportunities within our synod is taking shape. A co-opted committee wrote a mission statement, produced a handbook for everyone's use, and is offering mission opportunities. This sharing of mission experiences will allow all of us to build a stronger community of faith while working together to serve our Lord. All mission opportunities require a leap of faith. Consider taking this leap with other Presbyterians of our synod.*

Recently, I had the opportunity to celebrate with the congregation of White Memorial Church in Raleigh, N.C., on the occasion of their 50th anniversary. Richard Sommers, a charter member of the church, preached a sermon that touched me. He shared his memories of the organization of White Memorial, now the largest congregation in the synod. In the mid 1940s his father, pastor of First Church of Raleigh, challenged his congregation to send a third of its elders and half of its deacons — along with a good number of members — to develop White Memorial.

Dick shared how his father said how his greatest desire was to spread the kingdom; not to build his own kingdom. This struck to the core of what being a Presbyterian is, as well as the challenge to build the church of Christ.

Several years ago, Richard Avery and Dick Marsh gave us a very Presbyterian song lyric to teach our children: "I am the church. You are the church. We are the church together." We must go far beyond our own comfortable pews in "our" churches and into the world hearing Christ's call and meeting the challenge which often comes with the call.

God be with you as you open the doors to a larger Presbyterian church and to churches all over the world. Let us rekindle the spirit of mission in new and exciting ways together.

*Note — The mission experience group of our synod is working very hard to provide mission experiences among churches, presbyteries, agencies, institutions and into the world. The group is chaired by Georgia Pressly, who may be contacted at (703) 364-9299, or write to her at 7314 Sardis Rd., Charlotte, NC 28270. On behalf of the synod, many thanks to these persons.

"Thank you" also to the Rev. Richard Sommers of Riverside Church in Richmond, Va., for his thoughts and the sermon he delivered at White Memorial Church in Raleigh. Incidentally, White Memorial now has 1,100 children on the roll for sixth grade and younger. What an accomplishment in 50 short years.

Betty McGinnis welcomes calls or letters. Also she is very grateful to the many people who have responded and made suggestions for the synod. Her address is 1234 Tamarack Tr., Arnold, MD 21012; phone (410) 647-7494.

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Who will serve?

During the Synod Council's May meeting, Nominating Committee Chair Atlanta Brown outlined the difficulties involved in acquiring nominations for persons to serve on synod committees.

It's not a dilemma peculiar to this synod. One reason presbyteries are not sending names to the synod is that they're having to go through the same effort to fill their committees. And let's not pick on the local churches. One could probably get the same story from most of them. There is a shortage of folks *available and willing* to do such service.

Statistics show that current church goers are not giving less money. What they are giving less of is time, and I suspect it's because they feel *time-poor*. My generation — the now oft-slandered Boomers — grew up (mostly) with one parent working outside the home and one parent making the home. Nonworking hours that *they* spent volunteering in the church and elsewhere *we* spend taking care of home and family.

If we really want to get more people involved, it's time to start looking for the answers to this problem.

— John Sniffen, editor

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

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Ecumenical effort, lay pastors' responsibilities on agenda for 208th GA

continued from page 1

sion budget totaling $113.8 million is up for approval by this Assembly.

Balancing the budget required the GAC to cut $1.2 million from the denomination's three ministry divisions (Congregational Ministries, National Ministries, and Worldwide Ministries) and its Corporate and Administrative Services office, as well as its own Office of Communication.

The cuts were necessitated by a continuing drop in unrestricted giving by congregations to the mission budget. While designated giving to specific programs continues to rise, unrestricted giving has declined by an average of about five percent a year for a number of years.

The slide is projected to continue in 1998. The Assembly will be asked to approve a planning budget for that year of $112.3 million.

Presbyterian 'bishops'?

A set of amendments designed to facilitate the Presbyterian Church's participation in the Consultation on Church Union (COCU) will return to the Assembly this year after having been deferred by last year's Assembly.

Though reaffirming the church's commitment to COCU, that Assembly asked for further study of the amendments after some misgivings were expressed over the creation of the offices of "representative bishop" and "representative elder" to enable Presbyterian cooperation with other COCU churches that have bishops and do not have ordained elders.

The 1993 General Assembly approved "Churches in Covenant Communion," a COCU proposal that calls for the integration of COCU member churches' ministries, but without structural merger.

Opposition to the "covenanting" proposal has centered around the creation of the office of "bishop" — with its authoritarian implications — in the Presbyterian Church and a fear that the importance of the ordained office of elder will be sacrificed. No other COCU church ordains laypersons as ruling elders.

Lay pastors' powers

Last year's General Assembly approved and a majority of presbyteries have since ratified an amendment to the *Book of Order* that changes the term "commissioned lay preacher" to "commissioned lay pastor." The change signifies the growing importance of lay ministers — who have formal training but not a seminary degree — in the denomination. Commissioned lay pastors are critically important in providing leadership to small, rural and racial-ethnic congregations.

This year a group of church leadership specialists that has been working on the lay pastor issue, is presenting for Assembly approval a set of amendments to the *Book of Order* designed to expand and enhance the functions of commissioned lay pastors.

The amendments would allow presbyteries to authorize lay pastors to perform baptisms and marriages (they already may conduct the sacrament of the Lord's Supper), moderate session meetings, and speak and vote at presbytery meetings.

Sustainable development

"Hope for a Global Future: Toward Just and Sustainable Human Development," developed over the last four years by the church's Advisory Committee on Social Witness Policy, is a comprehensive (100 pages) examination of U.S. international economic policies. The paper focuses on the impact of those policies on the world's poorest people and nations and proposes steps toward reform that can be taken by the church, business leaders, organized labor and governments.

It looks at such problems as overconsumption, overpopulation, poverty, pollution, and inequitable distribution and use of resources, and explores how development policies can meet current needs without jeopardizing the ability of the planet's resources to sustain future generations.

One controversy that apparently will not come before the commissioners involves the GAC and the Presbyterian Church (U.S.A.) Foundation.

The executive committees for both bodies unanimously approved in May an agreement reaffirming the two entities' traditionally separate but related mission funding responsibilites.

It also puts more specific systems into place to monitor management and disbursement of General Assembly restricted funds. Such systems were only vaguely described in the documents that laid the groundwork for Presbyterian reunion in 1983.

Other items on the Assembly's agenda include:

- a proposal to change two of the denomination's four special offerings — the key recommendation is that the Christmas Joy Offering be divided among racial-ethnic schools (50 percent), the Board of Pensions (30 percent) to fund supplementary programs for retired church workers, and programs for "children at risk" (20 percent). Currently the offering is equally divided between the racial-ethnic schools and the Board of Pensions.
- a report from a committee that has conducted a quadrennial review of the structure and operations of the General Assembly. The committee is proposing 33 measures to improve the work of the General Assembly.
- a number of overtures seeking to overturn a decision by last year's Assembly to cut in half the number of youth advisory delegates (YADs) to the General Assembly.
- a report on the activities of the Presbyterian Health, Education and Welfare Association (PHEWA), an alliance of 11 social welfare organizations that seek to implement Assembly policies in the social welfare arena. Critics have alleged that PHEWA keeps inadequate financial records, advocates positions that are contrary to General Assembly policy and receives assistance, such as office space and staff services, that are not available to other social welfare organizations.

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Helen Allen, 81, a member of the Farmville (Va.) Church, has been cutting and rolling bandages for over 20 years. She is always looking for old bed sheets to transform into bandages. She has rolled well over 200 pounds of bandages, which are shipped to Windsor, Md., then on to the missionary fields.

People in the News

Kirk chosen for consultation

The Rev. Dr. James Kirk, pastor of Harundale Church in Glen Burnie, Md., has been selected as one of only 25 Christians from around the world to participate in a July 5-9 consultation in Bangalore, India. Organized by the World Council of Churches, the event will study and discuss the issue of interreligious prayer. For the past 18 months Kirk has chaired the PC(USA)'s Multi-Faith Celebrations Task Group. The task force produced a set of guidelines whose premise of *respectful presence* requires "being present with people of other faiths as they experience and respond to God's activity in their lives," said Kirk.

Sue Setzer

Sue M. Setzer, associate director of the Career and Personal Counseling Service, was awarded an honorary doctor of humane letters degree by Lenoir-Rhyne College on May 11. She has been a pioneer in writing materials to help young people and adults make career decisions from a Christian perspective. *What Shall I Say? Discerning God's Call*, which she co-authored with systematic theologian Walter A. Bouman, is required reading for all candidates for ordained and lay ministry in the Evangelical Lutheran Church in America.

The Career and Personal Counseling Service, located in Laurinburg and Charlotte, N.C., offers career counseling from a Christian perspective to adults, college and high school students. Ms. Setzer directs the Charlotte office.

H. Davis Yeuell, former executive of the Synod of the Virginias, will be "honorably retired" effective Jun 30. Yeuell, who most recently served as interim general presbyter of John Calvin Presbytery in Missouri, was executive for the Synod of the Virginias from 1976 to 1988. He also served as interim executive for the Synod of the Northeast. In addition to being an ordained minister, he has served as an editor for John Knox Press and Harper & Row, was an assistant professor at Stillman College, and served on the GA's Board of Christian Education . He holds a doctorate from McCormick Seminary and a master's degree from Union Theological Seminary.

National Capital Presbytery General Presbyter **Teri Thomas** was married over the Memorial Day weekend to John R. (Jack) Wineman, executive in Winnebago Presbytery (Wisconsin). He will be leaving that position this summer and moving to the District of Columbia.

Council approves addition of 5 new members, including reps for men, women and youth

RICHMOND — As recommended by a majority report to the 209th Synod Assembly, three synod-wide organizations have been given voice and vote on the Synod Council.

The action came during the council's May 17-18 meeting here, which also saw two other new council seats created — one for the outgoing synod moderator and one for the chair of a new Mission Experience Committee.

The action to give the three organizations council representation was recommended last October by a standing committee of the 209th Synod Assembly, which was shortened by a walkout of African American commissioners. Because there was also a minority report, the council in November referred the standing committee's recommendation to the Planning and Evaluation Committee for review. Planning and Review concurred with the majority report's recommendation for representation.

Synod Executive Carroll Jenkins said the three organizations were unique because they were "inclusive" across the synod and did not involve "narrowly defined communities."

If the 210 Synod Assembly approves the council's actions, the council's membership will increase from 22 to 27 members.

Committee created

The success of the mission experience program instigated by Moderator Betty McGinnis led the council to approve a recommendation to add a sixth mission area to synod structure — Mission Experience.

To be budgeted only for three committee meetings per year, the committee's purpose will be to continue the program which seeks to involve church members in the synod in local, regional, national and international mission experiences. It will have 15 members maximum — one from each of the 13 presbyteries and three at large — and will be formed through the same nomination and representation processes used to create other synod mission program committees.

The five other mission areas are Campus Ministries, Evangelism, Justice/Mercy, Partnership Ministries and Racial Ethnic Ministries.

Funding agreement

The council approved the Protocol of Agreement produced by a March 22-23 consultation with representatives from 10 of the 13 presbyteries. The agreement endorses the concept of "revenue neutral transfer" of mission funds whereby the presbyteries will directly fund institutions and agencies instead of the funds going through the synod.

While a formula has been proposed demonstrating how this can take place without a decrease in funding for the institutions and agencies, the presbyteries have not been unanimous in their approval of the revenue neutral concept. The result may be a mixture of funding — some direct and some via synod.

In a related matter, the council appointed three of its members — June Bucy, Karl Green and Sue Fricks — to a special committee which will work with institutions and agencies to shape covenants that will relate them with the presbyteries and synod.

The council lifted out part of one section of the protocol concerning synod staffing and referred it to the synod's Personnel Committee. The synod is about to advertise for a program associate for campus ministries and partnership ministries. The protocol asked that only interim staffing be considered for campus ministries through 1997.

Jenkins said that retired General Assembly staff member Mildred Brown will serve as the interim consultant with the Racial Ethnic, Evangelism and Justice/Mercy mission committees which will meet together June 7-8 in Richmond. Another interim consultant is close to being named for the Partnership Ministries and Campus Ministries committees.

The synod will begin advertising for the two program associates for these mission areas with the intent of hiring them this year.

Audit for '95 accepted

The 1995 audit by Rowles and Co. of Baltimore, Md., was reviewed and accepted. It states that the synod's financial statements are in compliance with established accounting procedures.

The council also approved revised governance ($872,188) and mission program ($1,468,183) budgets for 1997, and revised planning budgets for 1998.

Comptroller Jack Wheeler reported that finances for the first quarter of 1996 were typical as income from the presbyteries usually lags until later in the year.

Chesapeake update

Patricia Aaserude, chair of Chesapeake Center Committee, and the the facility's executive director, Bill Deutsch, reported on the camping facility at Port Deposit, Md.

Registrations for the 1996 camping season have increased over last year and there is definite potential for new income during mid-week periods when the facility is not used by church groups, according to Deutsch.

Three new members – Winfred Massey, Steve Hundley and Ed Kreiner – were elected to the Chesapeake Center Committee.

Nominating problems

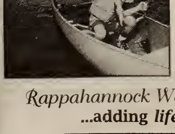
Nominating Committee Chair Atlanta Brown of Wilmington, Del., told the council about problems getting the presbyteries to make nominations for synod committees.

For example, the synod has not been able to complete the search committees for the two program associate positions created in January 1995. There have even been problems getting presbyteries' representatives to the synod's Nominating Committee to attend meetings, she said, but that situation appears to be improving.

In other business, the council:

- approved revised position descriptions for executive/stated clerk and treasurer. The other revised synod staff position descriptions were approved during the council's March meeting.
- approved new role descriptions for moderator, vice moderator, council chair, council vice chair, council presbytery representative, committee chair and committee member were approved. These will be used as a part of an orientation for committee members and council representatives to be held Oct. 18-19.
- at the recommendation of the synod's Board of Trustees, the council approved up to $25,000 for the purchase of a 1996 model van to replace the 1989 Dodge Caravan driven by the synod executive. The old van will be given to Chesapeake Center.
- approved making the president of the synod's trustees a voting member of the Finance Committee and moving the synod's vice moderator to membership on the Finance Committee instead of the Administration Committee.
- co-opted five persons for membership on the Communications Committee: Ron Simpson, Tom Harrell, Lloyd Remington, James (Carrot) Williams, John Mayes and Eunice Kang.
- approved $15,000 for three summer interns placed through the synod's Racial Ethnic Student Ministry Partnership.
- approved the disbursal of $2,000 in interest income from the McKay Fund to Johnson C. Smith Theological Seminary "if the way be clear," for grants to students in need of financial aid.

The next meeting of the Synod Council is scheduled for July 24 in Raleigh, N.C., prior to the 210th Synod Assembly.



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Union Theological

Caravan Visits Eastern Virginia Presbytery

Union Seminary's spring Caravan traveled in mid-April to 40 churches in Eastern Virginia Presbytery. Twenty-six students and 14 members of the faculty and administration made the trip for two days of preaching, teaching, and fellowship with church members and their pastors, many of whom are Union graduates. Hosting a dinner for the caravan participants was the congregation of First Presbyterian Church, Norfolk. The Reverend J. Shepherd Russell, a Union alumnus, is pastor. Participating churches, their pastors, and others who helped organize the caravan are listed below. Names of Union graduates are highlighted.

First, Gloucester: David Q. Garrison and Jaci Cocks (chairman, worship committee); First, South Norfolk: Jan Scully; Franklin, **Jim Lambeth**; Grace Covenant of Princess Anne, **Edward L. Moore**; Greenbriar, Chesapeake: **Davis L. Main**; Groves Memorial, Hayes: Fred Reed; Holmes, Cheriton: **Anthony Dick**; Kirkwood, Yorktown: **Michael Condrey**; Williamsburg: **Donn K. Langfitt**.

In Hampton: Community, **Ronald T. Blade**; First, **George E. Oehler**; Lacrosse Memorial, **J. Barry Shatzer**; Wythe, **Mark Stanley**.

In Newport News: Denbigh, **Leigh B. Bunch** (associate); First, **Gene Soud**; Hilton, **Barbara Bayley** (associate); Second, T. Donnell Warters.

In Norfolk: Calvin, Bob DeWitt and Elias Etheridge (elder); Covenant, Octavius Gaba; First, **J. Shepherd Russell**; First United, Ditawa Nianda; Norview, **Vernon Murray**; Oakdale, **Kenneth R. King**; Ocean View, **James E. Carriker**; Second, Steven E. Frazier; Squires Memorial, **Susan H. Cothran**; Third, Steven Cronn; Willowwood, Frank E. Drake.

In Portsmouth: Community, **Wilbur Douglass III**; Green Acres, Walter C. Hunting; Simonsdale, **William P. Matthews**.

In Suffolk: St. Andrew, **Roger Jackle**; Suffolk, **Don Hammond**.

In Virginia Beach: Bayside, **Richard J. Keever**; Bow Creek, **Clement A. Sydnor III**; Christ, **Clyde H. Johnson**; First, J. Scottie Griffin; Lynnhaven, S. David Carriker; Providence, Kenneth Hicks; Thalia Trinity, **James R. M. Young**.

Second-level student Ronald Hopkins (left) preached at Bow Creek Presbyterian Church in Virginia Beach. With Ron, from left, are the Reverend Clement A. Sydnor III, pastor of the church; Ron's wife, Judith; and the Hopkins's hosts during caravan, Doug and Sue Greene and their sons, Jason and Travis.

Union student Kevin Wainwright (second from right) preached at Greenbriar Presbyterian Church, Chesapeake, Virginia. With Kevin and his wife, Heather, are (from left) Peggy Main, the Reverend Davis Main, the church's pastor and a Union alumnus, and church members Jill Wright and Becky Mantz.

Preaching at Squires Memorial Presbyterian Church, Norfolk, Virginia, was student Jennifer Ayres (center) here with her hosts, Dorothy and Bill Whitaker. Pastor of the church is Susan H. Cothran, a Union graduate.

CONTINUING STUDIES & LAY EDUCATION

Fall 1996

September 23 or 24, 1996 (exact date TBA)
Crisis in Character (Presbytery of the Peaks Event)
William P. Brown, Associate Professor of Old Testament

September 25-October 1, 1996
National Training Center for Resource Center Directors

October 7-10, 1996
Managing Church Conflict
Edward A. White, Consultant, the Alban Institute

October 11-12, 1996
Conference of the Carl Howie Center for Art, Science, and Theology
Public lecture: Wade Clark Roof, Professor of Sociology of Religion,
University of California at Santa Barbara
(other lecturers TBA)

October 13-15, 1996
New Hope Presbytery Event
William V. Arnold, Professor of Pastoral Counseling

October 15 and November 12, 1996
Officer Training Teleconference, Eastern Virginia Presbytery
Louis B. Weeks, President, Union Theological Seminary

October 23-29, 1996
National Training Center for Resource Center Directors

November 9, 1996
Presbyterians in Appalachia: History, Songs, and Stories
Royal Oak Presbyterian Church
Marion, Virginia

November 11-13, 1996
How Mainline Churches Can Grow in Quantity and Quality
Edward A. White, , Consultant, the Alban Institute

November 16, 1996
Holocaust Memorial Museum, Washington, D. C.
Donald Dawe, Emeritus Professor of Systematic Theology

For more information on these programs and on those scheduled after November 1996:
Office of Professional Development & Doctor of Ministry Studies
Union Theological Seminary in Virginia
3401 Brook Road, Richmond, Virginia 23227
800.229.2990, extension 301 (toll free); 804.278.4301 (local)

ITF Conference Faculty Includes Trustees

Two members of Union Seminary's Board of Trustees are among a distinguished faculty of biblical scholars, theologians, and preachers leading the conference "Interpreting the Faith," June 24-July 5, 1996. The trustees are Frances Taylor Gench, associate professor of biblical studies at Gettysburg Lutheran Seminary, Gettysburg, Pennsylvania, and the Reverend Edward Newberry, pastor of Memorial Presbyterian Church, Charlotte, North Carolina. Dr. Gench, a Union graduate, will lecture on "Women in the New Testament: Selected Portraits." Mr. Newberry will preach during the conference.

CORRECTION

In the seminary's page in the last issue of the synod paper, names in a photo caption were incorrect. In the photograph were George and Maxine Fisher; Maureen, Emily, and Todd Wright; and Joni and Bob Wright, Todd's parents. Todd Wright is associate pastor of First Presbyterian Church, Kinston, NC, where the Fishers are members. The elder Wrights, of Fairfax, VA, and the Fishers are Key Friends of the seminary.

Seminary in Virginia

RIGHT: Professor William V. Arnold chairs the Campus Life and Action Committee which initiated campus forums.

BELOW: Second-level student Seth Weeldreyer helped organize campus forums with President Louis Weeks and Associate Dean of Students Gayle Walker.

Professors Publish Books on Biblical Studies and Church History

Old Testament wisdom literature, a controversy in the fifth-century church, and John Calvin are the topics of new books by members of Union Seminary's faculty.

Associate Professor William P. Brown's Character in Crisis: A Fresh Approach to the Wisdom Literature in the Old Testament (Eerdmans) brings the insights of the Old Testament into a contemporary Christian context. Dr. Brown traces the theme of moral identity and conduct in the wisdom literature of the Old Testament—Job, Proverbs, and Ecclesiastes—concluding with a reflection on the Epistle of James in the New Testament.

Rebecca Harden Weaver, professor of church history, is the author of a book on the Semi-Pelagian Controversy. In Divine Grace and Human Agency (Mercer), Dr. Weaver explores the competing arguments of Augustine, his supporters, and critics. She also examines the related clashes between congregations made up of ordinary Christians and monasteries filled with a spiritual elite, and between the Eastern, ascetic theological tradition of the desert fathers and a newly emerging Western tradition. By the time of the official resolution of the century-long controversy at the Council of Orange in 529, a distinctly Western theological tradition dominated by Augustinianism had emerged. Yet it was an Augustinian view of grace subtly modified by the monastic emphasis on human agency and accommodated to the pastoral realities of congregational life.

Robert Benedetto, associate librarian and associate professor of bibliography, is editor of Interpreting John Calvin (Baker). The book is a collection of essays, some previously unpublished, by church historian Ford Lewis Battles (1915-1979). Studies include Battle's research on Calvin's humanist roots, exegesis of Scripture and the Fathers, apologetic method, and theological themes.

All three books are available through the Campus Bookstore. For information about purchasing by mail, call Robin Smith or Annette Sparks at 804.353.6815.

Campus Forums Spark Lively, Constructive Discussion

by Genie Addleton

A series of weekly campus meetings initiated by the faculty, and organized with the help of students by the Campus Life and Action Committee (CLAC), has brought the seminary community together to talk about hot topics. The meetings have sparked lively, informal discussion, and people say they are finding new reasons and ways to appreciate diversity of opinion, and each other.

Unilateral agreement on issues and support of specific, individual positions was not the faculty's goal in initiating the forums, according to Professor William V. Arnold, a former dean of the faculty, and chair of CLAC. "What we hoped for, and I believe what we accomplished, was an opening of discussion, getting questions and issues out in the open, encouraging people to talk with each other."

The series began in November with a standing-room-only crowd filling the seminary's new "fellowship hall" in the Belk Center. Members of the faculty and administration presented a chronology and some explanation of the theological debate among faculty and students, which had been extended beyond the seminary campus through unofficial communications.

After structured presentations, the crowd broke into small groups to identify issues and concerns they wanted "aired" publicly. Since the first gathering, the meetings have become forums to discuss—and to stimulate further discussion of—issues identified in the first meeting. "What people said they want to talk about ranges from the how and why of certain policies and procedures of the seminary, to deeper biblical and theological issues," said Dr. Arnold.

Among several topics addressed early on were the faculty search and selection process and the selection of Sprunt lecturers. Questions about the rights and responsibilities of elected student government leaders and the democratic representation of the entire student body were raised in a special meeting of the Student Government Association.

Discussion of faculty searches revealed a process that undergoes continuous review and improvement from the point of deciding which positions need to be filled, through the appointment of search committees, all the way to actual selection. Internal and external constituents, including graduates and trustees, serve on search committees. The policy also allows broad access to candidates for positions. "There are various opportunities for everyone to have at least some familiarity with people who have been nominated or have applied for a faculty position," Dr. Arnold explained.

The selection of speakers for the seminary's distinguished Sprunt lecture series came into question, no doubt, because Rosemary Radford Ruether, a prominent and controversial feminist theologian, had been invited in 1994 to deliver the lectures in 1998. The faculty's Graduate Studies Committee receives nominations for lecturers from individual members of the faculty and from students. The nominees are presented to the entire faculty who select the lecturers by democratic process. As Director of Graduate Studies, Professor H. McKennie Goodpasture moderated the forum on this issue. "I think we left the meeting with a better understanding of the process for selecting lecturers. We could also see that over the years lecturers have presented opinions and points of view not embraced by every individual or group of our seminary constituents," Dr. Goodpasture said. "William Jennings Bryan, Robert E. Speer, Paul Tillich, and Stanley Hauerwas certainly had some controversy about them," he added.

An overriding question during the first campus-wide meeting had been "What do we *really* mean when we use the terms . . . 'Reformed, confessional,'?" And so, by early spring, the talk in forums, led by members of the faculty, had turned theological—to biblical authority, experience and theology, and confessions and creeds. It seemed to be what a number of people had been waiting for. After the forum led by Professor Dean McBride on the topic of biblical authority, a student reported to her on-campus job exclaiming, "It was great! Just the kind of thing you hope for in seminary." She held up a diagram Dr. McBride had used to explain the relationship between Scripture, reason, experience, and tradition, and drew staff members into an animated discussion.

Another forum was dedicated to discussion of confessions and creeds which Dr. Elizabeth Achtemeier explained as "expressions of unity, and of the faith we hold in common," and as "guides for the interpretation of Scripture." Noting revisions to the Westminster Confession, she said, "Confessions are always subservient to Scripture . . . Parts can be rejected on the basis of Scripture . . . Remember, it is 'the church Reformed, always being reformed.'"

As discussion continued, students began talking about ways confessions and creeds could be used in worship: "We could use the catechism as calls to worship; the confessions and creeds in liturgy," one said. Throughout the discussion students mentioned ways the confessions and creeds had been taught and discussed in their seminary course work.

As one student pointed out, there is tension in the church and individual congregations about the confessions. Dr. Arnold, who was among the participants that day said, "It's important for us to continue to make confessions even as we struggle with the tensions we feel," to which Dr. Achtemeier replied, "People who are truly dedicated Christians can do this sort of thing . . . wrestle with the Word of God—together."

Dr. Arnold said he hopes a new series of forums will begin in the fall. "Good theological education requires the kind of discussions we're having now . . . The wonderful thing that's coming out of this is a group of people who are learning to speak and listen better with each other."

Noting that faculty publications, the confessions, and Scripture seem to be increasingly the focus of informal campus conversations, he said, "I think talking about the issues has encouraged all of us to read more carefully and explore our convictions more fully. We're motivated to look critically at ourselves and others, and the ways we live and work together. I see all of this as a hopeful sign for the climate at Union Seminary."

Union to Offer Dual Degree in Divinity, Criminal Justice

Union Theological Seminary in Virginia (UTS) and the School of Theology of Virginia Union University (STVU) will offer a dual degree program with Virginia Commonwealth University (VCU) beginning next fall. Students who complete the four-year program will earn a Master of Divinity degree from one of the seminaries and a Master of Science in criminal justice from VCU. Students must be accepted for admission by one of the theological schools and by VCU.

The program, initiated by UTS president Louis B. Weeks, has been designed by faculty members and administrators from all three institutions in response to a rapidly growing prison population. An introductory brochure prepared for the program says, "The psychological, spiritual, and emotional needs of people in the criminal justice system will be met increasingly by churches and other private and public community organizations and agencies . . . The Master of Divinity and Master of Science in Criminal Justice offers academic and practical training to equip professionals for a highly specialized, demanding ministry . . . "

In addition to courses offered at their own institutions, Master of Divinity students at the two institutions will take criminal justice courses at VCU.

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'Horizons' Bible study released

Bender to write study helps for Mid-Atlantic

The 1996-97 *Horizons* magazine Bible study, "Encounters with Jesus: The Gospel According to Matthew," has been released. The book has been mailed to the magazine's subscribers and is available for purchase at $3 per copy.

According to an announcement issued by *Horizons*, the magazine of Presbyterian Women, the new study "features nine transforming encounters with Jesus during his earthly ministry, as told by Matthew."

The author is the Rev. Sara Covington Juengst, who has served the Presbyterian Church (U.S.A.) as a writer, retreat leader, Christian educator, missionary to Zaire, campus minister, General Assembly staff person and director of continuing education at Columbia Theological Seminary in Decatur, Ga.

Also available is "Women Who Encounter Jesus," a set of six posters designed like stained-glass windows and portraying Jesus with women in Matthew's gospel.

Worship bulletins highlighting the Bible study and audiocassettes will be available in mid-May. Later this summer, the Bible study will be published in Spanish and Korean ($2 per copy) as well as a Braille version that will be free of charge.

Carol T. "Pinky" Bender

More information is available by calling (800) 487-4875.

The Rev. Dr. Carol T. "Pinky" Bender will contnue writing the Bible study helps for the synod's Presbyterian Women.

The first set of helps — for use in September — will appear in the July/August issue of the *Mid-Atlantic Presbyterian*.

Bender, pastor of McQuay Memorial Church in Charlotte, N.C., also wrote the study helps for the 1995-96 *Horizons* Bible study. She is also a member of the Synod Council and chairs the Partnership Ministries Committee.

Church leaders encouraged by renewed emphasis on men

By JULIAN SHIPP
PC(USA) News Service

Fresh from the National Council Meeting of Presbyterian Men April 19-21 in Pittsburgh, Dr. Youngil Cho, national president of Presbyterian Men, says he believes the denomination is "standing on the threshold of a new day for men" in the denomination.

Cho, of Raleigh, N.C., who is also the 1996-97 General Assembly Council chair, has served as president of Presbyterian Men since 1993. During the meeting, he presented a brief update on activities for men that are occurring throughout and outside of the denomination.

In January of 1995, Cho said he asked leaders in the Christian Education Program Area of the Congregational Ministries Division (CMD) to consider developing a new Bible study program for men. After many conversations and much planning, the project was approved. The Rev. Curtis A. Miller, the CMD's associate for men's ministries, accepted the challenges of the new project and began work on the Bible study project March 1, 1995.

"For us this is a very exciting time in men's ministries," Miller told the Presbyterian News Service. "In the past we've heard bad news about men not being in the church, but we're looking at a time when men are looking to the church for answers to questions about their personhood, their future and their sense of purpose and being. And these are questions they've not asked the church in a long time."

To date, six of the seven studies in the Bible Study for Men series have been produced. Written by John C. Purdy and William Ramsay, the resources have been warmly received, according to Cho and Miller. For example, Cho said, as part of the development of the series, the 1995 meeting of the National Board of Presbyterian Men in Belleville, Ill., was devoted to studying the book of Job. Each board member was asked to bring two other men — one under 40 and one over 40.

"Seventy-nine men gathered for this experience and words cannot describe the excitement, the bonding, the spiritual encounters, and the new sense of purpose that took shape during those seven hours of Bible study," Cho said. "Usually such an experience would have left the men weary, but they walked away excited about what had happened and excited about being men together in the Presbyterian Church (U.S.A.)."

Cho said a Coordinating Committee for Men's Ministries has also been formed with four members of the committee from Presbyterian Men (including the ex-officio executive secretary); four involved in congregational ministries with men (not affiliated with Presbyterian Men); and Curtis, who is the committee chair. The committee's purpose is to envision future ministries for men throughout the denomination and develop possible strategies for their implementation.

Cho said the Association for Men's Ministries continues to hold workshops and seminars with presbyteries, individual congregations and national gatherings focusing on men's ministry. Next year, Cho said, the association hopes to have three model programs in place as examples of how presbyteries can be structured to support men's ministries through Presbyterian Men, the Bible Study for Men series and through congregational ministries with men.

Cho also cited the first "Men of the Church Day," held June 18, 1995. The 205th General Assembly voted to set aside the third Sunday in June (Father's Day) as a time for emphasizing the contributions of men in the life of the family, the church and the community.

"A new day is dawning for men's ministries in the Presbyterian Church (U.S.A.)," Cho said.

Cannon challenges clergywomen to lead church out of doldrums

By ALEXA SMITH
PC(USA) News Service

ATLANTA—The Rev. Katie Cannon says she's never seen the Presbyterian Church this scared before. Not in her 46 years of being a baptized Presbyterian can she remember the denomination so shaky and uncertain: too fearful of diminishing budgets to speak like prophets, too willing to waste energy in factional fighting to put it into ministries that liberate.

"There was no fear in my experience of being Presbyterian. No doubt about [prophetic work], about where you were called to be. We stood on the side of liberation — that's the church I knew," she told the Presbyterian News Service, remembering white Northern Presbyterians who came south to help end segregation.

So Cannon, who in 1974 was the first African-American woman ordained as a Presbyterian minister, believes that now is the time to speak up and remind this church not to become "anemic in your justice work" just because the ground is shaking.

Blacks and women, she says, have been living on shaky ground for a long time — and they have some wisdom about how to survive it. And she told the National Association of Presbyterian Clergywomen (NAPC), which met April 12-15 here for its triennial conference that quietly celebrated 40 years of women's ordination in the Presbyterian Church, not to hesitate to be prophets and ministers to a church that needs them badly.

She's not the only one who thinks that way. Poet Ann Weems, another NAPC keynoter, told clergywomen it's up to this denomination's ministers to lead the way into liberation and out of fights about sex and money. And Atlanta-based preacher Joanna Adams urged them to preach so Presbyterians feel part of the gospel's "fantastically wonderful story."

As for NAPC itself, scarcity and uncertainty have been part of its life as an organization for the past 10 years: Its budget is built on members' $25 dues. And its membership hasn't climbed much over 500, despite increasing numbers of ordained women.

Members at this meeting voted to commit to more thorough organizing at presbytery and synod levels so women clergy have year-round and less expensive access to skill-building, professional development and the natural kinds of networking that evolve through relationship. And its steering committee was authorized to devise a financial strategy to support more local programming.

"There's a myth of scarcity [in the church], that there is not enough," said Tiare Mathison-Bowie of Eugene, Ore., NAPC's outgoing moderator. "But look at all this — all these women doing all these ministries in a variety of settings and placements. They're in churches of 250 members to 30 members. They're hospital chaplains. The diversity is just phenomenal, and for me that's an image of plenty.

"We keep making a way ... making a way out of no way," she said, noting that NAPC keeps plugging along with minimal budget and small membership — just like many of its members.

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CAMPUS NOTES

Potts is new Barber-Scotia president

CONCORD, N.C. — Dr. Sammie W. Potts has been appointed the 14th president of the 129-year-old Barber-Scotia College, effective July 1. From 1979 to 1988, Potts served Barber-Scotia College in the roles of vice president for student affairs, vice president for development and director of the Institutional Self-Study. His professional career also includes administrative experience in secondary public education. Potts, a native of the Carolinas, is a graduate of Benedict College and completed graduate degree programs (master's and doctorate) at the University of Massachusetts in Amherst.

Rick Hill is JMU advisor of the year

HARRISONBURG, Va. — Rick Hill, Presbyterian Campus Minister at James Madison University, was recently honored by the James Madison Leadership Center as "Outstanding Faculty/Staff Advisor of the Year." This award recognized Hill's work with the JMU chapter of Habitat for Humanity. The chapter was begun at the instigation of Hill and several students as an interest group within Presbyterian Campus Ministry, and grew to the point of becoming an independent student organization on the JMU campus. Hill has continued to serve as faculty/staff advisor to the group.

The former student president of the Habitat chapter, Lauren Cogswell, was also honored by the Leadership Center. She was chosen as "Student Leader of the Year." Lauren, a senior from Radford, is an active member of Presbyterian Campus Ministry. After graduation she is going to work for the Habitat for Humanity organization in Americus, Ga., organizing youth and campus chapters of Habitat.

Tthe JMU Habitat chapter has been chosen as the college chapter from the U.S. to travel to Zambia this summer to participate in a Habitat International project there. Sixteen campus chapters were nominated to make this trip, but only one was chosen. —*Bill Painter, Shenandoah Presbytery*

Latino ministry started in N. Virginia

ALEXANDRIA, Va. — Luz Carballo-Lugo, an ordained ministry candidate and a student at Wesley Theological Seminary in Washington, D.C., has been named chaplain for Latino Ministries by the United College Ministries in Northern Virginia. A native of Puerto Rico, she will provide ministry with the Latino communities on the campuses of Northern Virginia Community College and George Mason University. She will also develop partnerships between Latino congregations and campus organizations.

The new ministry initiative is funded through a Bicentennial Fund grant from the Synod of the Mid-Atlantic. "This latest extension of the outreach of United College Ministries is a continuation of its commitment to provide effective, inclusive ministry with the multi-cultural populations of Northern Virginia," said Minister Director Robert T. Thomason.

Emmett Cocke awards presented

Tanya Dallas, a senior communications student at George Mason University, received the third annual Emmett Cocke Scholarship Award of $500 during a service of worship and banquet May 5 at Fairlington United Methodist Church in Alexandria, Va. The scholarship award is provided with income earned by the Emmett Cocke Memorial Fund, established in memory of Cocke, campus ministry leader and pastor. United Campus Ministries in Northern Virginia administers the fund and makes the award annually.

Dwala Ferrell and Michael Watts, a clergy couple in Petersburg, Va., received this year's Emmett Cocke Social Justice Award. The plaque also honors Cocke's memory and seeks to further his life-long advocacy for social justice in church and society.

Spiritual development study at King

BRISTOL, Tenn. — Dr. Karen Gegner Rohr, associate professor of psychology at King College, has received a $6,000 grant for a project defining the Christian dimensions of spiritual development. The grant came from the Appalachian College Association, Inc. Two students will work with Rohr to collect responses from individuals to queries about their spiritual life.

Commencement speakers

Columbia Theological Seminary, May 19 — The Rev. Joseph L. Roberts Jr., pastor of Atlanta's Ebenezer Baptist Church since 1975

Mary Baldwin College, May 26 — U.S. Sen. Kay Bailey Hutchison, first woman senator from Texas

Montreat College, May 18 — The Rev. Louis H. Evans Jr. and Colleen Townsend Evans of Menlo Park, Calif. He is former pastor of National Church in Washington, D.C., and she is an author and former board member of Presbyterians for Renewal

Presbyterian School of Christian Education, June 2—James D. Brown, executive director of the General Assembly Council, PC(USA)

Union Theological Seminary in Virginia, June 2 — The Rev. Dusty Kenyon Fiedler, co-pastor of the Clemmons (N.C.) Church and a 1979 graduate of Union Seminary

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Davidson to strengthen church ties, making covenants with presbyteries

By NELLE CARTER McCORKLE
From the *Presbyterian Outlook*

DAVIDSON, N.C. — Davidson Colleges Board of Trustees voted April 19 to strengthen ties between the college and the Presbyterian Church (U.S.A.).

Existing requirements that all trustees be active Christian church members and that the president be a Presbyterian will continue.

The board also voted to change the college by-laws to permit non-Christians to teach religion at the college. Any change to the by-laws requires a two-thirds vote of those present.

Formerly the by-laws stated that religion professors "shall be persons who in addition to competence in their fields give evidence of strong Christian convictions and character." Now, the new section of by-laws reads, "The Department of Religion deals with matters which are particularly important to the life of the church and the college. Special effort shall be made to secure as teachers who, in additions to competence in their fields, demonstrate vital Christian faith and unusual teaching gifts."

Completion of at least one religion course is a graduation requirement at Davdison.

These decisions come as part of a careful analysis of the college relationship to the church. An trustee ad hoc committee, chaired by alumnus and trustee Ben Barker of Chapel Hill, N.C. examined four areas of church/college ties:

- covenants between the college and appropriate governing bodies of the church;
- the religion department's hiring of non-Christians;
- the requirements that the college's president be a Christian affiliated with the Presbyterian Church (U.S.A.) Who participates in Davidson College Presbyterian Church; and
- the rule that all trustees be active members of a Christian church.

The trustees upheld the latter two requirements. The college has also initiated negotiations for covenants of understanding between Davidson and five presbyterians of the PC(USA) in North Carolina.

"From the outset, the position of the board was not only to preserve the church ties but to strengthen them," said Barker. "We knew the secularization of institutions is a trend, and clearly, Davidson does not want to be a part of it. At the same time, we do want to be an open campus."

Davidson College was founded by members of Concord Presbytery in 1837. It is one of 11 Presbyterian-related colleges located within the synod.

PSCE trustees call for renewed vision

RICHMOND, Va. — At its May 7-9 meeting, the Presbyterian School of Christian Education (PSCE) Board of Trustees adopted an addendum to the School's Stategic Plan that calls for:

- a renewed educational vision that includes increased training in family ministries, especially with children; recreational arts in ministry; and the use of electronic media in teaching educators via computer;
- a major renovation of Virginia Hall, turning it into a center of state-of-the-art technology for teaching and the arts;
- continued consideration of a new "federated" partnership with Union Theological Seminary in Virginia (UTS). In any new configuration, a primary concern is to perserve the uniqueness and distinct identity of PSCE; and
- an eventual capital campaign.

"It is an amazing, exciting time to be a part of PSCE's ministry to the wider church," said PSCE President Wayne Boulton. "The year-long Visioning Process has produced a sound, relevant academic program, thanks to the intense effort of our alumni/ae and faculty. Out of that vision came the exciting plans to renovate Virginia Hall.

"Meanwhile the PSCE-UTS Joint Committee on Partnership is getting a strong go-ahead from alumni/ae and friends. The committee plans to make an announcement in November."

PSCE's architect, David Oakland of VMDO in Charlottesville, presented to the board a $3 million proposal to renovate Virginia Hall. Funding for the renovation and other major needs at the school—including endowed faculty chairs—will come via a capital campaign currently being organized.

"We want our alumni/ae and friends to have a clear picture of the new PSCE before starting a capital campaign," said President Boulton.

"At PSCE we will continue to do what we have traditionally done very well: educational ministry focusing on congregations and nurturing faith for people of all ages," said President Boulton. "We are blessed to be building on our sound mission with a look to the church's current and future needs. As always, we are called to be faithful and fruitful."

Also during the meeting, outgoing Board chair Dr. R. Jackson Sadler of Richmond was recognized for his four years of Board service.

In other action, the board:

- appointed a committee to study the family ministry programs of the Josephine Newbury Center at PSCE. Board member William Alexander of Orlando, FL, will chair the committee;
- granted tenure to associate professor Pamela Mitchell Legg; and
- bestowed the title of professor emerita on Estelle Rountree McCarthy, who will retire at the end of the academic year.

PSCE is one of 11 theological institutions of the Presbyterian Church (USA) and the country's only graduate school solely dedicated to educational ministry. It graduates students from Doctor of Education, Education Specialist and Master of Arts programs.

—*Deona Houff*
PSCE Communications Director

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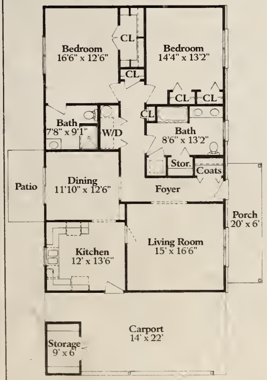

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GAC and Foundation reach agreement on handling of restricted funds

By ALEXA SMITH
PC(USA) News Service

LOUISVILLE, Ky.—An agreement hailed as the beginning of the end of the feud between the Presbyterian Church (U.S.A.) Foundation and the General Assembly Council (GAC) was unanimously approved this week by the executive committees of both bodies.

Coming after months of highly publicized acrimony, the agreement reaffirms the two entities' traditionally separate but related mission funding responsibilites. It also puts more specific systems into place to monitor management and disbursement of General Assembly restricted funds. Such systems were only vaguely described in the documents that laid the groundwork for Presbyterian reunion in 1983.

Members of the press were excluded from the approximately seven-hour closed meeting in Chicago May 16 that led to compromises from both negotiating teams.

The agreement reached in Chicago places enormous emphasis on joint development of a data base to research, manage and monitor endowment and other restricted funds held by the Foundation to pay for General Assembly mission.

"It's not that somebody won or somebody lost ... We discussed how things are supposed to be," Foundation President Larry Carr told the Presbyterian News Service. He said it is now the two entities' responsibility to "everyone and to the church to communicate as fully in our agreement as we did in our disagreement."

The agreement specifies that:

- the GAC is "the responsible body for mission allocation decisions" and that when there are questions or uncertainties about the "proper use or nature of the [donor] restriction,"
- the Foundation Gift Compliance Staff has the final say.
- the Foundation has a "non-delegable fiduciary responsibility regarding compliance with donor instructions in the use of General Assembly restricted funds." The Foundation is also withdrawing its proposal to the Assembly to allow it to distribute accumulated restricted funds through middle governing bodies because the GAC is "the responsible body for mission allocation decisions."

"My sense is trust has been restored ... both personal and corporate," GAC Chair the Rev. D. William McIvor of Spokane, Wash., told the Presbyterian News Service.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Moderator Carpenter reflects on historical visit to N. Korea

By JERRY VAN MARTER
PC(USA) News Service

When General Assembly moderator Marj Carpenter worshiped on Easter with the Christian Community in North Korea (CCNK) in P'yongyang, it marked the first official visit of a Presbyterian Church (U.S.A.) moderator to North Korea.

"We consider this an historic occasion," said the Rev. Kang Young Sop, moderator of the CCNK. Kang represented the CCNK last year in Cincinnati when Christians from North and South Korea tied together a cross to symbolize their hope for the peaceful reunification of the Koreas.

Two Protestant churches and one Catholic church meet and worship publicly in P'yongyang, and an untold number of "house churches" meet underground in the still rigidly controlled North Korean society.

The Rev. Lee Song Bong led the Easter worship at one of the Protestant churches, which was celebrating its seventh anniversary. The other Protestant church in P'yongyang is built on the site of a former Presbyterian church that was attended by the mother of the late North Korean dictator, General Kim Il Sung.

A Presbyterian mission school attended by Kim has been memorialized, and one of Kim's teachers there was the mother of the Rev. Syngman Rhee, associate director of the Worldwide Ministries Division in Louisville, who accompanied Carpenter on her trip.

During the service, Rhee and Carpenter presented Kang with a pulpit robe. The service concluded with the singing of "God Be with You Till We Meet Again."

When she returned to the U.S., Carpenter reflected on her experience: "An experience never to be forgotten was going into North Korea at Easter. I've never been welcomed more royally than in that [P'yongyang] airport.

"Our itinerary included many public buildings and memorials and a very impressive clean and caring maternity hospital with free care. I especially enjoyed the unit where they were bringing preemies' up to full weight. They had one of the cutest sets of triplet girls I've ever seen.

"We got to see the opening of the 14th April Spring Friendship Art Festival, which is a kind of family reunion of what was, and in some places still is, the remains of the communist bloc. There were artists from Mongolia, Nigeria, Russia, White Russia, Kazhakstan, Poland, Romania, Bulgaria, Yugoslavia, Cuba and China, as well as Koreans from Japan, the U.S. and Canada.

"The North Korean portion of the progam included the two women who sang so beautifully at last year's General Assembly."

"The border between the Koreas was tense, but you couldn't tell it where we were. The highlight was the church — the faces of those faithful Christians — their applause — their joy at Easter — their singing and their tears. And as I walked out they reached out to shake hands or simply touch me as I went by.

"Once the seed of the Church of Jesus Christ is planted anywhere in the world, you never lose it. Certainly not in North Korea."

Church leaders react favorably to PPC curriculum proposal

By JULIAN SHIPP
PC(USA) News Service

LOUISVILLE, Ky.—A proposal by the Presbyterian Publishing Corporation (PPC) board to the upcoming General Assembly that the General Assembly Council (GAC) assume full responsibility for the current "Bible Discovery" and "Celebrate" curricula is receiving favorable response from church leaders.

Meanwhile, the GAC's Congregational Ministries Division (CMD) is in the process of developing a business proposal for this year's General Assembly to show how the division plans to undertake all curriculum functions.

Under the PPC board's proposal, which was approved by the GAC executive committee during its April 27-28 meeting in Spokane, Wash., the GAC will develop and market future PC(USA) "denomination-specific" curriculum. However, both PPC and the GAC will be free to develop new educational resources aimed at broader ecumenical markets.

According to PPC officials, PPC will remain the denomination's publisher and will continue to produce and market a "wide variety of theological books" through Westminster John Knox Press, Geneva Press, Vacation Bible School materials, "These Days" devotional magazine, Presbyterian Sunday bulletins, pew Bibles, "Presbyterian Hymnal" products and other educational and worship resources "alone or with ecumenical partners."

However, PPC officials say, the transfer of curriculum is expected to cut PPC's total revenue stream by approximately 40 percent and have a major impact on more than 40 of its 82 employees.

Davis Perkins, PPC president and publisher, told the Presbyterian News Service that the proposal represents a logical means to express PPC's continued interest in curriculum while responding to the needs and concerns of the entire denomination.

NEWS IN BRIEF

New 'PC(USA) Guide to Resources' offers one-stop shopping

LOUISVILLE, Ky.—The long-awaited *PC(USA) Guide to Resources*, which lists most of the resources published by the Presbyterian Church (U.S.A.) and some selected resources recommended by General Assembly program areas, is now available.

All items listed may be ordered through Presbyterian Distribution Service, using a church account, MasterCard or VISA.

The new guide replaces *Connections: A Resource Guide for Church Leaders*, which was first produced in 1984 as a joint project of the former Communications Unit of the United Presbyterian Church in the U.S.A. and Presbyterian Publishing House of the Presbyterian Church in the U.S.following reunion.

The front section of the *Guide* includes a list of addresses of where to order direct, a "dictionary" of abbreviations used in the text, and an alphabetical subject list of contents. The rest of the book contains an aphabetical listing of resources, a video resources list, appendixes listing Korean and Spanish language resources and resource centers by synod, and order forms.

To be updated annually and eventually available on computer disk, the "PC(USA) Guide to Resources" can be ordered for $3 each by calling (800) 524-2612. The item number to request is PDS#70920-96-001.

Packet published for 1996 elections

Seven Presbyterian Church (U.S.A.) agencies have joined to produce a 1996 election packet titled *Christian and Citizen*. Designed for congregational study and action, the packet includes a three-part booklet that contains a theological reflection by the Rev. Donald Shriver Jr. of Union Theological Seminary in New York called "A Call to Citizenship," an issues section titled "Current Issues: The Public Agenda in American Politics" that outlines General Assembly policy on certain public issues and a study guide to the materials for adult church school classes. The packet can be ordered from Presbyterian Distribution Service at (800) 524-2612. The product number is PDS#74360-96-315.

Missionary Conference relocates

For only the second time in its 93-year history, the New Wilmington Missionary Conference will not be held on the Westminster College campus in New Wilmington, Pa. The conference is slated for July 26-Aug. 3. Due to dormitory renovations at Westminster College that will not be completed by then, this year's missionary conference will be held at Allegheny College in Meadville, Pa. The conference is expected to return to New Wilmington next year.

Keynote speaker is the Rev. Renny Domske, pastor of Jamestown (Pa.) Presbyterian Church. Information about the conference is available by writing to 219 South Market Street, New Wilmington, PA 16142, by calling (412) 946-7195, or by sending e-mail to *71344.2141@compuserve.com*.

Originally begun as a high school conference for young Presbyterians with an interest in the church's missionary enterprise, the New Wilmington Missionary Conference has grown into a multi-generational gathering that is among the largest in the country dedicated to mission. Participants are expected from 30 states and 10 countries.

Coffin to lead investment program

The Rev. John M. Coffin, retired director of the former Stewardship and Communication Development Ministry Unit, has agreed to serve as interim president and chief executive officer of the Presbyterian Investment and Loan Program (PILP). Coffin will serve until the PILP board of directors finds a permanent replacement for the Rev. Robert D. Curtis, who was terminated "without prejudice" on April 13 after six weeks as PILP president/CEO. The board cited "differences in his and the board's vision for the direction of the program" as the reason for Curtis' dismissal.

Asian American woman chairs SDOP

OCHO RIOS, Jamaica—At its May 15-20 meeting here, the National Presbyterian Committee on the Self-Development of People (SDOP) welcomed its new chair and vice chair, both of whom will serve for a period of at least one year. Cindy Joe of San Francisco assumed the office of chair. Oscar Heyward of Howard Beach, N.Y., assumed the office of vice chair. Both officers were elected in January.

A former chair of the General Assembly Committee on Representation, Joe is a ruling elder and member of the Presbyterian Church in Chinatown in San Francisco. According to Frederic T. Walls, SDOP coordinator, Joe is also the first Asian American woman to chair SDOP's National Committee.

Beattie to retire in August

The Rev. Frank Beattie, associate director for evangelism and church development in the National Ministries Division in Louisville, has announced his retirement, effective at the end of August. Beattie, who was formerly executive presbyter for Central Washington Presbytery, plans to return to his home in Yakima, Wash.

Turner chairs ecumenical association

The Rev. Eugene G. Turner, director of the Department of Governing Body, Ecumenical and Agency Relations in the Office of the General Assembly, has been elected chair of the National Ecumenical Officers Association. His election took place in conjunction with the recent National Workshop on Christian Unity.

General Assembly report inside

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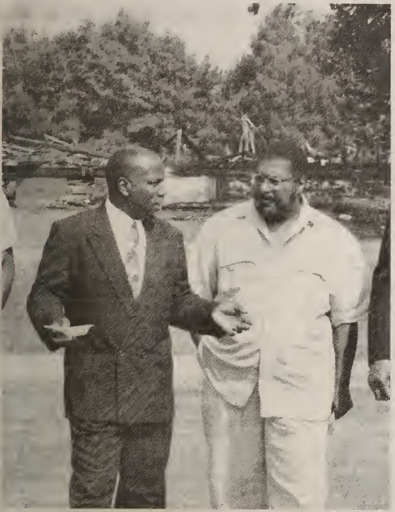

Matthews-Murkland Pastor Larry Hill, left, walks away from the ruins of the church's former sanctuary with one of the pastors from the Charlotte area who had attended a June 15 prayer breakfast organized in response to the fire.

Forgiveness and calls for reconciliation are Charlotte church's response to arson

CHARLOTTE, N.C. — "Sometimes God allows evil to reign only so good people can show the stuff they're made of," the Rev. Larry Hill told an interacial gathering organized in response to the burning of black churches.

The Rev. Hill and the 125 members of Matthews-Murkland Church know all too well about evil. A deliberately set fire destroyed the church's 93-year-old former sanctuary on June 6.

They also know how good people react to evil. Hill has prayed with the father of the 13-year-old white girl who set the fire. By this and other examples, the 47-year-old minister has led his congregation in a very Christian response to the tragedy.

Fire levels building

The blaze was reported around 11 p.m. on Thursday, June 6. The 93-year-old white clapboard building was separated by a field and a parking lot from the current church, which replaced the old sanctuary nearly 20 years ago.

The old sanctuary was no longer used for worship services, but it was the site for special occasions such as weddings.

The girl allegedly made both anti-Christian and racist remarks before the fire, but police investigators say that it was probably the former feelings that led her to burn down the church building. She apparently was unaware that the Matthews-Murkland congregation was predominantly African American.

The once-rural location where the the church was organized in 1864 is now an affluent and mostly white southeastern Charlotte suburb.

Coming in the wake of the burning of nearly 40 black churches since January 1995 — 25 of which have been determined as arson — the Matthews-Murkland fire was quickly added to the growing evidence that there is a problem with racial violence and hatred in this country.

Local, state and national leaders have used the fire as a symbol of the problem and the need to confront it. Hill and the members of his church have added to that call their desire to forgive and find something good amid the ashes.

While no definite plans had been announced by mid July, Hill and the members of Matthews-Murkland were considering the idea of building a new facility primarily for the use of youth. Since it was a troubled teen who set the fire, this is seen as another way of bringing good out of bad.

To help in whatever rebuilding plans are adopted, the church will have more than $46,000 in contributions made through the Charlotte Presbytery office. Associate Presbyter Jocelyn Hill said that the contributions came in more than 250 letters from all over the country. Some individuals and churches offered their labor.

"The notes were very, very moving," said the presbytery official. They were presented to the Rev. Hill during a July 16 meeting of the presbytery.

Tragedy upon tragedy

Three days after the fire the Rev. Hill preached a sermon of forgiveness and reconciliation. Songs, tears and laughter filled the newer sanctuary as services were held for the first time since the fire.

"To whoever started this fire — it took you about $1.50 worth of gas and two boxes of matches to

continued on page 4

Black Caucus shares concerns with Synod Council during summit

In the wake of the last October's walkout of African American commissioners to the 209th Synod Assembly and a request from the synod's Black Caucus, the Synod Council and representatives of the Black Caucus met June 22 in Richmond.

The all-day session gave the caucus an opportunity to tell the council why African Americans are upset with the direction the synod and the church in general are going.

Black Caucus Moderator Lawrence Bethel prefaced the session by noting that "much of racism ... is based on our non-knowledge of one another."

The basic concerns expressed were:

- African American Presbyterians gave up more than any other racial ethnic group at the time of the reunion in 1983;
- Promises made during the reunion process — especially regarding black new church development/church redevelopment and campus ministries at predominantly racial ethnic colleges — have not been kept;
- African American church leaders have not received proper respect;
- Attacks on synods are seen as racist because African Americans see synods as the place where they have a voice; and
- The combination of these and other factors is what is leading some African American Presbyterians to consider forming their own denomination.

Speaking about what synods mean to African Americans, retired pastor Bob Shirley of Charlotte, N.C., compared reunion to the story of the Trojan Horse.

"A Trojan Horse mentality is pervading and perverting our church at every judicatory level, particularly at the synod. ... Harm and damage is being done to our ministry and mission," he said. "If we are not ever watchful and vigilant and willing to confront this and fight it if necessary, then we too shall be defeated from the inside."

Shirley added that the presbyteries' withholding of funds promised to synods is "ecclesiastical blackmail." He challenged the council to use its authority and demand that the churches reinstate funds "rightfully due to synod."

Synods provide African American Presbyterians with a "threshold ... unobtainable at the local level," he said.

Marjorie Ward told the council that African Americans gave up everything for reunion and were the only racial ethnic group to sacrifice so much.

"We put our complete faith and trust in the majority churches, but many in the majority churches did not respond [in kind]," she said.

She also noted that before reunion black governing body executives had respect and authority.

"We're not whiners; we just want an equal place at the table," she said. "We've been ignored and

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Govans Church honored by PSCE

Govans Church of Baltimore, Md., was one of five congregations cited for their work in Christian education and outreach.

The awards were presented by the Presbyterian School of Christian Education on July 3 during the 208th General Assembly in Albuquerque, N.M.

Govans Church and Trinity Church of Pensacola, Fla., shared the Elinor Curry Award for Outreach and Social Concern. Govan's members Charles and Marilyn Forbes represented Govans Church during the award ceremony.

Govans' comprehensive outreach ministry — often done with ecumenical partners — touches Baltimore's poor inner-city families, elderly and mentally ill and retarded, as well as the poor of war-torn San Salvador. Their many programs go beyond helping people to tackle the root causes of social problems.

Though Govans is not north Baltimore's largest congregation, its commitment has made it the center of community mission and outreach.

For almost 20 years Govans has established housing ministries for special populations. One, Epiphany House for frail elderly, is staffed by church volunteers.

Govans pastor John R. Sharp, is a national leader in urging the church and communities to welcome group homes for the mentally ill. Govans' work has led to three such homes in Baltimore.

The church's old manse has been converted to yet another home, York House, for persons with mental retardation. In 1993 the church and its ecumenical partners formed a development company to fund these homes.

The company now also operates a single resident occupancy (SRO) home for 26 formerly homeless men. Another SRO for persons with AIDS is in the works.

Govans operates a weekday center for retired persons; helped organize an emergency services program for those threatened with loss of housing, food or medicine; and helped organize a business and community group to work on crime, business development and education issues.

For each of the past 10 years, the church has sent members to stand in solidarity with the San Roque congregation in San Salvador. Govans supports San Roque through financial gifts, lobbying in Washington, D.C., and a

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Czech Brethren are 'alive, yet struggling' says team

By MARILYN SILVEY

"More Czechs believe in UFOs than in God." That statement is commonly accepted in the Czech Republic and found in many guidebooks to the country where, paradoxically, 14th century martyred reformer Jan Hus remains a national hero.

The 16 participants in the Synod of the Mid-Atlantic's June mission trip to the Czech Republic found the country's main Protestant denomination very much alive, yet struggling. The Evangelical Church of the Czech Brethren, formed in 1918 when Lutherans and Presbyterians united, has only 156,000 members, about two percent of the country's population. Some four percent of the Czechs are Protestants and 14 percent Roman Catholics.

"It has not been as easy as we thought for people to come back to the church since the end of Communism in 1989," said Czech Brethren moderator Pavel Smetant. "The church lost the 'middle generation' during the 40 years of Communist rule." For example, in 1994 the Czech Brethren recorded 1,880 funerals, but only 274 weddings and 996 baptisms.

The church has, however, expanded its mission work to the community, especially for the elderly and disabled per-

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COMMENTARY

Rejoice in the Lord always!

By BETTY McGINNIS

While serving the synod of the Mid-Atlantic, my eyes have been opened by — and my heart has rejoiced in — the exciting ministries within our region. However, the seemingly never-ending changes brought about by reunion and restructuring have been difficult for the Synod.

People care deeply about their faith and the ministries of their church. The changes wrought by reunion and restructuring have touched and sometimes hurt our brothers and sisters.

A new design for the Synod was adopted 18 months ago and our Synod Council has worked diligently since then and committed themselves to help breathe life into that new structure.

Yet, we are still at a crossroads.

There is a need to support one another, but perhaps in different and creative ways. Our Synod has 13 presbyteries, each functioning in its unique manner. Almost 1,500 congregations carry out a myriad of ministries while seeking to be faithful in every imaginable way. All bring gifts to our chalice from which we can drink and share.

We are rich!

Our responsibility to one another is essential. A strong community of faith is crucial. A great net with every rope connecting, never allowing one to break, will give the church great hope.

In every step of life, we must listen to God's call, allowing the Holy Spirit to work in and among us. Scripture must be taken seriously. Weaving the great tapestry takes prayer and thoughtfulness, patience and time. God has a plan. Each of us has a special place and responsibility in building the Kingdom of God.

Thank you for the privilege and blessing of serving as your moderator. May God be with you as you seek to be faithful and bless you as you serve the church "to glorify God and enjoy God forever."

Betty McGinnis, an elder from Arnold, Md., was the synod moderator for 1995-96.

A debt as high as the sky

By RICHARD L. MORGAN

One of the joys of "retired" living is browsing in libraries, and making some unexpected discovery of a book that finds me. I confess I am an inveterate bookaholic and this will be a lifelong positive addiction.

Writers know the sweat, blood and tears that go into any book ... so I have learned to read the dedications of books. In reality, these dedications are subtle clues to those significant people who influenced the writers. For example, Ernest Hemingway always dedicated his books to individuals, but only told us their initials, so we are left to wonder who they are.

One of my earliest books was dedicated to my mother, Margaret Lyon Morgan, "Who was the first to believe I might become a writer." I really didn't fulfill her dream until I became older, for only then had I lived long enough and survived enough crises to know what life is all about. My brother, John C. Morgan, dedicated his book, *Becoming Old*, to our father, Howard Moody Morgan, "Who refused to be called a senior citizen."

Consider some other dedications. Presbyterian writer Ann Weems dedicated her last book, *Psalms of Lament*, "To those who weep and to those who weep with those who weep." One of my favorite writers was the late Kenneth J. Foreman. His book, *Candles on the Glacier*, was dedicated to "My Mother and Father, who first made real for me the power of faith, the charm of fantasy, and the manysidedness of truth."

Rachel Henderlite's book, *A Call to Faith*, strikes a similar note: "Dedicated to my father, mother, sisters and brothers who by living together as a Christian family and arguing heatedly about theology around the dinner table have given me my faith."

Robert Vaughan dedicated his book, *Legacy*, to "My grandfather, my mother and my aunts, who connect me to my past." Carl Sandburg's classic six-volume work on Abraham Lincoln was dedicated to his parents, "August and Clara Sandburg, Workers on the Prairie." Former baseball player Willie Mays also expresses the influence of his family in his autobiography, *Say Hey*, when he dedicated his book to "My father, who was there at the start; to Leo, who was there when it counted, and to Mae, who was there when it mattered most." And Huston Smith in his monumental work, Religions of Man, dedicates his book to his missionary parents with these words,

"When I behold the sacred laio wo

My thoughts return to those who begot me, raised me, and now are tired.

I would repay the bounty they have given me,

But it is as the sky; it can never be approached."

Anyone could see the connection. Our families are the persons who influence us the most. As Frederick Buechner has written:

"Who knows what all of us have in us not just of our parents, but of their parents before them and so on back beyond any names we know or faces we would recognize if we came upon their portraits hanging on an antique shop wall."

So, we can pray in the words of Dwyn Mounger's hymn:

My God's great peace, good health
and joy
Forever fill your home;
May you and your descendants know
Forever God's shalom!

The debt we owe our parents is as high as the sky; it can never be approached.

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Exaggerated forgiveness is best in the long run

Editor's Note — While discussing ways in which the synod can communicate, it was suggested that the newspaper could be used to let people tell their faith stories. Since Lloyd Remington, a member of our Communication Committee, made the suggestion, we felt it was only fair to let him go first. If you have a faith story you would like to share, please write it out and send it to the editor. Articles should be kept to about 300 words or less.

By LLOYD REMINGTON

I am telling the story of this event in my life to illustrate that aspect of Christianity which caught and anchored my faith, more securely, than Holy Scripture had ever done. The teachings of Jesus are more than commandments; they are also the smartest common sense advice there is for those who want to live peacefully in a civilized society.

Lloyd Remington

The roots of the event began early in childhood. When I was age five, my parents moved to Pinellas Park, Fla., lured by the great land development boom of the '20s. My carpenter father found work and my school teacher mother became principal of the elementary school. They bought a lot and started their dream house. They finished the outside and we moved in; we would finish the inside while living there. I was the only one in the family that went to church; the rest of them were too busy.

I liked to sing, there were girls my age at church and the Sunday school stories interested me. When the boom crashed in '29, triggering the great depression of the '30s, 90 percent of Pinellas Park moved north to survive. My father was unemployed for eight years. We were marooned there, tied to the house and my mother's teaching job. It was a ghost town. There were dozens of empty and abandoned houses as well as 40-50 empty city blocks, some lined with sidewalks, and paved streets going nowhere.

My father dabbled in politics; he served one term as councilman and ran for mayor. He lost to a well-established farmer who had a reputation for getting what he wanted by hook or by crook. This guy mounted a campaign to run us out of town. He forced a transfer of my mother to a school outside of "Penniless Puddle" but she commuted and we stayed there.

My three good school friends lived more than a mile away; I was alone with my imagination most of the time. I dreamed up little building projects for excitement. I had access to my father's tools but had to scrounge for nails, nuts, bolts wood and metal. There was an ageing cabinet maker, named "Daddy Mack", who lived four blocks away. He and his auto mechanic son let me paw through their box of leftovers from their work; nobody threw anything away in the '30s.

My parents had borrowed money from Daddy Mack to build the house but, in the depression, they were barely able to pay him the interest. Then, in the deepest part of the depression, he foreclosed on the mortgage and evicted us. The house was sold, moved to St. Petersburg and is still there, as far as I know. Now the story can leap ahead to the early post-WW II years of '46 and '47. All civilian activity had been "on hold" during the war but that dam had broken. There was a madly euphoric flood of "catching up" going on. Violet and I and our month-old daughter returned in late '45; we were bursting with dreams and energy. Now something that happened during the war needs to be told.

The tax laws of Florida declared that any property, owing delinquent taxes, could be sold at auction for the amount of taxes due; the buyer would get an immediate clean deed. The submission of the minimum bid would activate the auction. (Minimum bid was 10 percent of the taxes due.) There were hundreds of tax-delinquent lots, in Penniless Puddle, whose owners had forgotten all about them; they were selling at the minimum bid. The town clerk was a family friend. She sent us a list of the lots available; we selected several to buy including two to build on that, coincidentally, were right next door to Daddy Mack. The minimum bids were $30 apiece. She did the paperwork and we were the owners of the lots. Now, on with the story.

I had cleared the fronts of our building lots and poured the concrete floor-pad when, one day, Daddy Mack came over to talk to me. He said that he had always meant to buy those lots but had never gotten around to doing it. He offered to buy them if I would name a price. I told him that we did not want to sell. He kept trying to negotiate but I still said no. Finally he told me *why* he wanted those particular lots. It seems that, in the rush to get lots ready to sell in the boom, the surveyors did sloppy work. The official county records showed that Daddy Mack's lot was several feet wider than there was *real room on the land* for it to be. Their sloppy work had added several *imaginary* feet to the width of his lot. Consequently, the house he built actually extended sixteen inches onto our lot. *Talk about sudden surprises!*

Daddy Mack hurried on to tell me his version of why he had foreclosed on our home. He said that he had been told that my parents were, deliberately, behind on the taxes so that they could buy it for delinquent taxes and cheat him out of the mortgage money. A lot of things passed through my mind in a hurry. I had no problem figuring out *who* had told him that tale but that was in the past. I had to sort out the most important things for the future and hold onto them.

First of all, we *were* going to finish building our home and raise our children there. Secondly, I did not want our children to spend their formative years in a running fight with our next door neighbor. Also, Daddy Mack did not fit the image of a Scrooge-like miser.

I don't remember how long our conversation lasted but we did reach an agreement then and there. I laid out this proposition: If he would pay all the legal fees for changing the official records for both his lot and ours, we would *give* him a five-foot path around his house on the side facing us. So that is what we did. We have never been sorry about that decision. Of course we could see that it was what Jesus would want, but I don't think I even considered that in the heat of the moment. I was too busy trying to assess the future impact of the decision.

I don't think the idea of *selling* him the land, instead of giving it, ever entered my head and I'm glad that it didn't. We accidentally learned a valuable lesson about forgiveness. If you are going to forgive someone, do it in an exaggerated way — like the father of the prodigal son. It makes all the difference between, making a good friend, or just a non-enemy. In our case, the good friend was worth far more than the few paltry dollars we could have gotten by selling him the path around his house.

A retired chemistry professor, Lloyd Remington is an elder in First Church of Asheville, N.C., and a co-opted member of the synod's Communication Committee.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

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Mid-Atlantic Presbyterian
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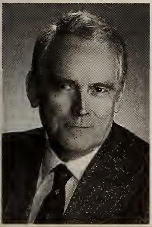
Union Theological Seminary
IN VIRGINIA

August 1996

Union Seminary Names New Faculty Members

Union Theological Seminary in Virginia has announced the appointment of three new faculty members. Joining the faculty this fall are Dr. Brian A. Gerrish and Dr. Mark Valeri. Dr. Stanley Skreslet will begin work in the 1997-98 academic year.


Brian Gerrish

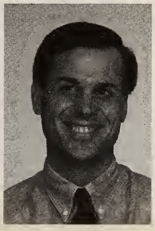
Dr. Gerrish, named Distinguished Professor of Theology, retired recently from the Divinity School of the University of Chicago where he had been the John Nuveen Professor and Professor of Historical Theology. Dr. Valeri, named the E. T. Thompson Professor of Church History, is currently associate professor and chair of religious studies at Lewis and Clark College, Portland, Oregon. Dr. Skreslet, a Union alumnus, has been named the F. S. Royster Professor of Christian Missions. He is professor of church history at Evangelical Theological Seminary in Cairo, Egypt. Currently he is serving a year as missionary-in-residence for the Synod of Lincoln Trails, Champaign, Illinois.

Brian Gerrish is one of the world's foremost Reformed theologians, and he is an ordained minister in the Presbyterian Church (USA). Prior to his appointment to the faculty of the University of Chicago, he served on the faculties of McCormick Theological Seminary and Union Theological Seminary (New York). Recent books by Dr. Gerrish include *Continuing the Reformation: Essays on Modern Religious Thought* (University of Chicago, 1993) and *Grace and Gratitude: The Eucharistic Theology of John Calvin* (Fortress Press, 1992).

Dr. Gerrish earned the Ph.D. degree from Columbia University in 1958 and the S.T.M. in systematic theology (*summa cum laude*) in 1956 from Union Theological Seminary in New York. He earned a certificate (with distinction in New Testament) from Westminster College, Cambridge, in 1955. He received the Bachelor of Arts degree in 1952 and the Master of Arts degree in 1956, both from Queens' College, University of Cambridge.

He has received numerous academic honors including American Association of Theological Schools Faculty Fellow, John Simon Guggenheim Memorial Foundation Fellow, and National Endowment for the Humanities Fellow. He has served as president of the American Theological Society (Midwest Division) and of the American Society of Church History. In 1984 he received the D.D. *honoris causa* from the University of St. Andrews (Scotland), and in 1987 was named a Fellow of the American Academy of Arts and Sciences.

Mark Valeri is a 1976 graduate (*summa cum laude*) of Whitworth College. He received the Master of Divinity degree from Yale University Divinity School in 1976 and the Ph.D. degree from Princeton University, Department of Religion, in 1985. He is an ordained minister in the Presbyterian Church (USA). Prior to his appointment at Lewis and Clark College, he taught at Princeton University and Whitworth College.


Mark Valeri

Dr. Valeri is the editor of *The Works of Jonathan Edwards: Sermons*, to be published by Yale University Press. He is the author of *Law and Providence in Joseph Bellamy's New England: The Origins of the New Divinity in Revolutionary America* (Oxford University Press, 1994). He has also written numerous journal and reference articles, book chapters, and book reviews. "Religion, Economics, and the Body Social in Calvin's Geneva" is forthcoming in *The Sixteenth Century Journal*. "The Economic Thought of Jonathan Edwards" was published in *Church History* (March 1991) and "The New Divinity and the American Revolution" in *The William and Mary Quarterly* (October 1989). In progress is "Religion, Moral Discipline, and Economic Life in Early America," a monograph-length study of the relation between religion, moral discipline, and economic ethics from 1630 to 1800, with background chapters on Calvin's Geneva and English Puritanism.

Dr. Skreslet is a 1975 graduate of Lewis and Clark College, Portland, Oregon. He received the Doctor of Ministry degree in 1980 from Union Theological Seminary in Virginia. From 1982 to 1987, he was a student at Yale University where he earned M.A., M.Phil., and Ph.D. degrees. He is an ordained minister in the Presbyterian Church (USA).

Dr. Skreslet served as Union Seminary's director of admissions from 1980 to 1982. He has also taught at Yale University in the College and in the Divinity School, and at the College of Idaho.

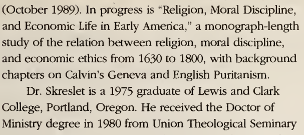
He is the author of *Fundamentals of New Testament Greek*, a textbook and reference grammar written in Arabic and published by the Bible Society of Egypt in 1995. He is also the author of "The Empty Basket of Presbyterian Mission: Limits and Possibilities of Partnership," published in 1995 in the *International Bulletin of Missionary Research*.

Union Receives $125,000 Grant

Union Theological Seminary in Virginia has received a grant of $125,000 from the Arthur Vining Davis Foundations. The grant will help fund construction of the seminary's new library, which is scheduled to open this fall.

Previous gifts to the seminary from the Foundations include a $25,000 grant in 1978 for the seminary's Media Services department, and an $80,000 grant in 1985 to provide on-campus housing for participants in continuing education events.

There are three Arthur Vining Davis Foundations. Their purpose is to provide financial assistance to educational, cultural, scientific, and religious institutions. In the field of religion, their principal commitment is to graduate theological education, with the majority of grants going to fully accredited graduate seminaries that primarily produce persons prepared for ordination to pastoral or pulpit ministry of all denominations.


Grant helps fund construction of new library opening this fall.

With seminary librarian John Trotti (left) is emeritus professor John Leith. Dr. Leith not only found the rare first edition of John Calvin's Institutes, *but also helped the seminary raise funds to purchase it.*

Union Acquires Rare First Edition of John Calvin's *Institutes*

Union Theological Seminary in Virginia has acquired a rare first edition of John Calvin's (1509-1564) *Institution Christinae religionis*. Calvin, a lawyer by training, led the Swiss Reformation. He reformed the government of Geneva where he sought to establish a Christian commonwealth. While Calvin's ideas formed the basis of the Presbyterian and Reformed tradition, they also influenced western legal systems..

This book is the last of several redactions of the *Institutes*, and was completed by Calvin in 1559. According to seminary librarian John B. Trotti, this edition is one of the most important doctrinal works of the Protestant Reformation. Dr. Trotti said, "Calvin himself said that this edition was 'in the highest and most outstanding position of all his studies.'"

The 564-page volume is in excellent condition according to Dr. Trotti. "It has been well-preserved. Of course, it's 100% rag content paper, and that survives very well." The volume has gilt ornamentation and the printer's mark is on the title page. It also contains notations by one of the books earliest owners, Christian Hebrew scholar Corneille Bertram (1531-1594). "This is the capstone of our Calvin collection," Dr. Trotti said. "We've been looking for it for years."

This Calvin volume has been dedicated in honor of emeritus professor John Leith who is credited with the find and with helping to secure donations to purchase the book. Dr. Trotti said, "Professor Leith mentioned to Milton Carothers, a Union graduate, that the seminary was looking for this edition of the *Institutes*. Milton said he had just noticed a listing in a rare book dealer's catalog. And it just happened to be the very one we were looking for. Then Dr. Leith helped us raise the money to buy it."

This treasure joins Union Seminary's rare book collection which includes additional works by Calvin, other early Reformed theology books, a collection of William Blake items including *Illustrations of the Book of Job*, as well as rare early American and Southern Presbyterian imprints.

Seminary Faculty to Lead Mid-East Travel Seminar

Union Seminary will offer a travel seminar to the Middle East in January 1997. Led by members of the Old Testament faculty, participants will travel to Egypt, Israel, the West Bank, Jordan, and Syria. Cost of the 23-day trip is approximately $3000. For more information, please contact Jill Torbett at 800.229.2990, extension 28[illegible] [illegible] free), or 804.278.4280 (local).

Sept. 1 is Christian Vocation Sunday

In keeping with the tradition of celebrating Christian Vocation Sunday on the Sunday before Labor Day in the Synod of the Mid-Atlantic, this year it will be observed on Sept. 1.

"Churches use this Sunday to emphasize the connection between work, life and faith," said Dr. Elbert Patton, Ed.D., director of the Career and Personal Counseling Service located in Laurinburg and Charlotte, N.C.

The counseling service operates on a basic premise that each individual is called to serve God through every area of life. The purpose of observing Christian Vocation Sunday is to help people:

- understand the concept of Christian vocation as the call to serve God and humanity through every area of life;
- seek the will of God in every choice of work;
- understand how Christians' work and working relationships witness to their faith;
- deal creatively with career change or retirement within the concept of Christian vocation;
- be aware of services offered by synod's counseling centers.

CPCS offers a comprehensive, three-day program that focuses on all aspects of one's life in determining the vocational call. An alternate two-day program focuses more strictly on career planning. These programs are for adults and college students.

For more than 45 years, CPCS has offered a program for high school youth who need to know about possible educational and occupational choices and/or who may need assistance in planning for post-high school education or training. This program is coordinated through the churches of the synod or students may choose to come on an individual basis.

Special programs for church professionals and candidates for the ministry are also offered. In addition, the Laurinburg Center serves the career and personal counseling needs of St. Andrews Presbyterian College students, faculty and staff.

In past years the Career and Personal Counseling Service (CPCS) mailed packets to churches suggesting how they might observe the day. This year, a letter was mailed in April to the ministers and Christian educators reminding them that CPCS is still involved in providing services for high school youth, adults, college students, inquirers/candidates, and church professionals.

Vocational Sunday packets with sermon topic suggestions are still available through CPCS.

For information contact:

Glenda Phillips or Dr. Patton at Career and Personal Counseling Service, St. Andrews Presbyterian College, Laurinburg, NC 28352; phone (910) 276-3162; or

Sue Setzer at Career and Personal Counseling Service, 4108 Park Rd., Ste. 200, Charlotte, NC 28209; phone (704) 523-7751).

Black Caucus meets with council

continued from page 1

our leaders have been made to bear unnecessary crosses."

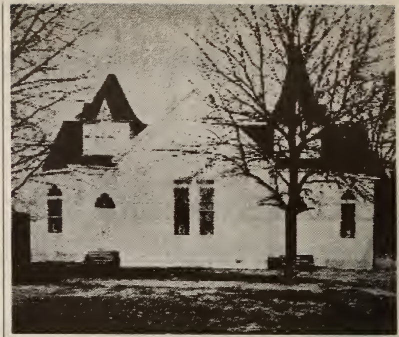
Sterling Morse, speaking about the lack of black new church development and church redevelopment, noted that the only times they happen are "under the guises of a merger ... putting two sick puppies together ... or in a crisis. It's not done out of love or vision."

There seems to be no interest in the expansion and growth of black churches in the Presbyterian Church, he said. "I find myself, after 13 years of reunion, longing for the clarity we once had. We weren't rich, but we were true. Most of our (black) churches are 100 years old. We can't win a vote. Our numbers have been diluted so much we can't hear ourselves speak."

A process similar to the June 22 summit was planned for commissioners to the 210th Synod Assembly which met July 25-27 in Raleigh, N.C. It was also suggested that the summit concept be recommended for use at the presbytery level.

While the summit meeting did not result in any official council actions at that time, some suggestions came out of the small group discussions. They included:

- Establish parity between campus ministries at racial ethnic schools and majority schools —especially between North Carolina A&T and UNC-Greensboro.
- Instead of establishing "clusters" of campus ministries within the synod, use the money for promoting black campus ministries.
- Place renewed focus on black new church development/redevelopment.
- Have the synod help initiate as a demonstration project a new church development that is racially mixed from the start.



The former Matthews-Murkland sanctuary as it appeared before the fire. The building was not in everyday use, having been replaced about 20 years ago by a modern structure.

Arsonist destroyed a building, but not the church, says Matthews-Murkland pastor

continued from page 1

destroy a building," Hill said during an emotional sermon to an overflow crowd of more than 200 worshipers. "What you don't know is that all you destroyed was a building. You did not destroy the church!"

That Sunday night police arrested the 13-year-old girl, who lives in an affluent neighborhood several miles from the Matthews-Murkland Church. Hill, who found himself at the center of media and community attention, told a news conference, "... I feel a deep sense of sorrow for a 13-year-old child who has not only ruined a church but her life." He told CNN it was a "tragedy upon a tragedy."

After praying with the girl's father, Hill told his congregation, "Even when you're going through your own struggles, as a Christian, you have to pray for others."

Hill's leadership in the aftermath of the tragedy quickly attracted the attention of the media. *Charlotte Observer* Religion Editor Ken Garfield called Hill "a national symbol of grace."

"Through it all — even when the *New York Times* identified him as Larry King — Hill preached understanding," wrote Garfield. "His was the voice of restraint, even when it grew hoarse from wear."

The *Raleigh News and Observer* named Hill its "Tar Heel of the Week" for June 23. "Through all the attention, Hill has quietly tried to show his congregation, the city of Charlotte and the country what a true Christian is," wrote staff writer Shannon Buggs.

"He reminds us that God loves the person who set our church on fire just as much as he loves all of us," Matthews-Murkland deacon Frances Funderburk told the *News and Observer*.

Hill was very busy in the weeks following the fire. He received a phone call from President Bill Clinton and walked around the fire site with NAACP Chair Myrlie Evers-Williams. He hosted an ecumenical prayer breakfast on June 15 and participated in a community wide gathering to promote unity on June 22.

On Sunday, June 23, Hill led his congregation over to the remains of the former sanctuary and held the benediction there. "We're going to put closure to this event," he said. "We're going to ask God to take this burnt-out rubble and heal us."

Turning the other cheek has not been easy, Hill told a reporter. "This has been a true test. I've had one good cry. It renewed and unburdened me and allowed me to keep helping others."

(Information for this story was also compiled from the Presbyterian News Service, the Associated Press, the Charlotte Observer, and the Raleigh News and Observer)

How to respond to burned churches, racial violence

The Presbyterian Church (U.S.A.)'s response to the burning of African American churches has taken several forms.

The 208th General Assembly approved a resolution on July 6 decrying the arsons and calling for the church to commit itself to work with ecumenical and interfaith partners to prevent future acts of racial hatred and violence.

Several weeks earlier, the newly-organized National Black Presbyterian Women (NBPW) adopted a statement of concern condemning the fires. In the one-page statement, the group called upon church leaders to "speak upon the ashes" as anti-slavery activist Sojourner Truth did, and to "continue to speak out with love and compassion against the evil forces which would try to hold back God's people."

The Rev. John Buchanan, moderator of the 208th General Asssembly, visited Charlotte on July 17 and met with Matthews-Murkland pastor Larry Hill. Buchanan, new GA Stated Clerk Clifton Kirkpatrick and National Ministries Division Director Curtis Kearns also participated in a Charlotte Presbytery sponsored discussion on racism.

Financial contributions to help rebuild the churches may be sent to the PC(USA) Central Receiving Services, 100 Witherspoon St., Louisville, KY 40202-1396. They should be designated for "Response to Church Burnings, 9-2000126."

Those wishing to help the Matthews-Murkland Church may send gifts to the Presbytery of Charlotte, 5700 Executive Center Dr., Suite 200, Charlotte, NC 28212.

The National Council of Churches, which is composed of 33 Protestant and Orthodox member denominations, including the PC(USA), has established a Burned Churches Fund. Donations should be sent to the attention of Joan Campbell, NCC General Secretary, Room 880, 475 Riverside Drive, New York, NY 10115.

Presbyterians are encouraged to continue to work in their communities to combat racial violence. *Breaking Down the Walls: Responding to the Racism that Divides Us* (PDS # 225-92-271) helps examine and deal with racism. For more information contact the Presbyterian Peacemaking Program at (800) 338-4987.

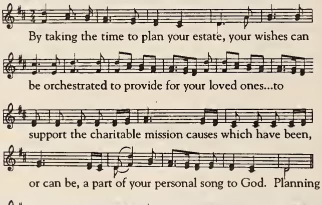
Govans Church receives award

continued from page 1

daily prayer ministry.

The awards are named for outstanding Presbyterians from Richmond, Va., and presented annually to Presbyterian churches. All churches are eligible to apply.

"PSCE is privileged to honor these outstanding congregations," said Wayne G. Boulton, president of PSCE. "Every year we are delighted and amazed at the work being done in local churches. Their innovation and commitment are inspirational and instructive in our mission to supply the church with outstanding Christian education professionals."



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Wrap-up

GENERAL ASSEMBLY News

Series of 1996
Number 7
July 6, 1996

OF THE PRESBYTERIAN CHURCH (U.S.A.)

Kirkpatrick elected and installed as Stated Clerk

The Rev. Clifton Kirkpatrick was installed as Stated Clerk of the Presbyterian Church (U.S.A.) during the final session of the 208th General Assembly in Albuquerque Saturday, July 6.

Kirkpatrick easily won on the first ballot of a five-way race the previous day. He received 386 votes or 71 percent of the ballots cast. Closest runners up were the Rev. W. Clark Chamberlain with 63 votes and James B. Railing with 61 votes. John Matta received 27 votes and the Rev. Richard A. Dolin got five.

The Stated Clerk serves a four-year term, so Kirkpatrick's tenure should carry through the year 2000. He succeeds the Rev. James E. Andrews who has held the post for 12 years.

The installation service was a family affair as Kirkpatrick's daughter, the Rev. Elizabeth R. Kirkpatrick-Brucken read the charge to the new stated clerk. "Dad, you are an agent of God's reconciling love. You bring with you to this office God's gift of a peacemaker, a leader, an administrator and a dedicated servant," she said during the charge.

The Rev. Clifton Kirkpatrick

It was a trade-out of roles as 10 months ago the father read the charge to the daughter when she became pastor of First Presbyterian Church of Eminence, Ky. Also by Kirkpatrick's side after the election and for the installation was his wife, Diane. A son, David, recently returned from Scotland and was not able to be present.

After the election, Kirkpatrick met with the General Assembly Council to tender his resignation as director of the Worldwide Ministries Division effective Aug. 5. He has served as leader of international ministries for this denomination and one of its predecessors since 1981.

Brian Ellison, chair of the Stated Clerk Review/Nominating Committee, noted that while the PC(USA)'s international ministries division was losing a leader, the denomination was really gaining a new missionary. "Cliff's vision ... has everything to do with mission, indeed with proclaiming the good news of Jesus Christ. There is a sense in which we are not merely here to install a stated clerk today, but to commission a missionary, a missionary to us."

Ellison's committee, which started work 11 months ago, unanimously nominated Kirkpatrick at the start of the Assembly in Albuquerque. After four candidates were nominated from the floor on June 29, 10 commissioners were named by Moderator Marj Carpenter to join the nine members of the original nomination committee. After interviewing the candidates, listening to their supporters and reviewing their qualifications, this enlarged group, also led by Ellison, submitted Kirkpatrick as the best qualified of the five candidates.

After electing Kirkpatrick, the Assembly also approved the review committee's recommendation that the Committee on the Office of the General Assembly review the standing rules for electing a stated clerk.

During his pre-election speech to the Assembly, Kirkpatrick said he wanted to work to bring together the diverse factions in the Presbyterian Church.

"We can all agree that win-lose politics, turf battles, big egos, narrow self-interest groups, all of which are far too common in our church, have no place in this vision of leadership," he said. "On the other hand there is plenty of space for win-win approaches to conflict resolution, for carrying out our ministries in ways that also affirm others."

In response to a question about the potential loss of churches from the denomination, Kirkpatrick said it was his intention to start working immediately after the Assembly ends to do everything possible to convince churches that leaving the PC(USA) is not the answer to their concerns.

He said that the church in which he grew up was now part of another Presbyterian denomination. Noting the pain such a decision puts upon a congregation and the need for unity in the church, he said he doesn't want to see it happen to other churches.

A native of Harlingen, Texas, Kirkpatrick holds a doctor of ministry degree from McCormick Theological Seminary and is a graduate of Davidson College. Prior to joining the PC(USA)'s national staff, he worked for ecumenical organizations in Dallas, Fort Worth and Houston.

by John Sniffen

Assembly approves sending "fidelity, chastity" amendment to presbyteries

Silence fell on the 208th General Assembly (1996) at about 3:10 p.m. Friday, July 5. The commissioners had just approved sending an amendment to the presbyteries that would require fidelity in marriage or chastity in singleness for all church officers. The vote was 313 for, 236 against, 0 abstained.

If approved by a majority of the presbyteries during the coming year, the amendment would place into the constitution of the Presbyterian Church (U.S.A.) wording that would not allow self-acknowledged, practicing homosexual persons to be ordained. It also covers "any self-acknowledged practice which the confessions call sin" and says, "persons refusing to repent" of these "shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament."

The vote followed a 45-minute "informational presentation and prayerful reflection" on both the majority and minority reports from the Ordination and Human Sexuality committee, about 90 minutes of debate on the two reports and amendments offered from the floor, and two minutes of prayer.

The silence—a gesture of respect for one another's feelings after the debate and vote—was broken only by the voice of Assembly Moderator John Buchanan who simply called for the next item of business.

After the full committee report was finished, several hundred gays, lesbians and their supporters demonstrated by marching in a long column through the aisles of the hall singing with harmony and descant, "We are marching in the light of God." Many demonstrators wore stoles and handed out stoles showing support for gays and lesbians. Many commissioners stood in silence with them. Moderator Buchanan allowed them 10 minutes to express their pain in this way.

The full text of the amendment says, "Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage of a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the Confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament."

The minority report, signed by 19 members of the 50-member Ordination and Human Sexuality committee, called for the Assembly to approve an authoritative interpretation of the constitution that would have allowed each presbytery and session to decide whether to ordain or not—known as "local option." The minority report was defeated by a vote of 226 for, 323 against, and 0 abstained.

Another motion, one to take no action and study the issue for an indefinite time, was defeated 220 for, 314 against, 0 abstained.

The Assembly also adopted an overture calling for ministries of compassion and healing for those whose sexual practices bring alienation and pain, and for church members who feel alienation and pain over the action of the Church.

The preamble to the committee's report, which was not put up for approval by the Assembly, says in part, "We hear the church's desire to send a clear word that speaks to the moral confusion in our culture.... In sending this resolution, we as a church are acting like Jesus, who loves all persons, who did not come to condemn anyone, but calls all to repentance, turning from sin..."

by Bill Lancaster

General Assembly approves extended roles for commissioned lay pastors

The 208th General Assembly of the Presbyterian Church (U.S.A.) approved July 4 a proposal that would give commissioned lay pastors the authority to perform baptisms and weddings among other added roles.

If approved by a majority of the denomination's 171 presbyteries, the changes to the PCUSA's Book of Order will also make it possible for the commissioned lay pastors to have voice and vote in their presbyteries, and to serve as moderator of their church session.

The Assembly upheld a committee amendment which specified that commissioned lay pastors must be ordained Presbyterian elders. While considering the proposal from the PCUSA's National Ministries Division, the Assembly Committee on Church Orders and Ministry added the requirement. An attempt on the floor of the Assembly to allow non-ordained persons to perform that role was defeated.

However, the commissioners did narrowly approve giving presbyteries the power to authorize non elders to perform these functions, as well as others already assigned to commissioned lay pastors. Such authorization would require a 75 percent majority vote of the presbytery.

Limiting the position to ordained elders brings to it education/training standards and accountability (through ordination vows). The presbyteries — which will decide which of these powers each commissioned lay pastor may possess — will be responsible for training and monitoring their work.

As approved, the proposal calls for commissioned lay pastors to receive training in the Bible, Reformed theology and sacraments, Presbyterian polity, preaching, leading worship, pastoral care and teaching.

The Assembly's vote to approve the amended proposal was 386 to 146.

Proponents of commissioned lay pastors say they will help the church grow in coming years by evangelizing and starting churches among fast-growing communities. They are also promoted as the solution to church development and redevelopment among ethnic communities and small congregations in rural and urban settings.

The proposal's opponents have questioned the need for commissioned lay pastors and expressed concern that the church is creating a second category of ministers who will compete with ordained ministers of word and sacrament for pastorates.

If the presbyteries approve the Book of Order changes and the proposal goes into effect in 1997, lay pastors already commissioned by presbyteries will not have to meet the elder requirement for the term of their commissions.

In other business coming from the Church Orders and Ministry Committee, the Assembly approved an overture from Baltimore Presbytery to allow a presbytery to waive ordination requirements for a candidate for ministry under certain conditions without obtaining approval from its synod. The committee amended the proposal to require that the presbytery have its synod first approve a process for examining such candidates.

An overture from Central Florida Presbytery which would have allowed assistant and associate pastors to be called as co-pastors of the churches they serve was defeated.

An overture from Santa Fe Presbytery was approved as amended by both the committee and the Assembly. It would not allow a parish associate to be called to be pastor or associate pastor of the church he or she serves unless at least six months have elapsed since the end of the parish associate relationship.

by John Sniffen

GA declines to confirm GAC executive director's election

At the end of the report of the General Assembly Council on Thursday afternoon on the 4th of July, the 208th General Assembly stood to applaud the service of General Assembly Council Executive Director James Brown. Minutes before, they had voted 258 to 222 not to confirm his reelection to a second four-year term.

During the debate on the floor of the Assembly, GAC vice-chair and personnel subcommittee chair Pat Niles told commissioners that the procedure followed faithfully in the evaluation and election of Brown by the Council came from the Manual of the General Assembly Council. She said that 75 percent of the Council had voted for his confirmation.

The Assembly Committee on Mission Priorities and Budgets, to which the confirmation had been referred, voted unanimously to recommend confirmation, according to committee chair Gordon Tower.

Minister commissioner David Henderson from Pueblo Presbytery, a member of the committee on Mission Priorities and Budgets, tried unsuccessfully to get a motion passed that would defer the confirmation vote until Saturday morning when commissioners would have an opportunity to hear the concerns attached to the committee's recommendation for confirmation as a response to overture 96-124. Mark Diehl, minister commissioner from Middle Tennessee Presbytery, who was also a member of the committee, said he felt the work of the committee had been blocked by skillful political maneuvering.

There was a 20-minute limit on debate of each item on the afternoon's docket. During that time, several commissioners spoke both for and against confirmation.

The Rev. James D. Brown

Minister commissioner Janice Hilkerbaumer from Miami Presbytery spoke in favor of confirmation. She said there is widespread disagreement on the kind of leadership Presbyterians want and that we tend to take out our frustrations on our leader.

Minister commissioner William Craig from the Presbytery of San Fernando, said he recognized the wonderful pastoral gifts of Brown, but thought more management skills are needed in the executive director's position.

William McIvor, chair of the General Assembly Council, said the position of executive director will be vacant when Brown's term expires on September 16, 1996. He said that the GAC will form a search committee and present a candidate to the Council for election, who is to be confirmed by the next General Assembly, according to the Manual.

On Friday evening, July 5, there was a motion to reconsider the vote on confirmation. The motion failed by a vote of 319 to 208.

by Jane Hines

McIvor and Brown take stock, look ahead

In a Saturday morning press conference, General Assembly Council leaders assessed the implications of this traumatic week and lined things up for the future. Council Chair William McIvor spoke briefly about what he called "a difficult period," then gave way to Executive Director James Brown; Brown made efforts to debrief the pain and disappointment occasioned by the Assembly's failure to confirm his election to a second term, but also pointed to signs of hope for the future of the PCUSA.

Looking to the future, McIvor spoke of the 50 new members coming onto the Council — including new presbytery representatives mandated by this meeting. He also spoke about the "ripple effect" in the Presbyterian Center in Louisville, aftermath of the Brown decision. "We were just beginning to recover from some disruptions, and have more to come."

What's next? He reported a very recent meeting at which the resignation of Cliff Kirkpatrick was received (he was elected as the denomination's Stated Clerk) and noted wryly that Jim Brown would be the one to name the interim director of Worldwide Ministries.

Brown acknowledged this as "a tumultuous couple of days" and, with something of a smile, spoke of "reality checks" in store for him and for the Council. He said he is going out "with my head up," grateful for what has been accomplished during a time of "turbulence and discombobulation," saddened by what he perceives to have been some unfair tactics used to unseat him.

Brown mentioned four key problems which have marked his term: downsizing, Reimagining, reconciliation (with the Presbyterian Lay Committee), and quadrennial review, the impact of restructuring proposed by the 1995 GA. He listed significant achievements by the mission arms and divisions: from a financial deficit to a balanced budget; programs promoting the renaissance of youth ministry; the Year with Africa (and now Latin America); working things out with the Presbyterian Foundation and the Presbyterian Publishing Corporation, and the new beginnings of "Covenant 2000," a partnership program to prepare for the new century. He called the last five months "the most productive of my ministry," and expressed regret that no note was taken of that; instead, he said, he feels like the Assembly's summary evaluation had elements of "caricature and misinformation."

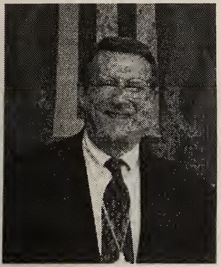
Signs of hope include the church's new humility; the vitality in congregational life; new worship forms; the new vitality of the laity; and significant successes by all the national divisions and agencies, for which little credit has been generated.

Advice for his successor? He will urge him or her to nurture the community at 100 Witherspoon Street and to focus the role of the executive director more sharply. He spoke of his job as "hard to focus; when I squint it doesn't quite come into focus." He said he hoped the GAC would not give in to critics and choose someone from the business world. He also said he thought the office was understaffed, and that there was need for a person to help in the operational side of the job.

He spoke sharply and directly about his critics: "I hope the Genevans will take stock of what they are about; they have the right to organize, but not to caricature." Of the Presbyterian Layman, he said, "Not once in my four years have they called to verify the facts or a quotation." He said, "I don't expect people to agree, but I do expect more attention to truth-telling."

by Houston Hodges

208th Assembly elects Buchanan moderator



John M. Buchanan

The Rev. John M. Buchanan, pastor of Fourth Presbyterian Church in Chicago, was elected moderator of the 208th General Assembly on June 29, 1996, in Albuquerque, New Mexico.

Buchanan was elected on the second ballot with 309 votes. John Clark Poling received 210 votes on the second ballot and Norman D. Pott received 30 votes. On the first ballot, Buchanan's total was 243; Poling's vote was 207 and Pott received 93 votes.

Buchanan was described as a leader of leaders and a voice of reconciliation in the nominating speech by Elder Commissioner Gay Mothershed of Grace Presbytery. Citing his experience in leading the denomination through a time of crisis as he moderated the 206th General Assembly committee which dealt with the "Reimagining" issue, Mothershed assured commissioners that the evidence of his leadership was what is needed now in the Presbyterian Church (U.S.A.).

Buchanan said that the 206th Assembly had said "Theology matters" and the 207th had said "Mission matters." For the 208th, he declared that the "Church matters." "We need to make that as strong as we can," he told commissioners.

"These are great days and we have important work to do," he said, claiming a vision of a Presbyterian Church free to love the Lord and be as inclusive in loving as Jesus was.

In his opening remarks and in answers to questions, candidate Norman Pott made it clear that he believes it is time now for the Presbyterian Church to say yes to the ordination of practicing homosexuals. His remarks were greeted with applause but the vote did not reflect enthusiasm for his position.

John Clark Poling gave thoughtful responses to questions and was a calm voice for affirming the authority of Scripture and the order of creation. Commissioners responded with an impressive number of votes in favor of his election.

It was finally Buchanan's quiet passion for the peace and unity of the church, as he urged Presbyterians to talk to each other and work out differences, that carried the day for his candidacy.

Questions from the floor reflected the concerns of commissioners about the youth of the church, about racial tensions, about the church of the next century, about the church and higher education, as well as questions about human sexuality. The candidates answered thoughtfully in response to thoughtful questions. Finally Moderator Marj Carpenter said, "I wish you all would give shorter answers even if you are preachers."

The answers were heard and the vote was taken. John Buchanan will lead the denomination in the next year as the highest elected non-paid official of the Presbyterian Church (U.S.A.), promising to listen and to lead on a path of reason and reconciliation.

by Jane Hines

The entire family was present for John Buchanan's election as moderator of the Assembly.

Gay Mothershed is vice-moderator

Moderator John Buchanan and vice-moderator Gay Mothershed

Elder Gay Mothershed was appointed vice-moderator of the 208th General Assembly by Moderator John Buchanan. Her appointment was announced July 1.

Mothershed is from Dallas, Texas, where she serves as associate executive presbyter for Grace Presbytery. She is a member of Preston Hollow Presbyterian Church, and a certified Christian educator. She has served the church at every level, including terms on the General Assembly Council and on the General Assembly Mission Board of the former Presbyterian Church, U.S. She is known for her wit and hospitality. Mothershed nominated John Buchanan for moderator.

by Peggy Rounseville

Messages from Moderator, Stated Clerk opened Assembly

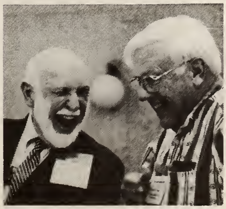
"We have a lot to do!" stated Marj Carpenter as she gavelled the 208th General Assembly to order at one minute past three Saturday afternoon June 29.

Her official actions at this opening session were largely to introduce others who would inform, enlighten and orient commissioners for the tasks ahead of them and take care of a variety of housekeeping chores necessary to get the Assembly geared for action. When these were accomplished, she began her final moderator's report to the church, a series of enthusiastic thank-yous for:

- "allowing me this wonderful year ... letting me stress 'mission-mission-mission' to take our minds off 'sex-sex-sex' ... for sharing your stories about mission you have done and your dreams about mission you are planning to do;
- "for showing me how important youth are, for emphasizing higher education and campus ministry, for the opportunities to talk to hospital, military and prison chaplains and assure them that they are not second-class ministers, for allowing me the privilege of holding the moderator's mission forum;
- "for the opportunity to speak to generals in Guatemala, to 157 women seminarians in South Korea, to North Koreans who have gone 40 years without a church, to Presbyterians in Northern Ireland, the Ivory Coast, Venezuela and in border projects in Mexico;
- "for your degrees, your invitations, your flowers, banners, bagpipes, parades, worship services, meals (even the hundreds of platefuls of chicken-rice-and carrots), for praying me through all kinds of places in all kinds of weather."

In conclusion Moderator Carpenter implored the Assembly participants to pray for the church. They stood to respond with deafening and sustained applause expressing the church-wide popularity of their 1995 moderator.

The opening docket also included a final report to the church by Stated Clerk James Andrews. The retiring Stated Clerk compared the impact on the church of overwhelming changes of the past 100 years and the impact of changes possible and probable in the years ahead. He foresees the continued failure of centralized authority, increasing need for commitment to building community, the individualization of religious expression, and widened participation as essential for any expression of trust in the church as institution.



Jim Andrews and Wil Chinery shared a moment of levity at a reception given in honor of Jim's retirement.

Andrews stressed stronger focus on theology, need for far-longer-range planning, and the development of a new set of concerns.

Following sustained applause, the Assembly approved a commissioner's motion that both addresses be printed and distributed to the Assembly as well as included in the minutes.

The remainder of the business session was devoted to honoring Andrews as he retired from the office of Stated Clerk and more than 40 years of serving the church. His family and friends joined him on stage, looked with him at the picture of one of his retirement gifts, a Hitchcock rocking chair that will be delivered to him soon, and heard praise and commendations, serious and humorous, from former colleagues. These included Vic Jameson, editor emeritus of Presbyterian Survey, Freda Gardiner from the Synod of the Northeast, and Ben Gutierrez, coordinator for South America in the Worldwide Ministries Division.

by Midge Mack

COMMENTARY

Fireworks in New Mexico: General Assembly 208

In a photograph of the spectacular New Mexico scenery, sometimes the light looks strange. It may have been taken at sunrise; perhaps at sunset; or it could also be the result of one of the sudden mountain storms that sweep down from the peaks. Actions of the Albuquerque General Assembly will be interpreted in very different ways; some will call it sunrise, some will think it sunset, and others will assess the events as random storms that scour the mesas and canyons before they disappear.

This set of commissioners was fiercely independent, minutemen (and women) called from city, farm, household, and parish kirk to take up voting keypads and oppose the forces of wickedness. Nine hundred agenda items stressed them fiercely: they were forced to celebrate the Fourth of July in thrall to a cruel monarch, the agenda, driven by a clock that ran faster every day: what a fun holiday week!

Switch metaphors: GA 208 picked its way through minefields, adopting part and rejecting part of nearly every important proposal, seeking a middle way of cautious progress. This will be called the "However Assembly," since nearly every decision was balanced by another. No wonder: seldom have commissioners been selected with such careful attention to their political leanings, so this was an assembly of partisans. Of course the decisions were 60/40; that may be a mirror of our church.

They began that pattern in the election of a moderator, choosing from the middle of three good white male ministers. The vote was 56 percent. John Buchanan proved a worthy choice, steering with even-handed dispatch through the mines.

—They declined to retrofit the national structure of the church — however, they chose significant changes in the way we do business, to tighten our ties.

—They refused to make a major change in the pattern of odd-year Assemblies, however restored Youth Advisory Delegates to each presbytery every year.

—Under Theology and Worship, once more the body chose selectively: they were asked to define the "essential tenets" of Presbyterianism, but declined that privilege.

—They expanded the privileges of commissioned lay pastors, but stiffened requirements for the office.

In the human sexuality matter, as in no other, the conflicted emotions of our church were on display. The Assembly voted to send to the presbyteries an overture adding requirements for "fidelity" and "chastity" to the Form of Government. However, they passed that motion by a margin of 57 percent, hardly a landslide; then received quietly a quiet singing march by hundreds of "those who felt the pain most acutely." Under another report they affirmed civil rights for non-traditional couples.

The election of the Stated Clerk was no exception to the "tinker and fiddle" motif: Not one, but five choices: observers pointed out how strange this process would feel if it were carried out at the congregational level, if a pastor nominating committee's selection were to be met by four other nominees for the job of pastor. The other four showed competence and flair in certain areas — but the body went with the eminently practical choice of the experienced Cliff Kirkpatrick.

In the COCU question the Assembly was perhaps most doggedly Presbyterian; they ended the continuing controversy about "Presbyterian bishops" by abolishing them before their investiture; in place of this vexing shadow officer the Assembly proposed to send a representative commission made up of elders and ministers to fill the Presbyterian slot in the regional covenanting councils of COCU. "You're expecting our bishop? Here's our commission!" It remains to be seen whether the other covenanting bodies will accept the PCUSA proposal.

It was in the matter of the re-election of James D. Brown as executive director of the General Assembly Council that the body showed its unpredictability and its stubborn independence most clearly. Twice. Even seasoned observers were astonished when the vote was taken: 222 to confirm; 258 to oppose. Unwilling or unable to accept this verdict, supporters moved reconsideration Friday night; the margin of defeat was greater than before.

Questions to commissioners supported the view that Brown had fallen victim to a cluster of factors which all exploded at once: general distrust of Louisville leadership; lack of confidence in the capability of the GAC; uneasy resolutions of the Reimagining controversy; and even criticisms of the method by which the matter was handled in committee and on the floor.

An Assembly of process; however, one of poetry as well. The GA Poet Laureate, Ann Weems, ended the Assembly with a pair of book-ends. One poem spoke of "place at the table for damaged hearts," of which there were many in Albuquerque. The other said, "If I could, I'd write you a rainbow." The meaning of the Albuquerque Assembly will have to wait until the new century for assessment; it will take three years to tell which of these hesitant "howevers" has become the Presbyterian theme for the next century.

by Houston Hodges
editor, Monday Morning

We are not lemmings...but

The Board of Pensions sponsored its first 5K (3.1-mile) walk/run/whatever event on July 4. As nearly 100 Presbyterians set out on their early morning trek, one participant was heard to utter: "This is the first time in 208 years everyone is going in the same direction."

COMMENTARY

Feeling the heat in Albuquerque

From 93-degree days to 103-degree salsa, the 208th GA lived up to all expectations. We Presbyterians felt the heat in Albuquerque.

The highest temperatures came from within the convention center from two Presbyterian heat sources: an angry heat reacting to divisiveness and a visionary heat determining to surge ahead in mission.

The heat of anger was most concentrated in the Assembly's response to national staff conflicts.

"Peace agreements" were adopted between conflicting entities, but the Assembly went further. It adopted most of the proposals offered by the Quadrennial Review Committee, tackling the abysmal morale felt among national staff and the widespread perception of the lack of accountability by the national entities to the church at large.

The heat of peace-seeking anger reached scalding levels when the Assembly addressed its top program leader. Widely perceived as the common denominator in many of the church's conflicts, James Brown's confirmation as GAC chair still seemed inevitable. But when the results of the vote were broadcast on the monitors, the gasp of stunned silence said it all. The Assembly had said "No" to confirmation of his call. A sad chill immediately filled the hall.

Then again, a pervasive warmth filled the Assembly as it elected John "The Church Matters" Buchanan as its moderator, reflecting the common desire to hold together as a family. That warmth intensified as Clifton "Communication Matters" Kirkpatrick garnered an overwhelming 71 percent vote, bringing to the office of stated clerk his wide wingspread—one long proven effective at reaching and embracing the whole breadth of the church.

The Assembly's response to COCU warmed in unconceived ways. A diehard resistance to the creation of bishops stood its ground. But a surprising possibility emerged: reclaiming each presbytery's role of being our collective bishop and continuing to utilize commissions to act on the presbytery's behalf in ordaining. If the other COCU denominations buy it, and if the presbyteries approve it, the covenanting can go forward without our presbyterian polity being compromised.

Everyone knew sexuality would generate heat. On the positive side, the presentations before the committee were much less incendiary than in previous years. While numerous homosexuals and relatives of homosexuals pleaded for acceptance, a dozen others testified of their freedom from homosexuality. On the negative side, it soon became clear that the task before them offered no options that could bring consensus, no less unanimity.

However, the "Ordination and Human Sexuality" committee determined to face the heat. They eschewed any thought of being a "do nothing" Assembly. The time had come to deal with the issues and move on.

In fact, after exhausting all alternative possibilities, they formulated their proposal to amend the Book of Order by requiring repentance not just from homosexual behavior but from any self-acknowledged practice which the confessions call sin. Echoed by the whole Assembly's vote, it now falls upon the presbyteries to bring closure to this protracted debate. Of course, nobody holds forth the illusion that the issues surrounding homosexual orientation and practice will go away. The Nicean Creed did not do away with debates about the divinity and humanity of Christ either. But a cooling of the heated volatility of these years' arguments and skirmishes was offered as the possible outcome was held forth

No victory parade followed the vote. First came prayer, then came hundreds of demonstrators marching through the assembly hall to express their dismay, while the others sat in respectful silence.

Fueling the heat dealing with the controversial issues was a yearning to turn the church's attention to the real task before us. Marj Carpenter's words, "Mission, mission, mission" still echoed through the halls. And those words came to life in the adoption of a new emphasis upon evangelism for the whole church. Specific plans were adopted to surge ahead in racial-ethnic evangelism. New impetus was given toward campus and military evangelism. The commissioned lay pastor program was empowered to raise up a whole new cadre of leadership for ministry in the years ahead.

Yes, a lot of heat was generated in Albuquerque. But from this vantage point, it appears that a lot of light was shed, too.

by Jack Haberer, pastor
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Assembly adopts sustainable development policy paper

The General Assembly approved the report of the committee on Faith and Sustainable Development July 5, which calls for an improvement in the quality of life for all with an emphasis on the structural adjustment of policies and programs affecting poor women in developing countries.

"Hope for a Global Future: Toward Just and Sustainable Human Development," was presented to the Assembly by the denomination's Advisory Committee on Social Witness Policy (ACSWP). The document examines the social, economic and ecological effects of U.S. economic policies on some of the world's poorest nations.

"We feel that this is a very important document," said Florence Johnson, committee moderator of Pittsburgh Presbytery. "We pretty much went through this document paragraph by paragraph."

Even so, approval of the document did not come without compromise. For example, after spending more than one hour defeating an attached minority report, the Assembly questioned the financial implications of the paper, particularly a proposed $133,286 from unrestricted mission funds to establish a four-year emphasis, including salary and benefits, for a full-time staff position to propel the paper's policies forward in the life of the church nationally and locally.

The proposal was defeated by a vote of 315 to 154, since no new money will be available for Faith and Sustainable Development now that it has been approved by the Assembly. Moreover, in order to implement the paper in accordance with its original recommendations, the budget of one of the denomination's three divisions would have had to have been adjusted accordingly based on priorities.

Commissioners speaking against creating a new full-time staff position reasoned it is more economical to let existing staff assume the responsibility of carrying out the paper's policy. Those favoring creating an additional position argued that many of the world's people are in need of receiving the paper's recommendations now, and consider that it is unwise to burden the Presbyterian Center staff in Louisville with additional duties.

Even so, the Assembly did approve $22,500 for the report's printing and distribution costs, some of which may be performed in-house and/or electronically, thus saving even more money.

The Rev. Peter A. Sulyok, ACSWP associate, said he was pleased that the paper was adopted as a policy statement and not a study document as earlier proposed, since the church now has "policy to guide it in its work and mission."

by Julian Shipp

PHEWA ministry applauded, concerns addressed

The 40th anniversary of the Presbyterian Health, Education and Welfare Association was celebrated by a crowd of 500 people in Albuquerque the evening of July 1. They heard a speech by former General Assembly Moderator Bob Bohl, who said: "Thank God you exist...Thank you for what you have done in a variety of ways for a variety of people."

The Assembly approved the report on PHEWA July 5, which was conducted by the National Ministries Division as mandated by the 207th General Assembly, with these recommendations added to it: (1) that PHEWA finances and accounting be subject to the same accounting standards of all the entities of the Presbyterian Church (U.S.A.), and (2) that the General Assembly Council through the National Ministries Division review the memorandum of understanding to consider revisions that will address the concerns of inclusiveness and political advocacy and the financial implications involved.

The Assembly disapproved an overture from the Presbytery of Shenango asking that mission budget support for PHEWA be abolished. An overture from the Presbytery of Southern Kansas was answered with a resolution that instructs GA Moderator John Buchanan to appoint a committee to address the concerns about PHEWA expressed in the overture and, in light of stories about the "great things God is doing in the ministries of the various networks of PHEWA,...to create a vehicle which can multiply the opportunities for additional network ministries."

by Jane Hines and Jerry Van Marter

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GAC and Foundation agreement approved

The report of the Assembly Committee on Stewardship and Communication began with a presentation from the Presbyterian Foundation led by Jim Bellatti, chair, and Georgette Huie, vice-chair. Their announcement of the Foundation's official agreement of cooperation with the General Assembly Council was celebrated by committee chair Thomas Huser, and hailed by the applause of the whole Assembly.

Barbara Roche, editor of Horizons magazine, received the committee's congratulations for the 125th anniversary of women owning and publishing magazines in the Presbyterian church.

The majority report on special offerings—keeping the Peacemaking Offering, One Great Hour of Sharing, and the Christmas Joy Offering virtually the same, while changing the current Witness Offering to the "Pentecost Offering," supporting the causes of youth and young adult mission, and aid for "children at risk"—was accepted by the Assembly.

This majority report was drafted by the committee in place of a proposal originally made by the task group on special offerings of the GAC, whose proposed changes, especially to the Christmas Joy Offering, would have been more extensive.

The committee also reported to the Assembly its "mediation" of a disagreement among several parties involved in or responsible for mission work at Ganado, Ariz., and at Cook College near Phoenix. This disagreement, over the spending of dollars from the Jennie Wimer Fund which the Foundation held, had been one of the presenting issues of a wider misunderstanding between the General Assembly Council and the Foundation.

Though the GAC and the Foundation reached its new understanding in the weeks leading to the General Assembly, the particular issue of the Wimer Fund was left hanging.

In the committee's work, it was able to bring all the parties together, hearing their respective concerns. After the committee drafted its response to the issue, all of these parties expressed thanks for having their concerns heard. Each agreed with the committee's recommendation to let the new relationship between the Foundation and the GAC follow its course, feeling that the matter would be resolved for the good of all.

The Assembly affirmed this mediation by vote, and further approved a process for handling any such disputes in the future, mandating a system in which all governing bodies are recognized as partners in the allocations of mission funds given to the Presbyterian Church (U.S.A.). After one hour on the floor, the committee's work on behalf of the General Assembly was completed.

by Dee Wade

Assembly approves COCU amendments

The Presbyterian Church (U.S.A.)'s continued participation in the Consultation on Church Union (COCU) received a boost July 5 when the 208th General Assembly approved related constitutional amendments.

The Assembly committee on Catholicity's proposal regarding COCU was approved by a 421-to-103 vote without any changes. The amendments to the Book of Order now go to the PCUSA's 171 presbyteries for approval.

If a simple majority of the presbyteries approve the changes, they will come back to the 209th (1997) General Assembly, which would report the results. The changes would become operative when COCU inaugurates the Church of Christ Uniting.

Considering the controversy that surrounded COCU during the 1995 General Assembly, this year's discussion and vote were surprisingly short and supportive. Last year's Assembly sent a set of proposed amendments back to the special committee on COCU for review and refinement. That committee's proposal was further modified by this Assembly's commissioner committee.

Among other things, the Assembly committee deleted the terms "representative bishops" and "representative elders." These positions were to be created to represent presbyteries in regional covenanting councils of COCU churches. Under the revised proposal, presbyteries would instead create commissions of equal numbers of elders and ministers to perform the same task.

While it remains unclear how other COCU denominations will react to the commission concept, the Assembly committee stated that its priority was to come up with a plan that fits Presbyterian polity and tradition. It was also pointed out during a question-and-answer session that in addition to bishops, the other denominations will be sending presbyters, deacons and lay persons to the councils.

It was also explained that the other COCU denominations will play no part in approving PCUSA ministers for ordination. They will, however, be invited to participate in ordination services.

The Rev. Maria R. Price, a pastor from Northeast Georgia Presbytery, led the 51-member committee. The Rev. Michael Livingstone is chair of the special committee on COCU, which represents the PCUSA in ongoing consultations with eight other denominations.

by John Sniffen

Who is Adam Hasten?

Computer users who use spell-check know how the program automatically suggests replacements for incorrect or unfamiliar words, including many names. Thus, when a typist re-drafted the Peacemaking Committee's response to overture 96-26 on lifting the U.N. sanctions in Iraq, the computer suggested Adam Hasten replace Saddam Hussein.

Marj says mission is still the heart of the church

Native American children from the Laguna Presbyterian Church helped carry baskets of bread baked and brought to worship by other church members to be used in the communion service.

In her final official act as outgoing General Assembly moderator, Marj Carpenter said the Presbyterian Church (U.S.A.) “must call mission back to the heart of the church.”

Carpenter, who has logged hundreds of thousands of miles flying around the nation and the world making her “mission, mission, mission” speeches to churches and Presbyterian governing bodies, gave the sermon during the opening worship and communion service for the 208th General Assembly June 30 in the Albuquerque Convention Center.

About 3,500 persons filled the main assembly hall and another 1,600 participated via television hookup in the nearby Kiva Auditorium.

Carpenter based her sermon on John 3:16: “For God so loved the world that he gave his only begotten Son, so that whosoever believeth in him may not perish but have everlasting life.” To appreciate that scripture, she said, one must go back to the Old Testament story of Abraham’s willingness to sacrifice his son, Isaac, as a sign of his devotion to God.

“I couldn’t do that ... I couldn’t do what Abraham did,” said Carpenter. “That story is the only story that makes us appreciate what God did when he sacrificed his only son, Jesus.”

Carpenter’s sermon was also based on Matthew 28:16-20 which includes “Go therefore and make disciples of all nations ...”

“I couldn’t do that either,” she said. “As I have been out in the mission fields, I have realized that I am not a missionary; I am a messenger. I’ve always been a messenger. I’m a reporter, a communicator ... and I am the messenger for missionaries. ... I go home, but our missionaries stay.”

From her firsthand experiences, Carpenter listed examples of missionaries’ service in South and North Korea, India, Ethiopia, Pakistan, Japan, the Philippines, Bangladesh, Taiwan, Zaire, Rwanda, the former Yugoslavia, Siberia, Guatemala, and the Cameroons.

“God gives you the strength if He gives you the call,” she said. “I do know that our wonderful Presbyterian church must call mission back to the heart and get on with it. You see, I have really enjoyed serving as your moderator, the messenger, the reporter, the communicator, because I couldn’t do what Abraham did. I’m awed by God’s sacrifice of Jesus Christ. Of all the people I’ve seen in this wonderful church, only the missionaries come close to that kind of sacrifice.”

In addition to serving as Carpenter’s valedictory address, the sermon also led into the commissioning of new mission personnel and honoring those who are retiring. Approximately 50 of more than 400 new mission personnel were on hand for the commissioning ceremony. Four of the 12 retiring missionaries were present. Worldwide Ministries division director, Clifton Kirkpatrick, noted that the 12 represented 336 total years of service.

During 1995, 1,050 persons served in mission posts in the U.S., Puerto Rico and 83 other countries around the world.

An offering of $34,743 was collected during the service. It will be split three ways among the Menaul School in Albuquerque; Pan American School in Kingsville, Texas; and the Burned Churches Fund of the National Council of Churches. The latter cause was added in the wake of church burnings across the south which have damaged or destroyed more than 40 African American church buildings.

Carpenter added a twist to the end of the service by having her two grandsons, Chad and Cody, join her on the stage while she led the Assembly in an a capella singing of “Jesus Loves Me.” With the boys carrying the Christ candle, the worship leaders then left the stage to Dixieland versions of “Onward Christian Soldiers” and “When the Saints Go Marching In.”

Shown above are some of the more than four hundred new mission personnel who will be serving worldwide next year. Approximately 50 were commissioned on June 30.

“I always said I’d go out to ‘Onward Christian Soldiers’.... It’s not printed in the program, so sing the first verse over and over. But remember that the third verse says ‘We are not divided, all one body we’,” Carpenter explained. At the doors, she greeted departing commissioners and guests while flanking bagpipers played “Jesus Loves Me.”

The communion service featured loaves of bread baked and brought into the hall by members of Laguna Presbyterian Church, the only Native American church in the Presbytery of Santa Fe. The church’s choir also provided Keres language renditions of several hymns during the service.

Music for the service was provided by approximately 250 choir members of churches from around the Synod of the Southwest. They, and an accompanying orchestra, were directed by Jeff Jolly, choir director at Covenant Presbyterian Church in Albuquerque. Jolly also composed the anthem, “Hymn to the Holy Spirit,” for the 208th General Assembly.

The backdrop for the service was a series of brightly colored banners depicting the active spirit of God, forever flowing freely and graciously. The banners, bulletin cover, pulpit hangings and communion table covers were created by textile artist Jean Jones of Santa Fe.

by John Sniffen

Ecumenical and overseas delegates were honored guests at morning worship on July 3 when the Bishop Dr. Lorant Hegedus, head of the General Synod of the Reformed Church of Hungary, brought a message of being called to service as elder-bishop-overseer.

Hungarian bishop says “Overseers” are essential to church unity

During many years of the domination of Hungary by the USSR, the church was not recognized and Bishop Lorant Hegedus was imprisoned. In the years since, the Bishop has been writing and teaching in the area of reformed theology.

In his message Hegedus used the terms elder, bishop and overseer interchangeably based on passages in 1 Timothy 3 and Acts 20. The office is needed in a special way, Hegedus stated, “because divisions have never ceased to menace the church. In securing the unity and functions of the church, the bishop is charged with the comprehensive and unifying service of overseer.” And in referring to his sermon’s title, “Desiring a Good Work,” he added that if anyone sets his heart on being an overseer, they desire a noble task.”

Hegedus related the office to how the church kept itself together through 40 years of atheistic dictatorship and is organizing its current resurgence through 89 schools, 31 diaconal institutes and 51 conference sites. As announced by Stated Clerk James Andrews at the beginning of the service, the offering for this day was designated for the Soli Deo Gloria Conference Center at Balatonszarszo, Hungary. The offering taken amounted to $4,224.34.

by Midge Mack

Assembly addresses mission, evangelism, role of youth

Year with Latin Americans emphasized

Prayers for the "brokenhearted in Lebanon and in Guatemala," for those who are "uprooted and displaced" and for those who grieve and those who "cannot forgive past hurts" were offered in the midst of the report of the Assembly committee on Global Partnerships.

In other business, the Assembly approved a sweeping agenda for ministries across the world, focusing largely on churches in China and Taiwan and initiating a church-wide emphasis on partnerships with Latin Americans.

The "Year With Latin Americans" calls on each congregation and each member to "get to know Latin Americans in this country and in this hemisphere; pray for them; stand in solidarity with them; and join them in fellowship, celebration and mission."

In the same action, the General Assembly authorized its churches and governing bodies to use study resources for the "Year With Latin Americans" and encouraged the General Assembly Council to consult with partner churches and ecumenical agencies in planning four regional conferences and travel study seminars in Latin America and with Latin Americans in the United States.

As tensions in the Taiwan Straits begin making news and as Hong Kong prepares for its return to Chinese sovereignty, the General Assembly reaffirmed its partnership in mission with Christians in Hong Kong, Taiwan and China — and authorized a mission trip to both Taiwan and China.

In other action, the denomination voted to join with other denominations and churches who are working toward the goal of the AD 2000 movement. Identified as a grassroots initiative, the movement proclaims: "a church for every people and the gospel for every person by the year 2000."

The Assembly also adopted as a goal engaging in mission and evangelism among 200 of "the least evangelized groups during the decade of the 1990s."

by Alexa Smith

Definition of "essential" tenets "rejected"

An attempt to amend the constitution of the Presbyterian Church (U.S.A.) to be somewhat more specific about what constitutes 'the essential tenets' of the faith was soundly defeated on the floor of the 208th General Assembly on July 3.

"It's not sufficient to say theology matters and not have some definition of what we're talking about," said elder-commissioner Charles Higgins of the Assembly committee on Theology and Worship as he presented a minority report on the floor.

But a motion to consider the minority report was defeated by a 335-163 vote — with one abstention — after brief debate.

The Assembly approved the committee's comment on the overture as well, acknowledging "the pain presently felt in parts of the church over a perceived lack of doctrinal clarity." It commends Chapter II of the Book of Order to the church as "a helpful tool in interpreting the concept of 'essential tenets.'"

It also voted to extend the deadline for completion of the work of the Special Committee to Write a New Presbyterian Catechism for one year to allow time for field testing the material. The final report is to be presented to the 210th General Assembly in 1998.

by Alexa Smith

Assembly adopts evangelism priorities

The General Assembly approved the report of the committee on Evangelism which stressed evangelism as a priority for the whole church. The consent agenda, which contained the minutes of the board of directors of the investment and loan program, were approved as was the continuation of a media campaign for the denomination which is still in progress.

The Assembly approved the recommendation that a Middle Eastern caucus be granted national status similar to the other four existing caucuses. They also voted the continuation of comprehensive strategies for Hispanic and Native American constituencies in the areas of new church development, redevelopment and revitalization. Goals for increasing the racial ethnic membership of the Presbyterian Church (U.S.A.) to ten percent of the denomination by the year 2005 and 20 percent by the year 2010 were affirmed.

In order to further evangelism efforts the Assembly concurred with the committee's recommendation calling for more intensive recruitment and training of racial ethnic leadership by the seminaries, ample funding from the unified budget and the necessary increases in staff and budget resources essential for meeting all objectives.

Commissioners' resolutions were also approved which ask for studies to conduct, collect and disseminate research on what motivates people to join the Presbyterian Church. Creative models of evangelism, church growth, new church development and church redevelopment will be sought to help the church engage in evangelism. An overture to explore and implement creative designs to reach young people on college campuses, in the Peace Corps, and the military was also approved. This overture urged particular attention to the status, needs and future for campus ministry by the PC (USA).

The Assembly voted approval of a slate of officers to oversee the Investment and Loan Program which will fund new church development and redevelopment.

It also voted to concur in the disapproval of a resolution to reject the notion of coercive proselytism or target evangelism based upon a negative judgment of any living faith.

Resolutions referred to the National Ministries Division included program development for lay leaders to use in new church development formation and a video to show examples and models of new church development. A resolution to ask the evangelism and church development office to work with future General Assemblies to develop evangelism strategies for faith sharing and mission emphasis during GA, also passed.

Perhaps the most unusual resolution was the opportunity to establish a prototype church in the Walt Disney World community of Celebration, Fla. to model creative ministry with leading edge technology. The church will serve as the spiritual center for people living in Celebration as well as national and international visitors to Central Florida attractions.

by Joanne Hines

Full YAD participation restored

In its first vote on a committee report, the 208th General Assembly approved a recommendation from the General Assembly Procedures committee to reverse the action of last year's Assembly and restore full annual participation of Youth Advisory Delegates (YADs) from all presbyteries. The overture, approved in response to 11 similar overtures, came from the Presbytery of Lehigh.

Related actions raised the required age for YADs by one year to 17 to 23 years, instructed the General Assembly Council to provide funding for the Triennial Youth Connection since one source of its funding has been removed by the YAD action, and requested the Council's Youth Ministry office to clarify the role and objectives of Youth Advisory Delegates as well as provide for a higher level of selection standards and training.

Commissioners approved all recommendations of this committee including overtures 101, 103, and 116; also an OGA report recommendation to transfer the Presbyterian chaplains and military personnel funding from per capita to mission budget, over a period of three years. Disapproval was recommended, and voted, for overture 102.

by Midge Mack

Reserve dollars must cover Assembly actions

Per capita ($4.52 per member) will not be increased for 1997 even though funding of some Assembly actions is on hold.

Assembly actions approved for current funding will require an additional $125,084 before the end of 1996, an amount which will have to come from reserves since most of 1996 per capita income is already in hand at the above rate.

These same actions will add $78,668 in 1997, but will save $9124 in 1998. A saving will be realized in both '97 and '98 due to transfer of funding for the council of military chaplains from per capita to mission budgets.

A major part of additional funds needed this year is $41,750 to fund 25 newly-elected presbytery slots on the General Assembly Council. Related GA nominating committee costs will add $28,190. Congregational and governmental communications on various matters total $11,400 and publication/distribution of two major documents adds $40,000. Letters to congregations, the U.S. and other governments on various matters makes up the rest.

Actions on hold are Assembly-approved resolutions that could cost an additional $198,550 but will be funded this year only if additional funds come in or through negotiation and concurrence of the joint per capita budget table team of the General Assembly Council and the office of the General Assembly.

These include $125,000 for a consulting firm to analyze and recommend changes in the office of the executive director of the GAC. A committee to implement this action would add $10,425. A two-year, nine-member committee to review middle governing body relationship would add $20,825, while a task force to develop relations with church-related groups would require $19,350.

Some objections to the per capita budgetary implication report brought to the Assembly's final session were critical on grounds that it compromised the effectiveness and integrity of other committee actions.

Sue Dallam, moderator of the General Assembly Procedures committee reminded commissioners that "per capita is the price of privilege of being Presbyterian." She reported $450,000 to be unpaid in 1995 and implored commissioners to "go home and persuade presbyteries to work with congregations toward paying full per capita apportionment."

by Midge Mack

Bicentennial Fund accountability addressed

Approving a recommendation of its committee on Mission Priorities and Budgets, the 208th General Assembly asked for encouragement of the church at large to continue to fulfill its obligations to the Bicentennial Fund by sharing a summary of the programmatic successes funded to date by the campaign; by encouraging all governing bodies to submit Bicentennial Fund receipts and reports in a timely manner; and by strongly encouraging presbyteries to refrain from using Bicentennial Funds for other purposes.

The Assembly also approved a comment from the Assembly committee on Mission Priorities and Budgets requesting that the Bicentennial Fund accountability committee determine which churches and presbyteries are using funds in ways unrelated to the purposes of the Bicentennial Fund, the amount of funds so involved, and report this to the 209th General Assembly (1997).

by Jane Hines

Auburn Seminary added to Presbyterian family

The Assembly voted July 3 to establish a covenant relationship with Auburn Theological Seminary in New York, N.Y. Dr. Douglas W. Oldenburg, Decatur, Ga., president of Columbia Theological Seminary, applauded the Assembly's action. "This culminates almost 200 years of Auburn seeking to clarify its relationship with the General Assembly," he noted. The action was part of the report of the Christian Education and Theological Institutions committee report.

Oldenburg told commissioners that Auburn had three main functions. The first is to provide Presbyterian students at Union [Theological Seminary] in N.Y. with courses in Presbyterian polity and reformed theology. The second is to offer continuing education opportunities for people living in the Northeast. The third is to conduct research on theological education through its Center for the Study of Theological Education. Auburn "is the only place in the world" that does such research, Oldenburg reported.

Auburn was established in 1818. It is located currently on the campus of Union Theological Seminary (N.Y.), although it is not part of Union. It does not grant theological degrees.

Oldenburg stressed that "Auburn will not ask for funding from the one percent fund" and has promised to support that fund in the congregations of the Northeast. The "one percent fund" is the Theological Education Fund which congregations may participate in by pledging one percent of their budget.

"What you have done," Oldenburg told commissioners, "has added another star in the crown of theological education in the Presbyterian Church (U.S.A.).

The General Assembly also approved a new vision statement for campus ministry. The statement describes campus ministry's target audience and defines its tasks. It was approved overwhelmingly on a voice vote.

A study committee currently working on campus ministry issues was instructed to "provide a plan that would provide adequate budget and staff support" for campus ministry and student Christian associations.

The Assembly also voiced its concern about family and single adult ministries. The Congregational Ministries Division of the General Assembly Council eliminated the office of family and single adult ministries effective January 1, 1997. It did this as part of its effort to present a balanced budget proposal for 1997.

The Assembly "state[d] its conviction that all families are important to the church." It requested that "the Congregational Ministries Division or the General Assembly Council take whatever action may be necessary to continue support" for family and single adult ministries. It further asked that such action "be in place before the end of 1996." It also requested the same two groups "to consider ways in which family ministry to single-parent and two-parent families with children in their formative years might be enhanced" by the church.

by Peggy Rounseville

GA rejects changes in Assembly form

As it has repeatedly over many years, the General Assembly has rejected a recommendation that the format of the annual meeting of the Presbyterian Church (U.S.A.) be changed. The vote by commissioners was 365-161.

Usually, suggestions have been to move from annual to biennial meetings of the Assembly. This year, the GA committee on Quadrennial Review, concurring with a recommendation from the special committee on review (CR) by a vote of 28-19, proposed continuing annual meetings, with a twist.

The committee recommended that in odd-numbered years, no more than three days of the Assembly be used to conduct formal business. The remainder of those Assemblies would "be devoted to worship and celebration, continuing education, discussions on subjects of churchwide interest, leadership development, and programmatic information."

In other key actions, the Assembly approved a six-point plan the committee said was designed to implement an overture (95-74) referred from last year's Assembly. The overture had called for direct election of General Assembly-level committee members by presbyteries as a better way to involve lower governing bodies in the work of the nation church.

The Assembly rejected the direct election proposal, opting instead for:

- conversion of the 25 existing at-large seats on the General Assembly Council to presbytery rotation slots;
- the addition of up to 15 new at-large seats to allow the General Assembly nominating committee to fulfill the inclusiveness requirements of the Book of Order in proposing slates of nominees for election;
- commissioning of persons elected to General Assembly entities by their governing bodies;
- provisions for persons serving on General Assembly entities to formally report back to their governing bodies;
- encouragement to governing bodies to seek qualified Presbyterians for service on national entities;
- establishment of a nine-person committee on middle governing body relationships to rebuild connections between the General Assembly and synods, presbyteries and sessions.

And the Assembly, mindful of the feelings of alienation and disconnection in the church, called the church to "a year of prayer marked by self-examination, confession, repentance and thanksgiving..."

by Jerry Van Marter

Arthur DeYoung was the second-place walk winner in the Board of Pensions 5-K Run/Walk. Bernellyn Carey, manager of the office of health promotion presented his award.

Medical plan for abortion foes rejected

With no opposition expressed, the General Assembly rejected two overtures July 3 that would have directed the Presbyterian Church's Board of Pensions to set up a separate major medical plan for church employers who oppose abortion.

The Board of Pensions instituted a "capture of dues" program in 1992 to segregate the major medical dues of employing organizations that are conscientiously opposed to abortion. The program was modified last year after consultation with pro-life groups and is now called "relief of conscience." In January, the Board announced that it would review the effectiveness of the program after two years.

Under the "relief of conscience" program the dues of anti-abortion employers are placed in a separate account out of which all claims by those employers are paid. Every six months, if the claim fund is short, money is transferred from the Board's general fund. If the claim fund shows a surplus, money is shifted to the "administrative expense" line of the Board's general fund. Critics have argued that this shifting indirectly supports payment for abortions.

The Assembly asked the Board of Pensions to continue to monitor the "relief of conscience" program and make an interim progress report to next year's Assembly and to continue to explore other medical coverage options that may more fully satisfy abortion opponents.

In other abortion-related business from the committee, the Assembly rejected an overture from Prospect Hill Presbytery that would have declared "any abortion performed after five months of pregnancy, except to save the life of the mother, is sin."

By a vote of 27-7, the committee recommended disapproval of the overture. A minority report was introduced on the floor with milder language than the overture, declaring that such abortions "fall short of God's plan for humankind." The minority report was rejected 320-192 and then the committee's recommendation was adopted 332-166.

The Assembly joyfully approved an "experience apportionment" of eight percent. The apportionment, which was proposed by the Board of Pensions, means an eight percent increase in the pensions of retired members of the Board's pension plan and an eight percent increase in the pension credits of active plan members.

by Jerry Van Marter

Mission budgets adopted for 1996-1998

The 208th General Assembly approved a total of $114,409,468 for the General Assembly mission budget and program in 1996.

Mission budgets for 1997 ($113,868,075) and 1998 ($112,269,025) were approved with a comment that urges the General Assembly Council and its executive director to continue to evaluate all programs in light of the four priority goals set forth by the 205th General Assembly; and in light of the continuing changes in patterns of giving, to pay close attention to the impact of the reduction of staff upon ongoing programs and upon the existing staff responsible for these programs. Further, the GAC is urged to communicate in an understandable way to the church at large the impact of budget reductions on programs and staff.

A motion was passed that directs the GAC to reprioritize existing work to ensure funding is available to cover the cost of all actions approved by the Assembly with financial implications totaling $66,595 for 1996; $295,462 for 1997; and $352,802 for 1998. Such costs should be funded from the approved 1996-97-98 budgets; and the GAC is directed to report to future Assemblies on the implementation of all actions with financial implications.

by Jane Hines

After the Witherspoon Dance on July 2, a tired but grateful disc jockey who spun the records for the party told event planners: "I really didn't want to do this tonight [play music], but as it turned out I needed it — men dancing with men, women dancing with women, men and women dancing together, young and old together. I really needed to see such community. People who were so different having so much fun together." Some 500 persons attended the dance.

GAC awards celebrate 'Mission for Christ'

The General Assembly Council awards celebration honored nine GAC program areas Wednesday for their achievements in becoming "Partners in Mission for Christ." This is the second year for this awards format—accomplished in a fast-paced, upbeat, colorful multimedia presentation.

Here is a summary of the awards.

- **New Church Developments:** 43 new church developments born in 1995 were honored. Each was given a certificate bearing the first verse of Psalm 127—"Unless the Lord builds the house, those who build it labor in vain." This marked the sixth consecutive year for celebrating new churches. Those honored are: Soos Creek Presbyterian, Kent, Washington; St. Andrews Presbyterian, Beulah, Mich.; Heartland Presbyterian, West Des Moines, Iowa; Rolling Hills Presbyterian, Spearfish, S.D.; Community Presbyterian, Rochester, Minn.; Ebenezer Presbyterian, Chicago; Good Shepherd Presbyterian, Rock Island, Ill.; Korean Presbyterian, Lawrence, Kan.; Central Sung Ahm Presbyterian, Chicago; Irvington Presbyterian, Indianapolis; and Calvary-Third United Presbyterian, Ft. Wayne, Ind.

  Also, LaGrange Presbyterian, LaGrange, Tenn.; Grace Chapel Presbyterian, Madison, Miss.; United Presbyterian, Granite City, Ill.; United Presbyterian, Roxana, Ill.; Arrow Rock Federated Presbyterian, Arrow Rock, Mo.; Salt & Light Presbyterian, Lutherville, Md.; United Presbyterian, Amsterdam, N.Y.; Good Shepherd Presbyterian, Yonkers, N.Y.; Imani Community Presbyterian, Trenton, N.J.; Princeton Glory Presbyterian, Monmouth Jct., N.J.; Korean Presbyterian Church of Tri-Valley, Pleasanton, Calif.; Blackfoot Community Presbyterian, Ovando, Mont.; Blackfoot Church of Potomac, Bonner, Mont.; Mountain Lakes Presbyterian, Seeley Lake, Mont.; Oviedo Presbyterian, Oviedo, Fla.; Dong-Sahn Presbyterian, Norcross, Ga.; and Church of the Hills, Duluth, Ga.

  Also, Belair Community Presbyterian, Evans, Ga.; Grace Presbyterian, Ft. Mill, S.C.; Gardens Presbyterian, Lake Park, Fla.; Hahn Bit Presbyterian, Decatur, Ga.; California New Canaan Presbyterian, Los Angeles; Korean Hope Presbyterian, Cerritos, Calif.; Faith Presbyterian, San Diego, Calif.; West Valley Presbyterian, Avondale, Ariz.; Community Presbyterian, Alpine, Ariz.; Iglesia Presbiteriana Hispana, Roswell, N.M.; Korean Presbyterian, Tulsa, Okla.; Covenant Presbyterian, Sherman, Texas; Korean Presbyterian, Corpus Christi, Texas; First Presbyterian, Nocona, Texas; and Ohio Presbyterian, Aliquippa, Penn.

Frank Beattie, associate director for evangelism and church development in the National Ministries Division(left) and Moderator John Buchanan present a new church development award to the Rev. Charles Proudfoot, pastor of the Rolling Hills Presbyterian Church in Spearfish, S.D.

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- **Higher Education:** Dr. Cordell Wynn, president of Stillman College, Tuscaloosa, Ala., received the 1996 Higher Education Award. The award, given annually since 1988, goes to an individual who has "rendered long and distinguished service" on behalf of the Presbyterian Church. Wynn, who has been Stillman's president for more than 15 years, also has chaired the College Fund, United Negro College Fund, and the National Association for Equal Opportunity. Wynn said the award affirmed what his grandmother taught him about success—"Success is measured not in achievements but in lessons learned and lives that are touched along the way," and certainly by faith in a sovereign God. This year, five individuals also were placed on the 1996 Honor Roll, indicative of the strong group of nominees. They are the Rev. Robert K. Bondurant; Henry Luce, III; Dr. Charles Ping; Dr. Ruth Schmidt, and the Rev. Dr. Walter A. Soboleff, Sr.
- **Commitment to Evangelism:** Five presbyteries where more than 50 percent of the churches have signed the Commitment to Evangelism were honored—the presbyteries of Abingdon and Shenandoah, Synod of the Mid-Atlantic; the presbyteries of Central Florida and Tampa Bay, Synod of the South Atlantic, and the Presbytery of Grand Canyon, Synod of the Southwest.
- **Sam and Helen R. Walton Fund Grants:** New church developments which had been named recipients of $30,000 Sam and Helen R. Walton Fund Grants were recognized: Covenant Community Church, Vacaville, Calif.; Eastfield Road Presbyterian NCD, Huntersville, N.C.; First African Presbyterian, Lithonia, Ga.; Macland Presbyterian, Powder Springs, Ga.; New Hope Presbyterian, Fishers, Ind.; Plymouth Presbyterian, Plymouth, Minn.; Southminster Presbyterian, Gastonia, N.C.; and Taiwanese Presbyterian Church in South Bay, Redondo Beach, Calif.
- **Commitment to Peacemaking:** Two presbyteries and one synod where more than 50 percent of the congregations have adopted the Commitment to Peacemaking were honored— the Presbytery of Missouri River Valley; the Presbytery of Whitewater Valley, and the Synod of the Northeast. Six presbyteries where 75 percent of the congregations have adopted the commitment also were honored — the Presbyteries of Western Reserve, Milwaukee, Boise, Stockton, Santa Barbara, and Kendall.
- **Restorative Justice Award:** The Honorable Patrick J. Morris, a judge of the Superior Court of San Bernardino County, Calif., received the 1996 Restorative Justice Award. The award defines restorative justice as the belief that "neither punishment nor incarcerating people are the point, but that as Christians we are in the business of redemption and change." Morris told the Assembly, "Please pray for the judges."
- **PHEWA:** Two local programs were honored by the Presbyterian Health, Education and Welfare Association, which is celebrating its 40th anniversary at this General Assembly. Doorstep Ministry, Topeka, Kan., was honored by the Community Ministries and Neighborhood Organization network of PHEWA. Doorstep is a social welfare ministry sponsored by 48 congregations, five of which are Presbyterian. Seventh Avenue Presbyterian Church, San Francisco, was honored for its work as an urban congregation by the Urban Presbyterian Pastors' Association, a PHEWA network.
- **Ecumenical Service Awards:** Two presbyteries and two congregations were honored with Ecumenical Service Awards. The Presbytery of Indian Nations was commended for its participation and leadership in the ecumenical response following the bombing of the Alfred P. Murrah Federal Building on April 19, 1995.

  The Presbytery of Northern Plains was honored for its leadership with ecumenical partners that brought together more than 2,000 people from several Christian traditions to worship together in an historic Ecumenical Assembly June 9-11, 1995, in Bismarck, N.D.

  The United Presbyterian Church of Silver Bay, Minn., was commended for its "great experiment" in ecumenism and community. Silver Bay was "born" in the 1950s when a taconite plant was built, and the church was established to serve the families.

  The United Protestant Church, which relates to five denominations, was commended for its work to make visible the unity of the Church.
- **General Assembly Mission:** Eight presbyteries were recognized for excellence in support of General Assembly mission. The awards went to the presbyteries that have given the greatest number of dollars total, and on a per member basis, in five mission categories.
  - **Basic Mission Support:** the Presbytery of Philadelphia, with total giving of $504,130; the Presbytery of Carlisle, with per member giving of $20.94.
  - **Churchwide Special Offerings:** the Presbytery of National Capital, with total giving of $380,986; the Presbytery of Santa Fe, with per member giving of $12.14.
  - **Other Specific Appeals:** the Presbytery of Pittsburgh, with total giving of $195,072; the Presbytery of Sheppards and Lapsley, with per member giving of $8.64.
  - **Presbyterian Women's Giving:** the Presbytery of Pittsburgh, with total giving of $167,158; the Presbytery of Eastern Oregon, with per member giving of $7.62.
  - **All General Assembly Mission Support:** the Presbytery of Philadelphia, with total giving of $1,096,051; the Presbytery of Donegal, with per member giving of $35.57.

by Nancy Borst

OVERTURES TO THE 208TH GENERAL ASSEMBLY

1995 Overtures

Overture 95-1 On Clarifying Constitutional Bounds of Inclusiveness—From the Synod of the Northeast - ***Answered by action taken on Overture 96-13***

Overture 95-12 On Declaring Paragraph 14 of the Policy Statement of the 190th General Assembly (1978) Regarding Ordination of Homosexual Persons on Authoritative Interpretation of the Constitution—From the Presbytery of Heartland. - ***Answered by action taken on Overture 96-13***

1996 Overtures

Overture 96-1 On Amending the Standing Rules of the General Assembly So That Each Presbytery Shall Appoint a Youth Advisory Delegate Annually—From the Presbytery of Winnebago. ***Answered by action taken on Overture 96-12***

~~Overture 96-2 On Objecting to the Reduction of Youth Advisory Delegates at the 208th GA, and Requesting a Plan be Devised for Youth from All Presbyteries to Participate in All Assemblies—From the Presbytery of the Twin Cities Area.~~ ***Withdrawn***

Overture 96-3 On Amending G-11.0201 To Increase the Number of Elders and Ministers Required to Call a Special Meeting of Presbytery—From the Presbytery of Greater Atlanta.

Overture 96-4 On Strengthening Support for Taiwan and Reaffirming Solidarity with the Presbyterian Church in Taiwan—From the Presbytery of Greater Atlanta. - ***Answered by approval of resolutions contained in 36.448-.453, 36.454-.455, and 36.456***

Overture 96-5 On Amending W-3.3616d. to Allow Only Ordained Officers to Serve the Bread and Cup—From the Presbytery of Nevada. ***Disapproved***

Overture 96-6 On Seating a Youth Advisory Delegate at the Presbytery's Expense in Alternating Years—From the Presbytery of San Gabriel. - ***Answered by action taken on Overture 96-12***

Overture 96-7 On Amending G-14.0501a and G-14.0513 to Change the Words "Permanent" and "Temporary" to "Elected" and "Appointed," and Adding a New Section G-14.0513g—From the Presbytery of Nevada. - ***Disapproved***

Overture 96-8 On Restoring the Former Representation Levels of Youth Advisory Delegates— From the Presbytery of Prospect Hill. - ***Answered by action taken on Overture 96-12***

Overture 96-9 On Including Vows for Diaconal Responsibilities for Elders in Churches Not Using the Office of Deacon—From the Presbytery of Salem. - ***Disapproved***

Overture 96-10 On Rescinding the Definitive Guidance (1978, 1979) and the Authoritative Interpretation (1993), and Amending G-4.0403 to Add the Words "As Well as Different Sexual Orientations"—From the Presbytery of Northern New England. - ***Answered by action taken on Overture 96-13***

Overture 96-11 On Affirming the General Assembly Permanent Judicial Commission as the Sole Source of Authoritative Interpretation, and Revoking Authoritative Interpretations Since 1983 That Are Not Contained In GA PJC Decisions—From the Presbytery of Winnebago.***Answered by action taken on Overture 96-13***

Overture 96-12 On Amending Standing Rule A.2.c. to Allow Each Presbytery to Appoint a Youth Advisory Delegate to General Assembly—From the Presbytery of Lehigh. - ***Approved with amendment, with recommendations, and with comment***

Overture 96-13 On Amending G-6.0106 to Require Fidelity Within the Covenant of Marriage, or Chastity in Singleness, of Church Officers—From the Presbytery of San Gabriel. - ***Approved with amendment***

Overture 96-14 On the Formation of a Non-Geographical, Korean Language Presbytery Within the Bounds of the Synod of the Northeast For the Duration of Twelve Years—From the Synod of the Northeast. - ***Approved***

Overture 96-15 On Rescinding the Definitive Guidance and Authoritative Interpretation Regarding the Ordination of Homosexual Persons—From the Presbytery of Heartland. - ***Answered by action taken on Overture 96-13***

Overture 96-16 On Amending G-6.0106 to Require Fidelity Within the Covenant of Marriage, or Chastity in Singleness, of Church Officers—From the Presbytery of Seattle. ***Answered by action taken on Overture 96-13***

Overture 96-17 On Transferring the Church Jurisdiction of Big Sioux Township, Union County, South Dakota, from the Presbytery of South Dakota to the Presbytery of Prospect Hill—From the Synod of Lakes and Prairies. - ***Approved***

Overture 96-18 On Adopting an Authoritative Interpretation Under G-13.0103r Affirming the Right and Responsibility of Congregations, Sessions, and Presbyteries to Determine Who May Be Ordained—From the Presbytery of Boston. - ***Answered by action taken on Overture 96-13***

Overture 96-19 On Urging Common Sense Legislation to Begin the Urgent Task of Making our Cities and Nation Free From the Disgraceful Scourge of Gun Violence—From the Presbytery of National Capital - ***Approved with amendment and with comment***

Overture 96-20 On Reaffirming the Process for Amendments to the *Book of Order*, and Adopting an Authoritative Interpretation Stating That Congregations, Sessions, and Presbyteries Are Neither Required Nor Prohibited from Ordaining Homosexual Persons—From the Presbytery of National Capital ***Answered by action taken on Overture 96-13***

Overture 96-21 On Amending G-14.0101 To State That Any Church Member in Good Standing May Not Be Disqualified for Ordination to Church Office Because of Sexual Orientation—From the Presbytery of National Capital. - ***Answered by action taken on Overture 96-13***

Overture 96-22 On Amending G-10.0103 and G-11.0104 Regarding the Authority of the Session and the Presbytery—From the Presbytery of Hudson River. ***Answered by action taken on Overture 96-13***

Overture 96-23 On Amending Standing Rule A.2.c. So that Each Presbytery Shall Appoint a Youth Advisory Delegate—From the Presbytery of Transylvania. - ***Answered by action taken on Overture 96-12***

Overture 96-24 On Amending G-14.0313b to Eliminate the Requirement for Review by Synod of a Waiver of the Requirement for Ordination Examinations—From the Presbytery of Baltimore. - ***Approved as amended***

Overture 96-25 On Interpreting the Inclusiveness Requirements of the Book of Order—From the Presbytery of Baltimore. ***Answered by action taken on Overture 96-13***

Overture 96-26 On Lifting U. S. Sanctions in Iraq—From the Presbytery of San Francisco. - ***Approved alternate resolution***

Overture 96-27 On Amending G-4.0301b Concerning "Ruling Elder" and "Teaching Elder" Designations—From the Presbytery of San Francisco. - ***Approved***

Overture 96-28 On Amending The Rules of Discipline to Allow the Option of Alternative Forms of Resolution in Disciplinary Cases After Allegations Have Been Filed—From the Presbytery of San Francisco. - ***Disapproved***

Overture 96-29 On Withdrawing Previous Definitive Guidance and Authoritative Interpretations, and Issuing a New Interpretation of G-6.0106—From the Presbytery of San Francisco. - ***Answered by action taken on Overture 96-13***

Overture 96-30 On Deleting G-13.0103r, and Amending G-13.0112d and D-4.0200c To Clarify Procedures for Interpreting and Amending The Constitution of the Presbyterian Church (U.S.A.)—From the Presbytery of San Francisco. - ***Answered by action taken on Overture 96-13***

Overture 96-31 On Declaring that Authoritative Interpretations Do Not Have the Authority of an Amendment to the Constitution, and That PJC Decisions Must be Based Only on the Constitution—From the Presbytery of Cayuga-Syracuse. - ***Answered by action taken on Overture 96-13***

Overture 96-32 On Amending the Book of Order by Adding Section G-2.0600 "Essential Tenets," and by Adding Section G-2.0700 "Subscription"—From the Presbytery of New Covenant. - ***Disapproved w/comment***

Overture 96-33 On Adopting an Authoritative Interpretation Removing Impediments to Diversity and Inclusiveness and the Full Exercise of the Right of Congregations and Presbyteries to Ordain Officers—From the Presbytery of the Redwoods. - ***Answered by action taken on Overture 96-13***

Overture 96-34 On Amending G-6.0106 and G-6.0108b to Require Fidelity Within the Covenant of Marriage or Celibacy of Those Called to Church Office—From the Presbytery of Mississippi. *Georgia* - ***Answered by action taken on Overture 96-13***

Overture 96-35 On Amending G-6.0106 to Bring the Book of Order into Conformity With the Authoritative Interpretation of the General Assembly Regarding Ordination of Self-Affirming, Practicing Homosexual Persons—From the Presbytery of Santa Barbara. - ***Answered by action taken on Overture 96-13***

Overture 96-36 On Amending the Standing Rules to Seat a Youth Advisory Delegate from Each Presbytery at Every General Assembly, With a Presbytery Paying One-Half the Expense—From the Presbytery of the John Knox. - ***Answered by action taken on Overture 96-12***

Overture 96-37 On Adopting a Vision Statement for Campus Ministry in the Presbyterian Church (U.S.A.)—From the Presbytery of Shenandoah.- ***Approved***

Overture 96-38 On Reaffirming Our Commitment With Partner Churches to Honor One Another's Communion, Baptisms, and Ordinations, and to Withdraw From COCU, Dismissing Our Delegation with Thanks—From the Presbytery of Plains and Peaks. - ***Disapproved***

Overture 96-39 On Studying the Needs of Single Clergy and the Church's Nominating Committees, and Reporting Findings to the 209th General Assembly (1997)—From the Presbytery of Sierra Blanca. - ***Approved as amended***

Overture 96-40 On Communicating to COCU Denominations that the PC(USA) Will Not be Entering Into Covenant Communion, and On Amending G-15.0201 to Strengthen the Long-Standing Recognition by the PC(USA) of All COCU Member Churches—From the Presbytery of Los Ranchos.- ***Disapproved***

Overture 96-41 On Amending G-6.0106 and G-6.0108b Regarding Standards for Ordination, and D-3.0200 Regarding a Higher Governing Body's Responsibility When an Irregularity or Delinquency Has Occurred—From the Presbytery of Los Ranchos. ***Answered by action taken on Overture 96-13***

Overture 96-42 On Amending G-2.0200, G-6.0108, G-11.0303, G-12.0302, and G-13.0109 Requiring Affirmation of Five Essentials of Christian Faith As Conditions of Service for All Ordained Persons and Non-Ordained Staff Persons In Positions of Leadership—From the Presbytery of Los Ranchos. - ***Disapproved***

Overture 96-43 On Amending G-6.0106 and G-6.0108b Regarding Standards of Ordination—From the Presbytery of San Fernando. - ***Answered by action taken on Overture 96-13***

Overture 96-44 On Amending G-6.0106 and G-6.0108b Regarding Standards of Ordination—From the Presbytery of South Alabama. - ***Answered by action taken on Overture 96-13***

Overture 96-45 On Amending G-6.0108b to Prohibit Adultery, Fornication, and Homosexual Behavior—From the Presbytery of Pueblo. - ***Answered by action taken on Overture 96-13***

Overture 96-46 On Studying Issues Relating to Gambling and Games of Chance in Order to Provide Scriptural, Theological, Historical, Economic and Sociological Background to Thoughtful Presbyterians—From the Synod of the Trinity. - ***Approved with amendment***

Overture 96-47 On Amending Standing Rule A.2.c. Regarding the Reinstatement of Annual Youth Advisory Delegates from Each Presbytery—From the Presbytery of Pittsburgh. - ***Answered by action taken on Overture 96-12***

Overture 96-48 On Amending the Rules of Discipline to Allow the Option of Alternative Forms of Resolution in Disciplinary Cases After Allegations Have Been Filed—From the Synod of the Pacific. ***Approved alternate resolution***

Overture 96-49 On Adopting an Authoritative Interpretation Under G-13.0103r to Affirm the Principles of Diversity and Inclusiveness in the *Book of Order*—From the Presbytery of Genesee Valley. - ***Answered by action taken on Overture 96-13***

Overture 96-50 On Amending G-14.0707 to Include Responsibilities of Elders in Unicameral Churches in the Constitutional Questions to Officers—From the Presbytery of Arkansas. - ***Referred to the General Assembly Council with comment***

Overture 96-51 On Increasing the Numbers of YADS Attending GA to One Per Presbytery—From the Presbytery of the James. - ***Answered by action taken on Overture 96-12***

Overture 96-52 On Amending G-14.0501 to Permit a Church to Call on Associate Pastor to Serve as Co-Pastor—From the Presbytery of Central Florida. - ***Disapproved***

Overture 96-53 On Conducting Research in Evangelism—From the Presbytery of Cherokee. - ***Approved with amendment***

Overture 96-54 On Amending G-11.0410 to Allow an Alternative Means for Active Members in Other Service in the Church to Report Changes in Terms of Call—From the Presbytery of New Brunswick. - ***Approved***

Overture 96-55 On Studying the Necessity for Synods as Part of Our Church Structure—From the Presbytery of the James. - ***Disapproved***

Overture 96-56 On Amending the *Book of Order* by Adding a New Section G-10.0103 and Renumbering the Current G-10.0103 as G-10.0104, and by Adding a New Section G-11.0103—From the Presbytery of New Brunswick. - ***Answered by action taken on Overture 96-13***

Overture 96-57 On Amending G-4.0000 by Adding New G-4.0501 Distinctiveness and Discipline- -From the Presbytery of Cherokee. - ***Answered by action taken on Overture 96- 13***

Overture 96-58 On Amending G-11.0400 to Requiring Proof of Insurance by Ministers Not Covered by Social Security—From the Presbytery of Central Florida. - ***Disapproved***

Overture 96-59 On Rescinding the Action to Reduce the Number of Youth Advisory Delegates to General Assembly—From the Presbytery of Central Florida. - ***Answered by action taken on Overture 96-12***

Overture 96-60 On Transferring the Korean United Presbyterian Church, Los Angeles, California to the Presbytery of Hanmi—From the Presbytery of the Pacific. ***Approved***

Overture 96-61 On Amending G-14.0506 Form of Call, to Provide Acknowledgment of a Duty to Fulfill the Responsibilities—From the Presbytery of Cincinnati. - ***Disapproved***

Overture 96-62 On Asking Whether a Congregation, Session or Presbytery is Required to Consider or Prohibited from Considering Sexual Orientation—From the Presbytery of Cincinnati. - ***Answered by action taken on Overture 96-13***

Overture 96-63 On Amending G-6.0106 and G-6.0108b to Require Fidelity in Marriage and Celibacy, With a Definition of Celibacy—From the Presbytery of Western Colorado. - ***Answered by action taken on Overture 96-13***

Overture 96-64 On Amending G-14.0513a to Permit a Stated Supply Minister to Move to a Permanent Pastoral Relationship—From the Presbytery of Central Nebraska. - ***Disapproved***

Overture 96-65 On Rescinding the 1978 Action on Ordination of Affirming Practicing Homosexual People and Declaring Local Churches and Presbyteries have Authority to Decide—From the Presbytery of Cimarron. - ***Answered by action taken on Overture 96-13***

Overture 96-66 On Rescinding 1978, 1979 and 1993 Authoritative Interpretations and Declaring Sessions and Presbyteries Discern the Moral Fitness of Candidates—From the Presbytery of Chicago. - ***Answered by action taken on Overture 96-13***

Overture 96-67 Concerning the Church's Response to Those Engaged in All Sexual Relations Except Those Between a Man and a Woman Within the Covenant of Marriage—From the Presbytery of San Joaquin. - ***Answered by action taken on Overture 96-13***

Overture 96-68 On Directing the Board of Pensions to Provide a Medical Benefits Plan Which Will Not Pay for Abortions—From the Presbytery of Shenango. ***Disapproved with comments and with recommendation***

Overture 96-69 On Ruling That the Definitive Guidance of 1978 and 1979 and Authoritative Interpretation Are No Longer Binding—From the Presbytery of Santa Fe. - ***Answered by action taken on Overture 96-13***

Overture 96-70 On Participation by Cuban Presbyterians in the Pension Plan of the United Presbyterian Church—From the Presbytery of Santa Fe. ***Approved alternate resolution***

Overture 96-71 On Amending G-6.0106 to Require Fidelity Within the Covenant of Marriage— From the Presbytery of Prospect Hill. - ***Answered by action taken on Overture 96-13***

Overture 96-72 On Amending G-6.0106 and G-6.0108b to Require Fidelity in Marriage—From the Presbytery of Charleston-Atlantic. - ***Answered by action taken on Overture 96- 13***

Overture 96-73 On Amending G-6.0106 and G-6.0108b to Require Fidelity Within the Covenant of Marriage—From the Presbytery of Sheppards and Lapsley. - ***Answered by action taken on Overture 96-13***

Overture 96-74 On Amending G-14.0515a to Limit Eligibility of Parish Associate to Be Called as Pastor—From the Presbytery of Santa Fe. - ***Approved as amended***

Presbyterians gather for food, fun and fellowship at Menaul School

Commissioners and guests enjoyed a hearty dinner at the Menaul School where the Committee on Local Arrangements offered them an opportunity to taste the culture, the native foods, arts and crafts, and music and dance of New Mexico.

Thousands of Presbyterians gathered at the historic Menaul School here July 4th for an evening of food, fun and fellowship.

Presented the opportunity to sample some of the best food in the Southwest, ranging from Native American and New Mexican cuisine to "gringo" hamburgers and hot dogs, visitors scarfed it down to the delight of their hosts.

Between bites, they watched as various Pueblo and Northern New Mexico artists demonstrated their artwork. They also danced and swayed to a synthesis of musical merriment including a watermelon jug band, mariachis, Scottish bag pipers, Native American choirs, Mexican dancers, jazz and Dixieland musicians, sacred music and more.

By event's end, no one seemed to care that there were no fireworks whizzing through the air to commemorate Independence Day.

Edmundo E. Vasquez, former Menaul School president from 1972-78, said the school prides itself on graduating students who understand that success hinges upon their ability to live with, work with, and love people.

"We've worked hard to keep our school going over the years," said Vasquez, a class of 1949 graduate.

Menaul School was founded in 1881 as a response to Presbyterian concern for education for Native New Mexican people, for whom access to education was almost nonexistent. The Rev. James Menaul, the school's founder, particularly wanted to train future teachers and pastors.

For 100 years, the school has continued in this tradition of providing high quality education to racially and ethnically diverse youth by preparing them to serve in their communities and the world. The school blends the Anglo, Hispanic, and Native American cultures that dominate the region, while emphasizing the strong spiritual development of its students through Christian education.

"We still feel that Reformed theology, as represented by the Presbyterian Church, is good for any society,"said Paul Baez, chair of the school's 14-member board of trustees. "More than 90 percent of Menaul graduates go to college, so we prepare a lot of future leaders out of our student population."

by Julian Shipp

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Overture 96-75 On Abolishing Support for Presbyterian Health Education and Welfare Association—From the Presbytery of Shenango. - ***Disapproved***

Overture 96-76 On Amending G-6.0106 and G-6.0108b to Require Fidelity Within the Covenant of Marriage or Chastity of Those Called to Church Office—From the Presbytery of Olympia. - ***Answered by action taken on Overture 96-13***

Overture 96-77 On Amending G-6.0106 and G-6.0108b to Require Fidelity in Marriage or Chaste Celibacy and W-4.9001 to Prohibit Blessing Same-Sex Unions—From the Presbytery of Wabash Valley. - ***Answered by action taken on Overture 96-13***

Overture 96-78 On Amending G-6.0106 and G-6.0108b to Require Fidelity in the Covenant of Marriage—From the Presbytery of Cherokee. - ***Answered by action taken on Overture 96-13***

Overture 96-79 On Amending G-6.0106 and G-6.0108b to Require Fidelity in the Covenant of Marriage—From the Presbytery of San Jose. - ***Answered by action taken on Overture 96-13***

Overture 96-80 On Amending G-14.0314a and G-14.0402a, and G-14.0404a Regarding Allowing the Presbytery of Call Ordinarily to Conduct Examinations and Ordinations—From the Presbytery of Trinity. - ***Approved as amended***

Overture 96-81 On Amending G-13.0112d Regarding the Advisory Committee on the Constitution's Making Recommendations to Commissioners which Advocate for Their Position—From the Presbytery of Trinity. - ***Disapproved***

Overture 96-82 On Providing Sufficient Funds in the General Mission Budget to Publish a High Quality Curriculum—From the Presbytery of Greater Atlanta. ***Disapproved with comment***

Overture 96-83 On Amending G-6.0106, G-6.0108b and D-3.0200 to Require Fidelity in Marriage, Chastity in Singleness—From the Presbytery of Greater Atlanta. ***Answered by action taken on Overture 96-13***

Overture 96-84 On Amending G-6.0106 and G-6.0108b Regarding Standards for Ordination, and D-3.0200 and D-3.0400 Regarding a Higher Governing Body's Responsibility When an Irregularity or Delinquency Has Occurred—From the Presbytery of Lake Erie. - ***Answered by action taken on Overture 96-13***

Overture 96-85 On Amending G-6.0106 and G-6.0108b Regarding Standards for Ordination, And Suspending Consideration of The Issue For the Foreseeable Future—From the Presbytery of Miami. - ***Answered by action taken on Overture 96-13***

Overture 96-86 On Amending G-6.0106 Regarding Standards for Ordination by Adding Three New Subsections—From the Presbytery of Redstone. - ***Answered by action taken on Overture 96-13***

Overture 96-87 On Clarifying Baptism as a Response to the Great Commission—From the Presbytery of Central Nebraska. - ***Approved alternate resolution***

Overture 96-88 On Reaffirming the Process for Amendments to the *Book of Order*, and Adopting an Authoritative Interpretation Stating That Congregations, Sessions, and Presbyteries Are Neither Required Nor Prohibited from Ordaining Homosexual Persons—From the Presbytery of Detroit. - ***Answered by action taken on Overture 96-13***

Overture 96-89 On Recognizing the 175th Anniversary of the Life and Ministry of Fairview Presbyterian Church, Lawrenceville, Georgia—From the Presbytery of Greater Atlanta.- ***Approved***

Overture 96-90 On Amending G-6.0106 and G-6.0108b Regarding Standards for Ordination, and D-3.0200 and D-3.0400 Regarding a Higher Governing Body's Responsibility When an Irregularity or Delinquency Has Occurred—From the Presbytery of San Juan. - ***Answered by action taken on Overture 96-13***

Overture 96-91 On Setting Aside the Definitive Guidance of 1978, and on Adopting a New Authoritative Interpretation Under G-13.0103r—From the Presbytery of the Twin Cities Area. - ***Answered by action taken on Overture 96-13***

Overture 96-92 On Amending G-13.0103r Stating that Authoritative Interpretation Under That Section is Not Binding On Governing Bodies Until it is Added to the Form of Government—From the Presbytery of the Twin Cities Area. - ***Answered by action taken on Overture 96-13***

Overture 96-93 On Reinstatement of Original Quotas of Youth Advisory Delegates to Annual Meetings of the General Assembly—From the Presbytery of Southeastern Illinois. - ***Answered by action taken on Overture 96-12***

Overture 96-94 On Amending G-6.0106 and G-6.0108b Regarding Standards for Ordination—From the Presbytery of Central Washington. - ***Answered by action taken on Overture 96-13***

Overture 96-95 On Amending G-5.0202 to Clarify Members' Rights to Hold Office—From the Presbytery of East Iowa.- ***Disapproved***

Overture 96-96 On Seeking to Be Faithful Together—From the Presbytery of East Iowa. - ***Approved***

Overture 96-97 On Refocusing Attention to the Needs of Infants, Children, and Young People—From the Presbytery of East Iowa. ***- Approved with amendment***

Overture 96-98 On Delaying Action on the Issue of Ordination of Homosexual Persons—From the Presbytery of Mission. - ***Disapproved***

Overture 96-99 On Declaring a Commitment to Equal Treatment of All Independently Incorporated Advocacy and Service Organizations or Coalitions of Organizations—From the Presbytery of Southern Kansas. - ***Approved alternate resolution***

Overture 96-100 On Affirming Rule By Elders Mutually With Ministers of the Word and Sacrament, and Encouraging Study of the Role, History, and Theology of the Office of Elder—From the Presbytery of Missouri Union. - ***Disapproved***

Overture 96-101 On Amending Standing Rule C.6.d. Regarding Distribution of Materials at the General Assembly—From the Presbytery of the Pines.- ***Referred to Committee on the Office of the General Assembly for report to 209th GA***

Overture 96-102 On Amending Standing Rules B.6. and C.6.a. Regarding the Referral of Material to the Assembly Committee on Mission Priorities and Budgets, or Its Successor Committee—From the Presbytery of the Pines. - ***Disapproved***

Overture 96-103 On Amending Standing Rule C.3.c. Regarding Eligibility as Committee Assistant— From the Presbytery of the Pines. - ***Approved***

Overture 96-104 On Partnership in Allocations for Mission Funding—From the Synod of the Southwest. ***Approved alternate resolution***

Overture 96-105 On Urging Humble Prayer and Silence—From the Presbytery of the Cascades. - ***Approved***

Overture 96-106 On Transferring the Presbyterian Church Of Meade, Kansas, to the Presbytery of Cimarron—From the Presbytery of Southern Kansas. - ***Approved***

Overture 96-107 On Allocating Mission Funds at the Governing Body Level Where It Can Be Done Most Efficiently and Effectively—From the Synod of the Rocky Mountains. - ***Answered by action taken on Overture 96-104***

Overture 96-108 On Continuing Support of Campus Ministries Through the National Ministry Division—From the Presbytery of New Brunswick.- ***Approved with amendment and with comment***

Overture 96-109 On Communicating to COCU Churches That The *Churches in Covenant Communion* Document Offers Too Significant a Departure From Presbyterian Ecclesiology and Polity—From the Presbytery of Huntingdon.- ***Disapproved***

Overture 96-110 On Requesting the 208th General Assembly (1996) to Appoint an Additional Native American Representative From the Presbytery of Grand Canyon to the General Assembly Native American Task Force—From the Presbytery of Grand Canyon. - ***Approved with amendments***

Overture 96-111 On Reinstating Full Youth Advisory Delegate Representation—From the Presbytery of Newton. - ***Answered by action taken on Overture 96-12***

Overture 96-112 On Directing the Board of Pensions to Provide a Medical Benefits Plan Which Will Not Pay for Abortions—From the Presbytery of Cincinnati. ***- Disapproved with comments and with recommendation***

Overture 96-113 On Directing the Office of the General Assembly to Cease Collecting Data Regarding the Racial Ethnic Composition of Church Membership—From the Presbytery of Pittsburgh. - ***Disapproved***

Overture 96-114 On Urging the Presbyterian Church (U.S.A.) to Work for Ministries of Compassion and Healing for Those Caught Up In Sexual Practices Which Bring Alienation and Pain—From the Presbytery of Alaska. - ***Approved with amendment***

Overture 96-115 On Urging Support for Alaska Native and Native American Tribal Rights—From the Presbytery of Alaska - ***Approved with amendment***

Overture 96-116 On Amending the Standing Rules Regarding the Number of Commissioners from a Presbytery to General Assembly—From the Presbytery of Donegal. - ***Approved***

Overture 96-117 On Partnership in the Allocation of Denominational Funds—From the Synod of Living Waters. - ***Answered by action taken on Overture 96-104***

Overture 96-118 On Calling All Congregations and Governing Bodies to Share in a Three-Year Study to Expand the Strength, Growth, and Influence of the PC(USA), Locally and Throughout the World—From the Presbytery of Central Florida. ***- Approved with amendment and with comment***

Overture 96-119 On Developing and Implementing a Plan of Action to Bring the Church's Influence to Bear So That Media Will Act to Strengthen Moral Values—From the Presbytery of Louisville. - ***Approved with amendment***

Overture 96-120 On Affirming That Any Abortion Performed After Five Months, Except to Save the Life of the Mother, is a Sin.—From the Presbytery of Prospect Hill. ***- Disapproved***

Overture 96-121 On Establishing Ministries to Those in Sexual Brokenness—From the Presbytery of Prospect Hill. - ***Disapproved***.

Overture 96-122 On Calling for an Investigation of Human Rights Violations in the Peoples Republic of China—From the Presbytery of Riverside. - ***Answered by action taken on 36.149-.151 with comment***

Overture 96-123 On Directing the General Assembly Council and the Foundation of the Presbyterian Church (U.S.A.) to Resolve the Matter of the Disbursements from the Jennie M. Wimer Restricted Fund Account—From the Presbytery of Grand Canyon–***Disapproved with comment***

Overture 96-124 On Referring the Confirmation of the Second Term of the Executive Director of the General Assembly Council to the Appropriate Assembly Committee for Consideration and Recommendation—From the Presbytery of South Alabama. - ***Answered by action taken on 31.010 with comment***

Overture 96-125 On Creating and Funding Substance Abuse Awareness and Prevention Curriculum Materials for Elementary Aged Children and Their Parents—From the Presbytery of Detroit.- ***Approved with comment***

Assembly favors same sex civil rights

After debate that stretched over two sessions, the Assembly voted July 5 afternoon to authorize the Stated Clerk to explore entering friend-of-the-court briefs in favor of civil rights for same-sex couples.

The vote was 281-244 for the majority report from the committee on National and Urban Issues, and the action concluded an item that had consumed hours of committee and Assembly time.

The majority report affirmed the Presbyterian church's historic definition of marriage as a civil contract between a man and a woman, yet recognized that "committed same-sex partners seek equal civil liberties in a contractual relationship with all the civil rights of married couples."

The action calls for the church to support, if feasible, a ruling from the Hawaii Supreme Court that it is unconstitutional to deny the rights and responsibilities of the civil status of marriage on the basis of gender.

In so doing, the Assembly apparently chose the view that the issue was one of civil rights (as proponents of the majority report stated), rather than an endorsement of homosexual marriage (the principal argument offered by those against the report).

Other committee items:

The Assembly reversed an earlier decision and passed the committee's recommendations in regard to women's issues that came from the Advocacy Committee for Women's Concerns and included items from the UN Fourth World Conference on Women held in Beijing, China, in September 1995. Among those 16 recommendations was one to "commend for serious study and appropriate action" the Beijing declaration and platform for action.

The Assembly adopted recommendations that call for meaningful dialogue on racial justice and cultural diversity, including preparation of resources and training events to foster such dialogue.

They also adopted overture 96-115 as amended, which charges the church to become fully aware of the sovereignty issues confronting Alaskan Natives and Native Americans.

The last items adopted included recommendations:

- to add an additional female lay person member to the Native American task force;
- to continue development of a plan seeking more responsible moral behavior by the media;
- to support government efforts to end child hunger;
- to monitor a wage issue involving K-Mart Corporation;
- to call for intense efforts to end child labor abuse in factories producing U.S. goods;
- to study gambling and gaming in order to help Presbyterians make choices related to Christian behavior.

The Assembly referred a commissioner's resolution to the Advisory Committee on Social Witness Policy dealing with political prisoners in Puerto Rico. A report is to be made to the 209th General Assembly (1997).

by Nancy Borst

Closer ties with church related groups sought

The Assembly, upon recommendation of its Church Polity committee, approved a commissioners' resolution calling upon the Assembly "to develop a way within the governance of the church to provide for the establishment of relationships of accountability between the PCUSA and any groups wanting to be considered part of the Presbyterian Church."

This resolution, which sounded to some on the committee like the former Chapter Nine method of working with church-related organizations slipped through with no comment from the floor.

A minority report seeking approval of overture 96-48 was adopted by the Assembly. This overture provides for alternative forms of resolution in disciplinary cases after allegations have been filed.

by Bob Bolt

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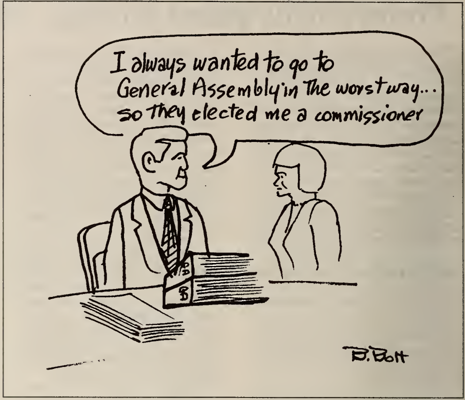
I always wanted to go to General Assembly in the worst way... so they elected me a commissioner
B. Bolt

Gift from Rwanda church symbolizes hopes for peace, unity

A set of five finely woven, nested baskets, presented by Overseas Delegate and Peacemaking committee member Andre Karamaga of Rwanda, reminded the Assembly that "we can be one basket, each included in the other, each accepting the responsibility to carry each other in the struggle for life." Moderator Emily Wigger of the committee on Peacemaking and International Justice shared the significance of the gift with commissioners just prior to presenting the lengthy agenda they approved July 5.

Commissioners approved a three-part, 35-page report, including a consent agenda (part one) reaffirming the Commitment to Peacemaking, the church's commitment to concern for those in need, resolutions in continued support to UNICEF and recognizing that agency's 50th birthday, and acceptance of responses to last year's peacemaking actions.

Part two dealt with human rights in various parts of the world and included overture 122 from Riverside Presbytery urging the Peoples Republic of China, through governmental channels, to adhere to international human rights standards. Also included was commissioners' resolution 11, requesting investigation of both human rights conditions in Tibet and the whereabouts of the young boy, recently missing, who is designated to be Panchen Lama. Commissioners' resolution 34, also approved, recognized the statement of conscience sponsored by the National Association of Evangelicals, along with various freedom of religion efforts of other bodies and referred them with other issues of religious persecution to the Worldwide Ministries Division for study and further action.

Part three grouped carefully written resolutions approved unanimously in committee and by 87 percent of commissioners. These included responses to overture 26 and commissioners' resolution 28:

- recognition of Rich Killmer, until January of 1996 coordinator of the Presbyterian Peacemaking Program;
- continuing support of a comprehensive test ban treaty, the strategic arms reduction treaty, and the process of completing ratification of the chemical weapons treaty, along with efforts to further the abolition of nuclear weapons;
- seeking to increase humanitarian measures that could alleviate the suffering of the Iraqi people due to U.N. sanctions imposed on that nation; these could be accomplished through the "just peace" study process, provision of background information to congregations for study, urging the UN to consider modifying the sanctions, commending and cooperating with efforts of the Middle East Council of Churches, and enhancing contact and relationships with the Evangelical Churches of Iraq;
- adoption of "Concerns for the Arab-Israeli Peace Process," a report of the Worldwide Ministries Division, to which comment was added to "convey to the Israeli people the Assembly's thanks to God for the courage and commitment to peace of the late Prime Minister Rabin and continued prayers for the peace process.

Three times commissioners objected to the process of quick approval of committee recommendations, on the basis of either financial or conscience concerns. They were quickly assured by both committee members and leaders of the careful editing done on all documents in the interest of fairness, openness and diplomacy, and the entire report was accepted without lengthy discussion or debate.

by Midge Mack

CAMPUS NOTES

Smith Seminary tops $1 million goal

ATLANTA, Ga — A gift of $150,000 from an anonymous source to Johnson C. Smith Theological Seminary enables the school to go over its $1 Million Scholarship Campaign goal, according to Dean David L. Wallace. The three-year campaign has increased individual and congregational support for the school. Its latter stages were boosted by Dr. George Brooks of Southminister Presbyterian Church in Phoenix, Ariz., who presented a $40,000 gift to the seminary.

JCSU cited for innovative teaching

CHARLOTTE, N.C. — Johnson C. Smith University is among a half-dozen U.S. colleges to win MacArthur Foundation grants for innovative teaching. The John D. and Catherine T. MacArthur Foundation, best know for its "genius" grants to individuals, announced the one-time gifts to small liberal arts colleges on June 26. The $750,000 grants came with "no strings attached."

The foundation recognized JCSU for requiring that all students do some kind of "service learning" in the community. The university also emphasizes joint student-faculty research and faculty development.

Union starts Appalachia program

RICHMOND, Va. — Union Theological Seminary in Virginia has expanded its program in intercultural studies to include an "Appalachia Collegium." This is the ninth group in the Goodpasture Intercultural Collegia, a program designed to bring people together monthly to discuss religious, social and political issues affecting the work of the church in a particular part of the world. The program was begun by H. McKennie Goodpasture, retiring professor of missiology at Union.

ITC's Farlough passes May 28

H. Eugene Farlough Jr. died May 28 of a massive heart attack at the home he maintained with his wife, Arlyce, in Richmond, Calif. At his death, Farlough was serving as director of student affairs for the Interdenominational Theological Center in Atlanta, which includes Johnson C. Smith Seminary. Prior to that he served on the faculty of San Francisco Theological Seminary. He was also founding pastor of Sojourner Truth Presbyterian Church in Richmond, Calif., a small but vital congregation in the San Francisco Bay Area that has produced numerous African American Presbyterian ministers because of Farlough's inspired leadership.

Farlough was an advocate for the civil rights of black Americans and for greater inclusion of black Presbyterians in the life of the Presbyterian Church. He was one of the driving forces behind the creation of the Self Development of People program and numerous other efforts to raise the Presbyterian Church's awareness of and commitment to the cause of racial justice .

Peace, King mission trips reported

Twelve Peace College students made a 10-day mission trip to Haiti during May. They were accompanied by Ann Laird Jones, Peace College chaplain and moderator of New Hope Presbytery, which sponsored the trip. Students from NC State and UNC-Chapel Hill also participated.

Eighteen King College students spent the month of May working in Ghana, Africa, as part of the schools missions outreach program. Led by Dr. Errol Rohr, vice president for Christian ministries, the students taught and presented dramatic and musical performances in churches and schools. They also helped build a church in one village.

Davidson attempts to undo 'puzzle'

DAVIDSON, N.C. — An alumnus and his wife who suffered their daughters' frustrations over choosing a college have funded a unique admissions program to help make the process easier on other alumni and their children. Mary and Jim McNabb Jr. of Dallas, Texas, created the McNab Legacy Administrations Program which brought 237 members of 76 families to the Davidson campus in June for an all-expense-paid look at "The College Admissions Puzzle.

The result of the help sessions should be preliminary lists of colleges that each of the 80 or so rising high school sophomores, juniors and seniors involved should investigate further. While Davidson officials would not mind if their school is on those lists, they note that the program is not specifically designed to steer students in their direction.

Faculty/staff appointments

Gloria Cauthorn ('67) is the Presbyterian School of Christian Education's (PSCE) new director of alumni/ae and church relations. A former member of both Alumni/ae Council and the PSCE staff, she succeeds Lou Johnson ('92), who has accepted a call as DCE at Westminster church in Greenwood, S.C.

Columbia Theological Seminary has announced that the Rev. **D. Cameron Murchison** will join Columbia's faculty in the fall of 1996 as professor of ministry. For the past eight years, Murchison has served as pastor of the Blacksburg Presbyterian Church in Blacksburg, Va. From 1977 to 1987, he was a faculty member at Union Theological Seminary in Virginia.

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Campus Ministry Corner

Spring break with the homeless in Atlanta

"Hey, Natasha. Where were you spring break? Obviously not somewhere to get a tan ..."

"Well, I sort of went on an alternative spring break — to Atlanta."

"Cool. So who'd you hang out with?"

"You know — people in Atlanta."

"So, you visited Georgia State, or at Tech?"

"We did visit Georgia State, but we didn't visit college students."

"So, who'd you hang out with, Natasha?"

"Well, just some people who live on the streets."

"Street people? What kind of spring break was that?"

Natasha's spring break journal – Atlanta or bust

Day 1: Maybe I should have gone to Daytona Beach with my friends. The first place the campus minister took us was this huge inner-city hospital. I saw rooms full of people sitting around, waiting all day to see a doctor. Worst of all, we saw these very tiny babies — some were addicted to drugs and one had AIDs. The day go better though. We had dinner at Planet Hollywood. That is my kind of restaurant. Film clips run while you eat. Then we took an outdoor glass elevator up to the top of a tall building. I got to see the whole city from the top — and that Olympic stadium is not even half-way finished.

Day 2: Got up way too early! We had to catch the MARTA, Atlanta's subway, into downtown. There were all kinds of interesting people riding it. Two people were singing in our car. Actually, I got kind of scared. Some of them weren't dressed too nice. I met my first homeless person. We were at Central Presbyterian Church in their Outreach Office. My job was to hand out mail to the homeless. One man — a young man — got really upset. He was expecting a check — but it didn't come in. I looked through the stack again and again, but it wasn't there. He said he didn't have any money to buy his next meal. We pulled some canned food off the shelf and handed it to him. Bummer. But I cheered up when we went to The World of Coke. I sampled Cokes from around the world. Everybody inside seemed happy and were clean.

Day 3: My feet were glued to the floor. Were at the Open Door Community serving lunch to the homeless. My campus minister expected me to move around those homeless people serving them soup, pouring their drinks and giving them silverware. What was she thinking! Those people smelled. Their hair was messed up. They were dangerous. But, eventually I moved and began to serve them. No one hurt me and most of the guests even said, "Thank you." Later at Columbia Seminary, a professor asked me how I felt while serving. I told him I was afraid. I was afraid because I always thought homeless people were mean or bad. The day sure changed. We took MARTA to Buckhead, to a beautiful mall. There were no homeless people there — only stores and great coffee shops. I needed that coffee to warm my cold body.

Day 4: We spent our last night volunteering at a men's homeless shelter. I wasn't as afraid of them now. Over dinner some of the men told us how they got to be on the street. One man lost his job; another got divorced. A third said he drank too much. One man seemed to be mentally unstable. Most them had some education. It makes me think I could happen to me. How lucky I am. I should probably appreciate what I have and not take things for granted.

Day 5: Before church, we held an informal Sunday school. My campus minister asked me to read Matthew 25:31-46. Jesus is explaining how the righteous acted — "for I was hungry and you gave me food, I was thirst and you gave me drink, I was a stranger and you welcomed me ..." (V. 35). Then she asked us where we saw Jesus this week. I saw Jesus in all the helpers who were serving the homeless. And I guess I saw Jesus in the homeless people, too. I may not have a tan this spring break, but I hung out with some new people.

Lou Ann Sellers, campus minister for the Presbyterian/Methodist/Lutheran ministry at UNC-Charlotte, wrote this imaginary journal after an interview of sophomore Natasha Herold, who participated in the ministry's spring break trip to Atlanta.

Korean Presbyterians honor war veterans in Richmond

RICHMOND, Va. — About 500 people attended a June 15 service at Richmond Korean Presbyterian Church to honor veterans of the Korean War.

Several U.S. Army bands and color guard provided the military presence.

Those attending were welcomed by the Rev. Hyan Chan Bae, senior pastor, who also gave the invocation.

Elder Michael M. K. Young represented the Korean Americans in presenting an expression of gratitude to the veterans who fought in Korea.

Don Cush, national coordinator of the Korean War Veterans National Reunion, responded on their behalf.

Other service participants included the Hon. Jong Chan Won, consul general from the South Korean Embassy, and Richmond Mayor Leonidas B. Young II.

Following the service, there was a mixed program of military band music and Korean food, music and dance.

The Rev. William M. Boyce Jr., a Korean War veteran and Presbytery of the James stated clerk, gave the benediction.

Edmarc one of nine hospices to benefit from race

NEWPORT NEWS, Va. — The Hospice Regatta of Greater Hampton Roads will be held Oct. 12 to raise money for 10 area organizations that care for the terminally ill and their families.

One of these is **Edmarc**, a program supported in part by the Synod of the Mid-Atlantic and local Presbyterian congregations. Julie Sligh, Edmarc's executive director, is serving as chair of the regatta board. For more information, contact Pat Almond at (804) 725-3063.

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PAL Program Announces 1996 Graduates

PAL grads (l. to r.) Melissa Barnett, Kelly Turnham, Michael Mauro, and Alike Alston.

June is traditionally the season for graduates, and the Preparation for Adult Living (PAL) program is no exception! Four of PAL's residents are recent high school graduates: Alike Alston, Melissa Barnett, Michael Mauro and Kelly Turnham. All four have distinct plans for the future.

Alike Alston is actually the newest face at PAL, having arrived the first week of June. She graduated from Jordan High School in Durham on May 29, and plans to get a job this summer and then begin classes at Mitchell Community College in the fall. Alike is leaning toward the medical field, and her high school classes in anatomy, biology and ecology should serve her well.

She heard about PAL from a hospital social worker and says she hopes the program will enable her to "learn to be more independent and responsible." Alike plans to be at PAL between one and two years.

June 7 was a red-letter day for Melissa Barnett. It was the day she received her diploma from South Iredell High School, where she ran track and was in the ROTC program. A resident of PAL for the past 14 months, Melissa will be leaving Barium Springs this fall to attend Winston-Salem State University. She hopes that her chosen field, psychology, will lead to a job as a social worker or counselor, and intends to open her own practice eventually.

By her own admission, Melissa has come a long way since entering PAL. She said she used to have problems taking responsibility for her actions. "Now I've learned to respect adults here and give them credit for what they're doing." Melissa had also found a previous program to be more critical than the one at PAL: "Here they're understanding and give you another chance…I like being here."

Michael Mauro received his GED in November 1995, and has been at PAL for about four months. He is currently working full-time and attending the CNA (Certified Nursing Assistant) program at Mitchell Community College. After completing school this summer, Michael plans to become either a registered nurse or a recreational occupational therapist. In fact, he currently has job offers from some home healthcare agencies.

For several years before coming to PAL, Michael lacked a stable environment, which he says made it difficult for him to plan for his future. Now he has time to weigh his options "instead of rushing into something." He plans to remain at PAL until early 1997.

North Carolina Scholar Kelly Turnham graduated from South Iredell High School on June 7. Kelly received Certified Nursing Assistant training and completed a hospital internship during high school. This summer she will work both as a camp counselor and as a CNA at a residential care facility. Then in the fall Kelly will head west to Montreat College, where she plans to get a degree in human services and eventually become a counselor at a group home.

Kelly has been at PAL since October 1995. She feels that being at PAL has helped her immensely: "I've been a whole lot happier here…the staff has helped me in making good grades." Kelly's enthusiasm for PAL must be contagious, because she says her younger sister wants to come here too.

Both Kelly and Melissa will get higher education funds from Barium Springs Home for Children to assist with their college tuition.

The PAL program is housed in Howard Cottage at the Adolescent Center. It is for youth ages 16 to 22 who have fewer social, emotional and academic problems than youth in the Adolescent Center program, and whose home situations are such that they cannot return there to live.

Youth living at PAL maintain full- or part-time jobs while attending school, and learn life skills such as cooking, keeping a checking or savings account, job interviewing skills, and much more. Like Melissa and Kelly, they can also apply for scholarships to help them with their higher education.

Please join the staff of Barium Springs Home for Children in sending congratulations to PAL's proud graduates, and congratulate yourselves as well for helping make their successes possible!

Food Lion Community Way Days Are Here!

First, the good news: it's time once again for Food Lion's Community Way Days.

Now, the really good news: it's easier than ever for North Carolina Presbyterians to participate!

To take part in this summer's Community Way Days to benefit Barium Springs Home for Children, simply buy your groceries at any North Carolina Food Lion on **August 19, 20, or 21, 1996**, and present a CWD voucher to the cashier at the beginning of the grocery scanning process. Once the transaction is complete and the voucher has been scanned, the cashier will keep the voucher. The system automatically calculates 5% of the total retail order, and that 5% is Food Lion's contribution to Barium Springs Home for Children on your behalf.

There's even a bonus: purchase any MVP product(s) and present your MVP card along with the voucher for an additional 25 cent contribution.

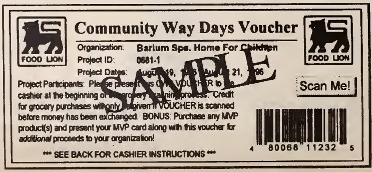
That's it—there are no messy receipts for you to keep track of. What an easy way to contribute to a great cause!

The Home will be sending CWD vouchers to North Carolina Presbyterians who are on the *Mid-Atlantic Presbyterian* mailing list.

There are a couple of rules to keep in mind. First, this project is only for North Carolina Food Lions—no other states are valid. Second, participants are not permitted to distribute vouchers in the store or parking lot, or ask Food Lion employees to distribute vouchers for them. (You may, however, give a voucher to a friend or relative to use.) If either rule is violated, our project may be disqualified.

This is the sixth year the Home has taken advantage of this wonderful opportunity afforded us by our generous friends at Food Lion. And thanks to your efforts, we have received almost $45,000 from the company over the past five years.

Your help makes a world of difference, one family at a time, through Barium Springs Home for Children. So please plan to do your grocery shopping at Food Lion **August 19-21**. Our kids and their families are counting on you!



Community Way Days Voucher

Organization: Barium Sps. Home For Children
Project ID: 0681-1
Project Dates: August 19, 1996 - August 21, 1996

Project Participants: Please present this CWD VOUCHER to the cashier at the beginning of the grocery scanning process. Credit for grocery purchases will only be given if VOUCHER is scanned before money has been exchanged. BONUS: Purchase any MVP product(s) and present your MVP card along with this voucher for *additional* proceeds to your organization!

*** SEE BACK FOR CASHIER INSTRUCTIONS ***

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A Word from the President

Other People's Children

Robert W. Stansell, Jr.

Recently the headlines in our local newspaper told of a child abuse hearing, charges against a 13-year-old child for burning a church, and a story of a 12-year-old child who shot a 16-year-old child. These tragic stories caused me to focus once again on the words of Lillian Katz, who wrote:

"Each of us must come to care about everyone else's children. We must recognize that the welfare of our children and grandchildren is intimately linked to the welfare of all other people's children. After all, when one of our children needs life-saving surgery, someone else's child will perform it. If one of our children is threatened or harmed by violence, someone else's child will have been responsible for the violent threat or act. The good life for our own children can be secured only if a good life is also secured for other people's children."

It seems to me that Lillian Katz has captured the essence of the national challenge that faces us. Our mission at Barium Springs is to respond to this challenge by supporting families in their efforts to raise healthy, happy, productive children who will ultimately make a positive contribution to their own families and communities.

It is a joy and a privilege to be a part of this 105-year-old mission of the Presbyterian Church. I am grateful for your continued prayers and support.

Robert W. Stansell, Jr.

New Gift Wish List

- Sporting equipment:
  - Sleeping bags
  - Fishing rods & reels
  - Canoe(s)
  - Small john boats
  - Tennis racquets & balls
  - Softballs & gloves
  - Outdoor games
- Toiletries
- Refrigerator
- Electric range
- Microwave oven
- Washer & dryer
- Long bibs with vinyl backing
- Socks (infant - 5 years)
- Hardback picture & storybooks (infant - 5 years)
- Upholstered couch/love seat
- End table lamps (3)
- Upholstered armchairs (2)
- Linens
- Towels
- Heavy-duty dressers
- Tickets to sporting events in Charlotte, Winston-Salem, or Hickory area

If you are interested in donating any of these *new* items for the children, call or write: Mr. Reade Baker, Vice President, Financial Resources, Barium Springs Home for Children, P.O. Box 1, Barium Springs, NC 28010; (704)872-4157. Thank you!

Informative Programs for Your Church.

Barium Springs Home for Children offers free informational programs for family nights, Sunday schools, mission programs, mission fairs, worship services, Presbyterian women, Presbyterian men, youth groups, and other special church groups.

Call Bill Cowfer to schedule:
704/872-4157

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Barium Springs Home for Children

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Survivor to notify ______________________________
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Relationship of survivor to deceased ____________________

Please return to: Barium Springs Home for Children
P.O. Box 1, Barium Springs, NC 28010

Presbyterian Women's Bible Study Helps — Lesson One, September 1996

'Encounters With Jesus' — Chapter One Encountering Jesus Through His Family

By the Rev. Dr. CAROL T. "PINKY" BENDER

As this lesson is being written, the print and broadcast media are crammed with news about psychics, spiritualism, and New Age gurus as they pertain to certain well-known figures in our country. The predictions or readings or interpretations or whatever these folks do are totally unnecessary as readers begin their study of Matthew! The Synod of the Mid-Atlantic resounds with a collective SIGH from the Presbyterian Women that "this year we're going to have an easy time; all we have to do is learn one Gospel!"

Pinky Bender

Don't be fooled! We are going to be digging into some tough stuff. Hopefully these Bible study helps based on the book *Encounters With Jesus: The Gospel According to Matthew* by Sara Covin Juengst will aid each person in her study.

The sessions will be aimed at Bible moderators who will lead the circle discussions, circle participants who will study beforehand so as to enter into the dialogue more readily, homebound circle members whose friends will give them a study book and those who have never darkened the circle door! (This last category of folks can use the book for their personal devotion time!) That should take care of just about everyone who will come in contact with this excellent study!

Before beginning!

The first "assignment" for this study is to "make" an hour or so of time; choose a comfortable, quiet place; select either your favorite Bible or a new translation that you haven't used before... and then read the entire Gospel of Matthew in one sitting. This will allow you a wonderful overview to enrich your study for the coming year by giving the broad sweep of the book with its many themes that make up the message of Matthew. Keep a pad and pencil close by to jot down any thoughts or ideas that cross your mind while reading. Let Matthew speak to you as you peruse his message!

Now look through the study book familiarizing yourself with the titles of the chapters found in the "Contents," the "Notes" which begin on page 75 and provide a rich source of extra "helps," the "Glossary" on page 77 which keeps us from running to the dictionary and the list under "For Further Reading" on page 79 which gives the basic list of commentaries that might be useful. (Douglas Hare's volume in the "Interpretation" series can be read almost like a novel!) "Suggestions for Leaders" by Nancy Scott begin on page 81 and are not limited to those who will "lead" but apply to all the folks who will be using this book!

Gather resources

If you will be leading discussions on any of the lessons during the year, you may want to begin gathering books and articles that relate to your topic. Perhaps your local Presbyterian Women could invest in one commentary to be shared. Another good source of materials is your Presbytery Resource Center or your pastor. Remember that what we are called to do during the coming year is study the Gospel of Matthew with honesty and integrity using the Bible study book as a tool.

Background material on Matthew can be gleaned from college or seminary textbooks, from chapter introductions in a study Bible or from a dictionary of the Bible. Dr. Juengst's "Introduction" alerts the reader to the differences that occur in Matthew that are omitted in Mark and Luke. Matthew is the most Jewish of the synoptic gospels and the writer takes on the task of showing that Jesus is the Messiah prophesied in the Old Testament as well as the person who "has turned upside down many of the assumptions about what that fulfillment means." (Juengst, page 4)

The author suggests different divisions of the chapters for additional lessons in "The Purpose of This Study." These study helps written for the Synod of the Mid-Atlantic newspaper will also provide "extra" lessons if your circle meets more than nine times a year. Please save them!

A sneak preview!

One idea mentioned in this section ... and outlined more fully in the "Suggestions for Leaders," pages 81 and 82 ... is the "Blessing Book." When I began studying to teach a workshop on the Bible study book for the Synod of the Mid-Atlantic PW Gathering last June, I put the suggested headings on pages in an inexpensive spiral notebook. This is the "pad" that I keep by my Bible to jot down ideas and questions that occur to me while reading and studying Matthew. I have found the exercise of journaling quite beneficial for spiritual growth and recommend that each person bring her own book to the first circle meeting. (I am using a portion of my book to record my reflections on the questions contained in each chapter and highlighted by the figure of an angel on a circle.)

With all the "housekeeping" details taken care of, start the actual work in Lesson One! In Matthew 1: 1-17, "The Genealogy of Jesus," we find four women (in addition to Mary, the mother of Jesus) who are "surprise entries" because they are not typical as far as class and status and would not be listed in what we might call "Mothers of the Faith!" Using the biblical references given on page seven, assign Tamar, Rahab, Ruth and Bathsheba to four groups or pairs for a quick study. Using only Bibles and the passage given for each, describe the woman assigned to your group. What characteristics are most prominent? What can we learn from these women despite their "shady" reputations as portrayed in these references? In what ways do you see God at work in the lives of these women?

After feedback from each group, consider the question raised by Juengst, "Why are these Gentile women included in Jesus' genealogy?" Which of the four theories listed on pages seven and eight do you think describes the women in your passage? Why?

Joseph and Mary

Move on to the section titled, "Joseph and Mary," using Matthew 1: 17-25 and 2: 13-23. What kind of man was Joseph? What character traits of this unusual man emerge from these passages? How would YOU have reacted if Mary had told you her "news?" How did God speak to Joseph? And how does God speak today? Notice in 2: 13-23 that Herod's edict echoes what Pharaoh did in Exodus 1: 15-22. How would you feel about Herod's decree as the mother, grandmother, sister or aunt of a child two years or under? The number of children actually killed may have been small around a tiny town like Bethlehem, but what if one of those killed was your child or relative?

Cost of discipleship

In Matthew 10: 34-39 and 12: 46-50, the reader faces some strong language and tough words! Keep this in mind: what Jesus is dealing with in these references is the cost of discipleship. God insists on being Number One in our lives, insists on being the top priority. (If you get "stuck" on these final texts, Hare's commentary offers excellent help.)

Begin discussion of this section by asking the circle to define "family." Record the words or phrases. Check your group's input against page 83, "Suggestions for Leaders" for the dictionary definition. Continue the dialogue by using questions like the following: How would you describe "family values" today? What are we promoting when we try to preserve family values?

Another idea for discussion would be to look at how following Jesus can divide families. Hare says of 12:46-50: "That this passage was widely quoted in early Christian literature is readily understandable. Wherever the gospel was received, families were divided, and those cut off from their blood relatives found great comfort in the thought that they belonged to Jesus' true family. The same, of course, is true today, not only in non-Christian culture where baptism may be accompanied by disownment but also in secularized families of `Christendom,' where commitment to Christian service may result in alienation from family members who cannot comprehend or tolerate such a waste of time and talent. The passage is also particularly meaningful to those who have been liberated from an emotional slavery to dysfunctional families and who find a substitute family in the church." (Hare, page 145)

Reflections and insights

One way to close the session would be to ask for volunteers to finish this sentence, "For me, `family' means ...." A closing prayer could center around giving thanks for those family members who have enriched our lives or the singing of a hymn about family.

The Rev. Dr. Carol T. "Pinky" Bender is pastor of McQuay Memorial Church in Charlotte, N.C. The Bible Study Helps are commissioned by the Presbyterian Women of the Synod of the Mid-Atlantic as supplements to the Horizon's Magazine Bible study for 1996-97, "Encounters with Jesus: The Gospel According to Matthew" by the Rev. Sara Covington Juengst.

Synod mission team works with Czech Brethren

continued from page 1

sons, and now employs more workers in the "Diakonia" than ministers.

Traditionally, the state pays ministers' salaries, a practice continued by the Communists so they could control the clergy, although now the salaries are the lowest wages in the country and require a minister's spouse to also be employed to support a family. The Czech government has proposed cutting its support in 1997, meaning that church members would have to pay ministers' salaries.

"We hope the faithful will be able to make up the gap," Smetana said. The change may result in part-time pastors who must hold other jobs as well. A typical Czech Brethren congregation has only 50-60 members.

The synod mission team was impressed by the involvement and dedication of the Czech Brethren clergy and laity. "Instead of asking 'What can the church offer me?' it's 'What can I offer the church?'," said the Rev. Tom Kort, pastor of Sardis Church in Charlotte, N.C. "Parishioners in the Czech Republic are not shopping for church programs as Americans do. Instead, they want to serve. It is very refreshing."

The mission team, which ranged in ages from 14 to 64, agreed that the best part of the trip was knowing the Czech people in the churches. "It was wonderful to really know people who live there rather than just talking to waiters in hotels as I have done in my travels," said Eileen Major of Wilmington, Del. She was one of three team member with Czech heritage.

"It's extraordinary how we can meet, work together, share, and get to know these people so well in such a short time," said Jeff Gallaher of Severna Park, Md.

Trip organizer (and synod moderator) Betty McGinnis said "One of my goals is to actually have the trip members experience the life of the church people."

The first part of the mission experience was spent at a church camp near the village of Belec, where the team worked with students from a nearby school in repairing the camp. In addition to the repair work, the synod visitors and students — joined by a group of disabled persons at the camp — engaged in worship, fellowship, games and cultural programs.

This was followed by a two-day stay in homes of the parishes around the village of Letohrad in eastern Bohemia near the Polish border. Church members shared in a dinner for the team and the mayor hosted a gala reception in the group's honor. The trip ended with three days in Prague where members listened to and shared information with church officials and did a little sight seeing.

Many team members had heard that the Czechs are "reserved," but found them to be very warm and friendly, and eager to share their homes and hearts. "We came as strangers and left as friends," said Marian James of Maple Hill, N.C.

Because of the language difference communication was often difficult. Sharing work, worship and music helped bridge that gap. "I never dreamed so many of our songs would be similar and that I would learn spirituals from the Czechs," said Audrey Gatewood of Charlotte, N.C.

It also helped that the Czechs loved to learn English. And some team members now are interested in another language, too. "I am ready to return next year, and I am going home and study Czech," said Niki Artes of Baltimore, Md.

The mission team's greatest gift came from Jan Slaman, the Czech Brethren staff person in charge of engineering. "You have helped us greatly and we thank you," he told them.

Many Czech's told the Americans that it was hard to believe they would pay to come to the Czech Republic and work hard. When we applied for the mission experience we were told that we would learn far more than we would give. The team certainly did.

And we are ready to return to support our brothers and sisters in the Czech Republic and the Evangelical Church of the Czech Brethren.

Members of the synod mission team to the Czech Republic were Ryan and Nicki Artes of Baltimore, Md.; Jack Crawford of Black Mountain, N.C.; Jeff Gallaher and Tim Havlicek of Severna Park, Md.; Audrey Gatewood, Tom Kort, Sue Thrower and Joanne Wolfe of Charlotte, N.C.; Marian James of Maple Hill, N.C.; John, Betty, John Byron and Mary Shannon McGinnis of Arnold, Md.; Eileen Major of Wilmington, Del.; Marilyn Silvey of Reston, Va.

The Evangelical Church of the Czech Brethren has a pension (accommodation) in Prague. In an ideal location near Wenceslaus Square, is clean, offers a wonderful breakfast (included in room charge) and hosts are delightful. The address is: Kirchliche Pension, Hus Haus, Junmannova 9, 1100 00, Prag 1, The Czech Republic. FAX 42 2 24 22 22 17 8 c/o Frau Jirina Storkova and Herr Miloslav Storek.

'Passages' program wins award

PITTSBURGH, Pa. — "PASSAGES," a 90-second radio show produced by the Presbyterian Media Mission (PMM) here, took top honors in the world-renowned 29th Annual WorldFest-Houston International Film Festival.

It was the only religious production to win an award in this, the largest and oldest continuous film, video and radio competition in the world. A total of more than 4,300 entries from 38 countries were judged at the 1996 event in mid-April. Winners were notified in May.

"PASSAGES" received the Grand Award in the Best Radio Advertisement category.

"PASSAGES," produced by Presbyterian Media Mission (PMM) and United Methodist Communications (UMCom) as cooperative media ministry venture is carried on more than 600 radio stations nationwide. The program includes a weekly series of audio parables in which people share their journeys through struggle and triumph.

PMM is supported in part by the Synod of the Mid-Atlantic.

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Ecumenists' gathering in Richmond strikes hopeful note

By JERRY VAN MARTER
PC(USA) News Service

RICHMOND, Va.—Buoyed by a number of high-level dialogues currently going on among several denominations, 400 ecumenical leaders from across the country gathered here May 6-9 for the 1996 National Workshop on Christian Unity (NWCU).

The Presbyterian Church (U.S.A.) was represented on the planning committee for the workshop by the Rev. Lewis Lancaster of Louisville, chair, and the Rev. Kathy Reeves, associate for ecumenical programming and education in the Ecumenical and Interfaith Relations program area of the Worldwide Ministries Division. Approximately 20 Presbyterians attended the workshop.

Reflecting on the various ecumenical conversations under way among many major American churches, Michael Root, director and research professor for ecumenical research in Strasbourg, France, said the number and level of talks "represents a striking convergence in U.S. ecumenism." He said ecumenical developments in the U.S. are "the best contemporary chance at ecumenical progress."

One keynote speaker, Presiding Bishop Philip R. Cousin of the African Methodist Episcopal Church, challenged workshop participants to open their church doors to greater inclusiveness. He urged religious leaders "to struggle against our tendency to want 'our shop' to remain 'our shop' and to think of our churches as our house, not God's."

Mary Tanner, who heads the Council for Christian Unity of the Church of England and is moderator of the World Council of Churches' Faith and Order working group, said ecumenical progress "provides an opportunity for the renewal of the whole church."

Participants addressed a variety of topics in seminars, including:

- "All God's Children Got Shoes: African Americans and the Ecumenical Movement";
- "The Peace Churches: Their Gift to the Ecumenical Enterprise";
- "Does the Church Have a Place for Me?" exploring how churches can reach out effectively to people who find difficulty fitting into mainstream churches; and
- "Hate-Violence: An Ecumenical Response," which dealt with responses by the religious community to the 1995 bombing of the Murrah Federal Building in Oklahoma City and to the resurgence of hate groups in places like Montana and church arsons in the Southeast.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

A travel-worn Marj Carpenter speaks out

By BETTY JO HAMILTON

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."
Matthew 28: 19-20

BETHEL GREEN, Va. — It is a mid afternoon in the middle of May. Marj Carpenter is slumped in a chair. Shoes off, her feet are propped on the seat of another chair. She doesn't need to explain that she is exhausted. There is exhaustion planly visible from her bare feet to her tousled white hair.

Eating a banana, she is making the most of a very brief break in an incredibly busy schedule. She looks more the part of a foot soldier, weary and worn from marking day after day, than she does the moderator of the Presbyterian Church (U.S.A.).

But her pace since July 1995 has been very much that of a foot soldier with wings. She has been home — an apartment in Big Spring, Texas — only five days in the past 10 months. She has flown practically every day of her term, jetting across the country and around the world. The staff in Louisville and the airlines ahve all but given up keeping track of her frequent-flyer miles as she has traveled from one church to the next, from one speaking engagement to another, in one day and out the day after — Newark, San Francisco, Seoul, Charlotte, Atlanta, New York, Washington — the faces and the places may blur, but this foot soldier has drawn up her oen orders which she keeps sharply in focus.

Her self-assigned task during her year as moderator is to visit as many churches as she can — with small churches and those which haven't been visited by a moderator for some time (and some never have) taking priority over the denomination's mega-churches.

Her message? Mission. Mission. Mission.

The following are excerpts from an interview with her when she visited Bethel Church near Staunton, Va. In some cases responses are paraphrased. Direct quotes are noted as such.

What are the top five problems in the world today?

1. Hunger, which causes a lot of wars.
2. The determination of some faiths, especially Muslims, to want to run the governments of countries.
3. Arguments over land, especially in Latin America.
4. The need to control nuclear arms and to work for peace.
5. The inability of nations to work together and realize we made this nation too small to be isolationists. We can't just put a fence around our country anymore, and neither can anybody else.

What are the top five solutions to the world's problems?

1. We need to find the basic causes of hunger — not just keep passing out food — and some of that has to do with who controls the land. As long as we have as much bounty in this country, we have to keep trying to feed the world.
2. We have to keep trying to develop interfaith relations, although it is very difficult. We find it much easier to work with countries into which we have managed to take Christianity.
3. We have to keep trying to encourage Latin American countries to distribute land to the poor, in a system similar to our homesteading early in this country's history. Possession of land in some countries is so unequal.
4. We need to support peace agreements which control the use of nuclear arms. We've made some strides in this area, mostly because we got scared.
5. We need to use our highest technologies and every skill we have to develop love in every nation. We need to remember our God is love, and that's not always easy.

What is the greatest threat tothe Presbyterian Church as a whole?

We need to get away from constant discussions of single issues like ordaining homosexuals, abortion, gun control and affirmative action. These tend to tear us apart because we get so emotional. We need to learn to disagree without being disagreeable. We need to remember that we are reformed and constantly reforming.

We need to get back to the basics of mission, evangelism and youth work.

What has brought about the greatest change in the Presbyterian Church?

Accepting that Paul's opinions were not necessarily the only ones that mattered, which cleared the way for the ordination of women into the clergy.

What do you want to be your legacy to the Presbyterian Church?

That they would not forget mission.

If you could say one thing to every Presbyterian in the country, what would you say?

"Don't forget to take the Gospel into all the world. That's the last thing our Lord told us to do."

On faith and commitment ...

"We need to make members realize that the most important thing you do in your life is what you do for your church."

"The church is not a cruise ship. It's not supposed to offer 47 different types of activities to keep us happy. We need to serve the church and not expect the church to entertain us."

"The most important thing we teach our children is about the church, not whether they're the best soccer player on the block. My father used to say he didn't care if we skipped school. He said if we skipped school we'd just grow up ignorant and have to dig ditches. But he told us if we skipped church, we'd go to hell. And he firmly believed that."

Betty Jo Hamilton, a member of Bethel Church, is editor of "Augusta Country," a monthly news magazine.

Souper Bowl program scores a touchdown with Presbyterian youth

Presbyterian youth groups played a major role in this year's "Souper Bowl Program," which in one day raised more than $1.3 million to feed the poor and hungry across America. More than 1,100 Presbyterian youths participated in this year's Souper Bowl, according to Gary R. Cook, associate for the Presbyterian Hunger Program in the Worldwide Ministries Division, and Rodger Nishioka, associate for youth ministry in the Congregational Ministries Division.

"On behalf of the Presbyterian Hunger Program and the Youth Ministries Office, we thank our youths for their participation in Souper Bowl 1996," Cook said. "Their hard work made a big difference for hungry people in our communities."

Worshipers gave $1 as they left church on Super Bowl Sunday. Young people collected the contributions in large soup bowls and donated the money to the anti-hunger ministry they felt best serves their community. *— Julian Shipp, PC(USA) News Service*

Church leader Neigh dies May 5

The Rev. Kenneth G. Neigh died of Parkinson's Disease on May 5 at the Presbyterian Homes of New Jersey at Meadow Lakes in Heightstown, N.J. He was 88. A memorial service was held June 16, at the Allen Park (Mich.) Church Neigh began serving in 1937, just after his graduation from McCormick Theological Seminary.

Over four decades, Neigh ministered in the Presbyterian Church and the ecumenical movement. Called an "architect of the modern mission movement" by the "Christian Century," Neigh served as the general secretary of the Board of National Missions in the United Presbyterian Church from 1959-72. He was a founding member of the Consultation on Church Union and a former vice president of the National Council of Churches (NCC).

Most teenagers read the Bible

PRINCETON, N.J.—Most teenagers in this country read the Bible at least once a month, according to recent interviews by the Gallup organization. Included among current readers are 10 percent who claim daily readership, 28 percent who read it at least weekly and another 15 percent who say they read scripture at least monthly.

An additional 16 percent say they read it infrequently and 31 percent say they never look at it. This represents a decline of 7 percentage points since 1988 in the number of teenagers who say they read the Bible. Bible readership is strongest in the Midwest and South and weakest in the East and West. Across the country, young people living in small towns and rural areas are more likely to read it than those residing in large cities and their suburbs.

Young Protestants, whose denominations generally emphasize independent Bible study, are more likely than Roman Catholics to report frequent Bible reading. Among those who have not been to church recently, half say they never read the Bible. Readership also tends to become less frequent as teens grow older.

The findings are based on a nationwide sample of 507 teenagers, aged 13-17, interviewed during the period from November 1995 to February 1996. The margin of error could be 4 percentage points in either direction.

Presbyterians Today to feature Norris

The September issue of *Presbyterians Today*, the magazine for the people of the Presbyterian Church (U.S.A.), will feature an interview with poet Kathleen Norris, author of *Dakota: A Spiritual Journey*. That 1993 book tells of her decision to leave the Manhattan arts scene and settle in her late grandmother's house in rural Lemmon, S.D. — a decision that profoundly affected her life and writing.

Associate Editor Eva Stimson interviewed Norris when the poet was in Chicago promoting her latest book, The Cloister Walk. The resulting article, "Home on the Plains," offers a fascinating glimpse of the role faith plays in the life of one of today's most insightful writers.

For information about subscribing to *Presbyterians Today*, phone (800) 524-2612. Discounts are available to churches ordering through one of several group plans.

Long cited as most effective preacher

PRINCETON, N.J.—Princeton Seminary professor of preaching and worship Thomas G. Long has been named one of the top 12 most effective preachers in the English-speaking world, according to "Newsweek" magazine, which quotes a survey unveiled in March by Baylor University. The list includes Billy Graham, James Forbes, pastor of Riverside Church in New York City, and Gardner C. Taylor, pastor emeritus of the Concord Baptist Church of Christ in Brooklyn.

A Peak at the Peaks

Chatham celebrates 150 years

CHATHAM, Va. — The Chatham Church celebrated its 150th anniversary on May 4-5 with much ceremony, including the recognition of four former pastors who returned for the occasion. They are John Lamotte, now pastor of Wake Forest (N.C.) Church; Jim Grant, pastor of Tazewell (Va.) Church; John Evans, retired from his post as general presbytery of New Harmony Presbytery in South Carolina; and Fleet Powell, retired from his pastorate at Colonial Church in Roanoke. Relatives of Dr. George Belk, Chatham's pastor from 1891 to 1900, were also present. Walker Pettyjohn is the current pastor

Patton is interim executive in Ohio

COLUMBUS, Ohio — Edith Patton has been named interim executive presbyter for the Presbytery of Scioto Valley. She began her duties June 1. Patton has been in executive service in the Presbyterian Church for a number of years, most recently as acting general presbyter for the Presbytery of the Peaks.

Synod Assembly report — p. 3

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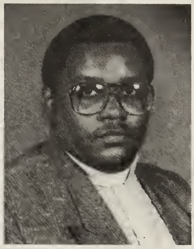
Mid-Atlantic Presbyterian

September 1996 Vol. LXII, Number 7 Richmond, Virginia

Moderator
The Rev. J. Miller Liston



Vice Moderator
The Rev. Rogers E. Randall

Liston, Randall elected to lead synod

RALEIGH, N.C. — The Rev. J. Miller Liston of Big Stone Gap, Va., was elected moderator of the Synod of the Mid-Atlantic of the Presbyterian Church (U.S.A.) during its annual assembly here July 25-27.

The Rev. Rogers E. Randall Jr. of Fayettevile, N.C., was elected vice moderator.

During the Nominating Committee report the synod also reelected June Bucy and the Rev. David Thornton to serve another term as chair and vice chair, respectively, of the Synod Council.

The son and grandson of Presbyterian ministers, Liston is pastor of the Big Stone Gap and Norton churches. Prior to coming to Southwest Virginia, he served pastorates in Georgia, Tennessee and Florida. He is a member of Abingdon Presbytery.

Born in Richmond, Va., Liston grew up in Bristol, Tenn., where his father, the late Robert Todd Lapsley Liston, was president of King College from 1943 to 1968.

Liston is a graduate of King College and Columbia Theological Seminary in Decatur, Ga.

He was a U.S. Navy aviator for 12 years before transferring to the chaplain corps where he served for 26 years. He now holds the rank of captain in the U.S. Naval Reserve. He is married to the former Anne Clemmons and they have two daughters.

As the synod's chief elected officer, the moderator presides over the annual synod assembly and for the following year serves on the Synod Council.

Vice Moderator Randall has been pastor of the Mars Hill Church in Hope Mills and the Silver Hill Church in Marston.

Former pastorates he has served include the Chestnut Street Church in Wilmington, N.C., and the St. Paul Church in Charlotte, N.C. He served as a commissioner to the 206th (1994) General Assembly of the Presbyterian Church (U.S.A.) from Coastal Carolina Presbytery.

Randall is a graduate of the Johnson C. Smith Theological Seminary in Atlanta, Ga., and Dakota Wesleyan University in Mitchell, S.D. He and his wife, Hermena, reside in Fayetteville with a son, Wade.

The vice moderator is moderator-in-nomination for the next synod assembly.

Rebuild trust, Buchanan tells synod meeting commissioners

RALEIGH, N.C. — Rebuilding trust should be a top priority of the Presbyterian Church (U.S.A.), the Rev. John Buchanan, moderator of the 208th General Assembly, told commissioners to synod's 210th meeting.

Noting the ongoing squabbles within the PC(USA), Buchanan said, "We must be about the rebuilding of trust ... it is our most vulnerable point, it is our first and most critical priority.

"How in the world do you rebuild trust in an institution that seems to have forgotten how? Well, why don't we just do it? Why don't we just try to trust? Why don't we try to see one another differently, not as ideological opponents, but as fellow Christians who are trying as best we know how to follow Jesus Christ faithfully?" he said.

"How about we call a cease fire ...?" said Buchanan. "How about we declare a general amnesty? ... turn down the volume a little bit and stop maligning individuals, stop calling [their] faith and integrity into question?"

"Wouldn't it be something if we could ... show the world the transforming power of a gospel that turns ideological opponents into brothers and sisters who love one another, who can't stop enjoying ... praying ... caring for ... protecting and standing up for one another. If we did that, the world might even find us interesting again ... It might demand to know the secret of this amazing transforming power."

Early in his talk on Friday, July 26, he said his emphasis for the coming year will be "the church matters."

"I am proposing that the church matters. And that it is the time in our history to say that and to love this church of ours and to strengthen it and to attend to it," said Buchanan, pastor of Fourth Presbyterian Church in Chicago.

Following his report on the actions of the 208th General Assembly, he noted that he "came home hopeful because of reminders that this is a resilient and faithful church and it belongs not to us ultimately, but to Jesus Christ, who is its Lord and we need to always remember that."

Buchanan listed several "hopes" he has for the Presbyterian Church in the coming year and the future.

John Buchanan

"My hope for the church is based on the notion that we are a church that values and appreciates and celebrates its tradition and knows that its tradition is the Reformed tradition. That reformation and creative engagement with the world is what being a Presbyterian is all about.

"I hope we will acknowledge and celebrate the fact that reformation is continuing to happen in our midst as energy ... shifts from national structures to synods and presbyteries and congregations ....

"I hope we will come up with the energy and imagination and intelligence and love to be bold enough to reinvent the church in urban and rural areas where we are declining most disastrously. We have an old model of church that doesn't work in about 75 percent of the places ....

"Ever since I was ordained in 1963 we've been wringing our hands about the loss of members ... We've lost 25 to 30 percent in that time [and the] most creative thing we could do was to find somebody to blame." Buchanan said the causes were, in fact, easy to pinpoint: a low birthrate among Presbyterians and too few new church developments. Noting that it costs about $1 million to start a new church today in the traditional manner, he said the denomination needs to find innovative ways to start new churches.

The moderator also said the Presbyterian Church needs to learn how to communicate. Specifically, he said there is a need for a denomination-wide publication. "We have to figure a way to get into every Presbyterian home with a well-crafted, creative and readable publication."

Higher education is another of the moderator's priorities. In fact, he will be hosting a forum on the subject next spring. He said it is time for Presbyterians to get more involved in campus ministries and to "reestablish meaningful and creative dialogues with the campuses."

Noting the vastly changed political alignments of the world, Buchanan said the church should be more active in global ecumenical relations. "Wouldn't it be something ... to be in dialogue and in meaningful mission, evangelistic and educational mission, with the Russian Orthodox Church?"

Having just completed a visit to several of the burned churches in the South, Buchanan touched on the need for better relations in this country as well. "I want us to reclaim our commitment to be a racially inclusive church in a racially inclusive culture," he said.

"Wouldn't it be something, if out of this crisis, we could refocus the energy and resources — financial and personnel — to say a good word about justice and healing and hope in a racially inclusive country."

Church-related higher education needed now more than ever say administrators

HARRISONBURG, Va. — Administrators from three Presbyterian-related colleges told participants at the 73rd annual Massanetta Springs Bible Conference that church-related higher education is needed now more than ever.

The session on Aug.8 was introduced by the Rev. George Conn, formerly a PC(USA) associate who worked with racial ethnic colleges and now pastor of Massanutten Church in nearby Penn Laird, Va.

Conn said church-related higher education was at a turning point. Some schools, like Occidental College in Los Angeles, are completely severing their ties with the church. Others, like Davidson College in North Carolina, are reemphasizing their Presbyterian heritage.

Sammie Potts, who became president of Barber-Scotia College in July, said it is his policy that students are told clearly that while "we don't intend to make them Presbyterians, we are a Presbyterian institution, by our faculty, by our theology, by all the things we do."

Prior to coming to Barber-Scotia College in July, Potts was president for eight years at Mary Holmes College in Mississippi. Barber-Scotia and Mary Holmes are both historically African American schools and are the only two colleges the Presbyterian Church (U.S.A.) owns.

Potts said he hopes to bring to Barber-Scotia some of the same qualities that exist at Mary Holmes, where the largest organization on campus is the Student Christian Organization. He said the college should seen "not just as the school up on the hill," but as an active, positive participant in the community and "the epitome of what the church stands for."

Cynthia Tyson, president of Mary Baldwin College in Staunton, Va., said that school "has always been and wants to be a Presbyterian-related college. We are proud of that heritage and it gives us our context for values."

She noted that the women's college has a Presbyterian minister as chaplain. While colleges often see that as the first position to be discontinued during hard times, Tyson said that was not the case at Mary Baldwin. "We want her (the chaplain) there. She ministers to all of us and she does so with her faith centered in the Presbyterian church."

continued on page 5

Dr. Sammie Potts (right), the new president of Barber-Scotia College, answers a question from the audience during a presentation on church-related higher education as part of the annual Bible Conference last month at Massanetta Springs. At his left is the Rev. George M. Conn Jr., former PC(USA) associate for racial ethnic schools and colleges and now pastor of Massanutten Church in Penn Laird, Va..

COMMENTARY

Talking about how we become a community

Editor's Note — The following comments are excerpted from remarks made by Synod Executive and Stated Clerk Carroll Jenkins near the conclusion of the 210th Synod Assembly on July 27.

"[This meeting] has been one we hoped that we had been moving toward, one that would allow us to shape together were we are going as the synod of the Mid-Atlantic. It is not only important to look at where we are today, but it is very important that we begin to look toward where we would like to be tomorrow. ...

Carroll Jenkins

It has been very interesting to watch how we have moved past the point of being concerned about structures and beginning to look at how we can involve people in where we are and what we hope to do.

As I view the life of the synod, we are now moving beyond being just a group of churches gathered in a region and just a group of folks gathered in a meeting. We're beginning to talk about how we become a community of presbyteries because that's really what ministry of the synod is ... working with presbyteries to enable presbyteries to more effectively support the ministry and the work of individual congregations and through those congregations to strengthen the witness and the ministry of every individual that's a part of this geographical area.

I view that as tremendously important because we represent the largest synod now in the PC(USA). ... With that goes the challenge of being an inclusive and diverse community because we happen to include one of the most diverse and inclusive regions in this nation. That's tremendously important, not because of its history, but because of the opportunities and the challenges.

The gospel never causes us to look back at where we've been. It always challenges us to look forward to where we need to go and what we need to do.

— Carroll Jenkins
Synod Executive and Stated Clerk

Seek first the will of God

Editor's Note — General Assembly Council Chair Youngil Cho, an elder from Raleigh, N.C., made the following remarks in his sermon during the opening worship of the Synod Assembly.

"We must wake up and pay attention to what is really happening in our institutional church," said Cho, an elder from Raleigh and former president of the national Presbyterian Men. "Institutional organization and structure is, at best, supposed to be designed to enable us to carry out the will of God as revealed to us in scripture."

"I feel that even as some of us have made God of the book, others have made God of the church. In so doing, we have acquired a weak, powerless structure and lost the experience of the living person and the power of the Holy Spirit," he said.

Cho, who started his year as GAC chair in July, said he wondered whether the church was a "sleeping giant or [a] holy remnant." Later in his sermon, he said, "Within our GAC I honestly believe that there is a holy remnant. It is one that will lead our council to dependence, rebirth and response to the will of God."

Speaking of more than 400 letters he has received from churches across the denomination, Cho said, "There is throughout the church and society a craving for spirituality. Few know what it is, but it represents a void in life and we go off on to a lot of other trails led by the leadership of the church."

He also recounted how, as president of Presbyterian Men, he visited about 200 churches nationwide. "A few were empty ... where there used to be 1,000 [members] ... there were only 70 or 50 left ... They don't know what happened, but I told them 'You forgot your God'."

"In Deuteronomy, chapter eight, God warned the Israeli people three times [not to forget their God] ... but we all forget God," he said.

"My message today emphasizes Matthew, chapter six, verse 33: 'Seek first His kingdom and His righteousness.' We have to find our God. We had it. We forgot. The GAC, the General Assembly, the synod, and the presbyteries cannot provide it. You have to find it."

Mid-Atlantic Presbyterian

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'Peacing Together the Pieces' symposia planned in five cities

The synod has scheduled free symposiums in five cities this fall on the topic "Peacing Together the Pieces: Celebrating Diversity."

The symposiums are a result of Synod Council actions taken after the walkout of African American commissioners and others from the 209th Synod Assembly last October in Richmond. While that walkout and subsequent dialogue with the synod's Black Caucus led to planning these events, they also are in response to a general need to discuss racism in our society.

Symposiums are scheduled for Saturday, Nov. 2, at Berwyn Church in College Park, Md., and Hudson Memorial Church in Raleigh, N.C. On Saturday, Nov. 9, they are scheduled for Three Chopt Church in Richmond, First Church in Roanoke, Va., and at Statesville Avenue Church in Charlotte, N.C.

The symposiums will start at 11 a.m. and last until 4:30 p.m. All interested persons are invited to attend. For details call the synod office at (804) 342-0016.

The Rev. Sandy Seaton-Todd, co-chair of the task group which is planning the symposiums, said the program has two parts.

First, it is designed to let participants air their feelings. Working with professional consultants, participants will start in one-on-one situations and build up to small groups and then larger groups.

Second, the program will provide participants with models to take back and use in their presbyteries and local churches. These will include bibliographies of resources available on the topic.

"We hope they will take with them the desire and commitment to do similar symposiums in their presbyteries and churches," said Ms. Seaton-Todd, pastor of the Oakwood and Vansant churches in Abingdon Presbytery.

Symposium leaders will include ministers, laypersons, members of the synod's Black Caucus, and members of the planning group, Actively Including Our Neighbors (ACTION).

Nominees needed for committees

The Nominating Committee of the Synod of the Mid-Atlantic is beginning to search for those persons who have gifts which they can give to the synod. The synod council, its committees, the trustees and all other synod organizations need dedicated church members who feel called by God to build the synod and the connectional church.

Needed in the next year will be persons for moderator, vice moderator, presbytery representatives on the synod council and other council positions, trustees, chairs of committees, committee members, etc.

The synod needs people with a vision who are willing to organize and implement and follow through so that the work of the synod can build and grow and a real dynamic life can be put into this new structure.

If you know of good of someone who can help or are interested yourself, write or call: Betty McGinnis, 1234 Tamarack Trail, Arnold, MD 21012; phone (410) 647-7494 or fax (410) 647-4482.

The Synod of the Mid-Atlantic needs your help in locating excellent people to serve in these many positions. Each person reading this paper is probably a member of the synod; therefore you are the synod. Help to build it by giving the Nominating Committee excellent persons to serve.

— Betty McGinnis

Prayer top priority for synod's evangelism

RALEIGH, N.C. — Encouraging prayer for peace, purity and unity in the church was approved as the Synod of the Mid-Atlantic's top priority in evangelism by the 210th Synod Assembly.

The Standing Committee on Evangelism's report was quickly approved by the commissioners. Items approved to meet the above-stated priority include:

- Composition of a simple prayer which will be published in the Mid-Atlantic Presbyterian and Evangelnet with an accompanying article explaining its purpose.
- Having the Evangelism Committee contact presbytery officials and asking that prayers for peace, purity and unity in the church and for evangelism of the Gospel be offered at each presbytery meeting.
- Writing and publishing in the Mid-Atlantic Presbyterian and Evangelnet articles on small prayer groups or prayer cells and their effectiveness.
- Obtaining from local churches reports on local prayer groups/cells and whether they pray for the larger church.

The Standing Committee on Evangelism was chaired by Beth Lambert, an elder commissioner from Charlotte, N.C.

Synod Calendar — Fall 1996

Campus Ministries Committee	10 a.m. to 6 p.m. Sept. 9, at Holiday Inn - Central, Richmond
Youth Council	7 p.m. Sept. 13 to noon Sept. 14 at Holiday Inn - W. Broad, Richmond
Synod Council	2 p.m. Sept. 20 to noon Sept. 21 at Holiday Inn - Central, Richmond Friday, Nov. 15, to Saturday, Nov. 16
Partnership Ministries	Sept. 27 – 28 location to be announced
Resource Center Steering Committee	11 a.m. to 3 p.m. Oct. 10 at the Synod Office, Richmond
Mission Committee Member Orientation	Oct. 18–19 at Holiday Inn - Bells Road, Richmond
Finance Committee	Oct. 18–19 at Synod Office, Richmond
Communication Committee	Oct. 18-19 at Richmond
Personnel Committee	Oct. 21–22 at Richmond
Committee on Representation	Oct. 24–25at Richmond
Korean American Presbytery Task Force	Oct. 24 at Synod Office
Administration Committee	Oct. 28–29 at Synod Office
Synod Trustees	Oct. 29–30 at Richmond
Peacemaking Partnership	Oct. 29–30
Youth Leadership Conference	Nov. 1–3at Massanetta Springs Conference Center, Harrisonburg, Va.
Speer Fund Committee	Nov. 17–18 at the Synod Office
Synod of the Mid-Atlantic Campus Ministers	Nov. 25-26 at Rosslyn Conference Ctr., Richmond

Youth get council seat; funding plan tabled for agencies, schools

RALEIGH, N.C. — Apparently agreeing that it was too early to make many changes in a structure approved in January 1995, commissioners to the 210th Synod Assembly (July 25-27) rejected three of four proposals to enlarge the Synod Council.

The exception was approval of a voting representative for the Synod Youth Council, thereby increasing the Synod Council to 23 members. The Standing Committee on Review of Synod Council Minutes opposed all four council additions, but there was little opposition when the assembly voted to add the youth representative.

On the other hand, Presbyterian Men and Presbyterian Women were denied representation by margins of close to 2-to-1 when the assembly voted.

Also denied a place on the council was a new organization to provide mission experiences for persons from within the synod. Following the standing committee's recommendation, the assembly instead made the mission experience organization a subcommittee of an existing committee.

Mission experience grew out of an effort by then-moderator Betty McGinnis to have church members from the synod go on mission work trips both within and outside the synod.

The concept received popular support from the council, which in May approved creating a sixth mission committee, Mission Experience, whose chair would have had a seat on the council.

Standing committee chair Glen Batten told the assembly that while the group's work is valuable, it could be carried out under the auspices of the Justice/Mercy Committee without enlarging the structure. The assembly agreed, approving the motion 36 to 18.

In other business coming out of the standing committee's report, the assembly urged the council to complete hiring of synod office personnel — especially two program associates — by Dec. 31.

Rethink funding plan for agencies, schools

Commissioners said that the synod and presbyteries should sit down with representatives from the care agencies and institutions and devise a mutually acceptable plan for future funding.

Last year's assembly voted that the care agencies and institutions would not be a part of the synod's budget starting in 1997. The only plan suggested to replace synod funding is the so-called "revenue neutral" transfer of funds. It assumes that each presbytery will pay its share of supporting the schools, agencies and institutions directly to those recipients.

Revenue neutral, however, does not have the unanimous support of the synod's 13 presbyteries. Several say they will continue sending funds to the synod for disbursement to the care agencies and institutions.

In addition to calling for a new dialogue with the care agencies and institutions, the assembly also tabled the revenue neutral agreement drawn up last March.

Involved in the funding dilemma are nine Presbyterian-related colleges and universities, three agencies which sponsor older adult communities, and six agencies which provide care for children and mentally retarded young adults.

Before the meeting began, representatives from institutions questioned the Synod Council on July 24 about what changes in the synod's structure will mean regarding their relationship to the synod and its presbyteries and churches.

While the fund recipients are concerned about the money, they are also concerned about how they relate to Presbyterians across the synod. "They (the agencies and institutions) want access to congregations and individuals via their relationship with synod," Synod Council Chair June Bucy told the *Mid-Atlantic Presbyterian*.

"One of our major challenges is to work out a good partnership relationship with the presbyteries, especially relating to synod's highly valued agencies and institutions," added Bucy.

Funding equity sought for campus ministries

Seeking to bring equity to funding of racial ethnic campus ministries in the synod, the assembly asked the Synod Council to find more money within its mission budget for this purpose.

The action came after an initial request to use funds from the governance budget for this purpose was deemed unworkable. The Standing Committee on Campus Ministries had recommended that $21,465 earmarked for regional (cluster) meetings of campus ministers be used for racial ethnic campus ministries.

The synod works with a two-part budget made up of governance and mission. Meetings are funded from the governance budget, income for which comes from per capita payments from the presbyteries. Campus ministries are funded from the mission budget.

Finance Committee Chair Fred Ward and Synod Executive Carroll Jenkins said that funds from the governance budget cannot be used for mission programming. Jenkins suggested that the assembly direct the council to look for "salvage" (unused) money in the mission budget and redirect it for use with racial ethnic campus ministries.

Standing committee chair Peggy Woods, an elder from Roanoke, Va., made the motion and it passed.

Inequity in the funding of racial ethnic campus ministries was one of the major points made by the synod's Black Caucus after African American commissioners walked out of last October's assembly in Richmond. Some commissioners to the 1996 assembly were obviously frustrated that they could not begin to answer that criticism.

"If it had been in our power to rectify the discrepancy of funds going to African American campus ministries, we would have voted to do so," said minister commissioner Rufus C. McClean Jr. from Monroe, N.C. "I would like the synod body to know that we tried to do our best working with what we had to work with."

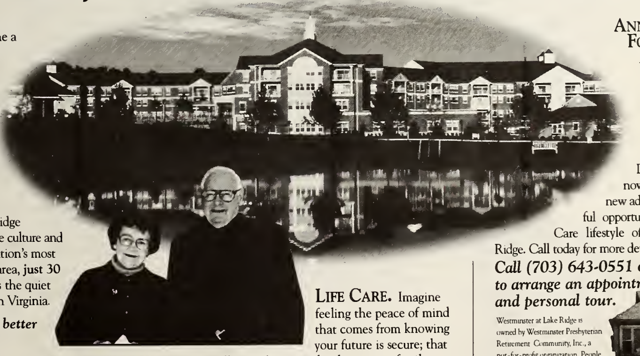
Budgets should fit mission priorities

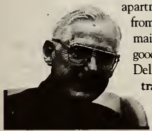
The assembly approved the 1997 synod mission budget of $1,468,183, but asked that the 1998 planning budget for mission be reconsidered.

The Standing Committee on Finance recommended — and the assembly approved — that future mission budgets be based more on the synod's mission statement and less on historical precedence. "We need a process of looking at our priorities and seeing if our financial figures reflect those priorities," said committee chair, the Rev. John M. Willingham of Matthews, N.C.

Also approved was a 1997 synod governance budget of $872,188 and a fee to the presbyteries of $2.45 per church member to finance it.

The assembly also endorsed planning in progress which may lead to the creation of a Korean-language presbytery within the synod. That process and continued emphasis on the issue of racism were the top priorities named for the Racial Ethnic Ministries portion of synod's mission.





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Presbytery committee vindicates two synod commissioners

RICHMOND, Va.—A special disciplinary committee of the Presbytery of the James has "completely" vindicated two minister commissioners to the 209th meeting of the Synod of the Mid-Atlantic of charges that they behaved in a "racist, ungodly, unchristian and unethical" manner.

The Rev. Cheryl Duke and the Rev. James Payne were cleared of all accusations made in a letter from the Rev. Warren J. Lesane Jr, who is also a member of the presbytery. Lesane was serving as a transitional associate executive on the synod staff at the time of the Oct. 12-15, 1995, synod meeting in Richmond.

During the meeting both Duke and Payne requested that items from the omnibus motion of Synod Council actions be removed for individual consideration by the Synod Assembly. The following morning, all African American commissioners walked out of the meeting in protest of what they termed the unjust treatment of Synod Executive Carroll D. Jenkins and racist behavior in the church in general.

In Lesane's Oct. 18, 1995, letter to the Rev. John Rickard, interim executive of the presbytery, he said the James Presbytery commissioners' actions during the meeting "sought to discredit and challenge both the authority of the synod executive and synod council in matters that are uniquely theirs to resolve. The very tone of the questions and comments were racist in my assessment as well as in the assessment of other black and white commissioners present."

Lesane also sent copies of his letter to the presbytery council, the presbytery's commissioners and all African American commissioners to the 209th Synod Assembly, and chairs of the synod's and presbytery's black caucuses.

In the wake of the synod meeting and Lesane's accusations, the presbytery ordered a six-month inquiry into the charges. That report exonerated Duke and Payne of any wrongdoing, but affirmed that African American commissioners "perceived" some actions at the meeting as racist.

Noting that no specific evidence was produced to support the charges of racism, Duke and Payne called for vindication, a judicial process that involves the appointment by the presbytery of a special disciplinary committee. The five-member, racially mixed panel, moderated by the Rev. Nathan Dell of Richmond, reviewed the transcripts of tapes of the 209th Synod Assembly and heard a presentation by Lesane.

In its report dated July 10, the committee stated that it "finds that the records show no evidence to support the accusations made by Mr. Lesane against Mrs. Cheryl Duke and Mr. James Payne .... The committee also agrees that no evidence was given by Mr. Lesane in his presentation to this committee to substantiate the accusations."

The special committee's report to the presbytery, which is non-debatable, was accepted into the record of the presbytery's Aug. 27 meeting at Bon Air Church.

Getting in the spirit

Emily Flannagan of Byrd Church in Goochland, Va., was one of 20 young people to particpate in the church's vacation Bible school this summer. The program featured "journeys" around the biblical Middle East and included making traditional Middle Eastern head coverings like that modeled by Emily.

Presbyterian ministers helped Kmart workers gain better contract

By JULIAN SHIPP
PC(USA) News Service

GREENSBORO, N.C.—Four Presbyterian pastors among the residents here are excited over the ratification July 25 of a new collective bargaining agreement by members of the Union of Needletrades, Industrial and Textile Employees (UNITE) working at the Kmart distribution center.

The agreement brings to an end a nearly three-year battle that spilled over into civil disobedience demonstrations at Kmart stores by Kmart employees, Greensboro religious leaders and community supporters.

The Rev. James Herbert Nelson II, the Rev. Thomas K. Lane, the Rev. Frank M. Dew and the Rev. Zeb N. Holler were among the Presbyterian ministers involved in the union protests as members of the Greensboro Pulpit Forum, a predominantly African-American ministerial alliance.

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The Kmart shipping workers said they were paid significantly less than their Kmart counterparts in other parts of the country. They complained that distribution center employees in Greensboro earned an average of $4.60 less per hour than employees at the other 12 Kmart distribution centers across the nation.

According to the Pulpit Forum, Greensboro also has the only Kmart distribution center where the majority of workers are minorities and where workers received fewer benefits than employees at any of the other centers.

Workers at the Kmart distribution center in Greensboro first voted for union representation in September of 1993. In April of the following year, 64 workers were arrested after participating in a sit-in demonstration at the Greater Greensboro Open, a golf tournament sponsored by Kmart.

Last November, Pulpit Forum members endorsed a boycott against area Kmart stores to support the workers. Ministers, workers and community activists participated in civil disobedience demonstrations over the next several months. More than 150 people, including Nelson, Lane and Holler, were arrested.

"I feel good that the workers came to an agreement with a contract and that Kmart finally negotiated in good faith," Nelson said. "I think that this also establishes for us, and I think for the nation, a model for a new way of advocating for the rights of workers and for fairness in wages in the workplace."

Lane credited the religious and secular communities for their support of the workers during the demonstrations and praised their efforts to keep the boycott in the national spotlight.

"I think that in general there was a lot of feeling in Greensboro that it was really important for the community to begin to try to set what are acceptable norms for treating people in the workplace," Lane said. "The community was supportive, but especially the church community. I felt, for example, that Salem Presbytery, our presbytery, was very supportive."

Pressure was also exerted by the 208th General Assembly (1996), which adopted a resolution expressing concern over the Kmart labor dispute and hinting at a possible boycott of the giant retailer and sell-off of stock if the dispute was not settled by the end of the year.

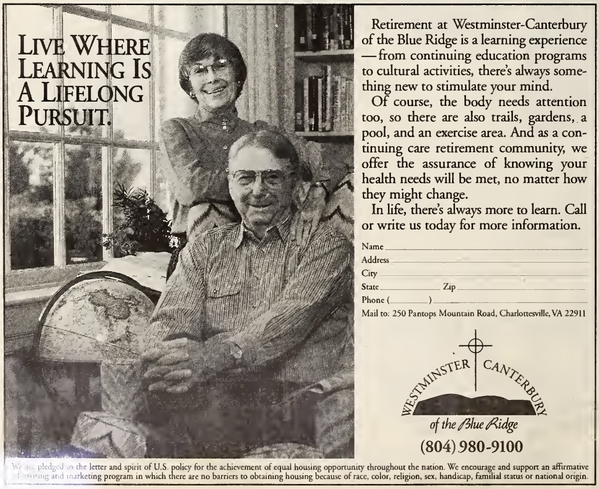
The denomination holds 202,000 shares of Kmart stock worth approximately $1.2 million.

"The action that the General Assembly took was very important," Dew said. "And we as Presbyterians here felt very proud of that and felt it was instrumental in the contract [negotiations]."

According to UNITE spokesperson Ben Hensler, the main features of the new agreement include pay increases ranging from 22 percent to 52 percent over the next 12 months, a $2.50 increase in the top wage, two new paid holidays per year, and increases in paid sick leave.

The union did not get everything it wanted. Top wages are still $2 an hour less than the Kmart distribution center average nationwide, according to Bruce Raynor, executive vice president and Southern regional director of UNITE. Nevertheless, he was upbeat about the deal.

"This is an excellent new contract," said Raynor. "It was a long, tough battle, but the Kmart workers, with the tremendous support from the Greensboro community, were able to force the company to agree to a contract that offers them the highest wage increases that any hardline distribution center has ever received."



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Foundation receipts in synod total $7.3 million

The Presbyterian Church (U.S.A.) Foundation reports that during 1995 new account receipts totaled $7,323,605 in the Synod of the Mid-Atlantic.

The amount includes deferred gifts, investment management accounts and bequests processed through the foundation's four development officers serving the synod. The four officers meet with individuals about planned gifts and wills; visit with pastors, session and church committees; and work with institutional and other governing body staff.

According to the foundation, a growing number of churches throughout the synod have had wills emphasis and planned giving seminars, begun investment accounts for reserve and restricted funds, and developed endowment programs.

Across the denomination, more than $100 million is now received annually from bequests, "evidence the foundation's wills emphasis program is bearing fruit that will positively impact funding of mission at all levels of the church."

Primary foundation services focus on the areas of wills emphasis; life income plans such as trusts and annuities; endowment program and planning; and investment management of reserve and restricted funds.

The foundation development officers in the synod are:

Riley McDonald serving the presbyteries of New Castle, Baltimore and National Capital (phone 410 381-0689);

John Pilutti serving presbyteries of New Hope, Coastal Carolina and Eastern Virginia (phone 919 231-9524);

Douglas Aitken serving presbyteries of Charlotte, Salem and Western North Carolina (phone 910 672-6042); and

Jan Schneider serving presbyteries of Abingdon, The James, The Peaks and Shenandoah (phone 540 949-5590).

EDUCATION NEWS

Frances Brock receives Bowen Award

RALEIGH, N.C. — Frances Williams Brock, director of Christian Education at the Red Springs (N.C.) Church, received the Margaret Bowen Award from St. Andrews Presbyterian College during the 210th Synod Assembly here July 26. The presentation was made by Larry Schulz, vice president for academic affairs.

A 1957 graduate of Flora Macdonald College, Brock was born in Emporia, Va., and grew up in First Church of Emporia. A member of the staff of the Red Springs Church for the past 38 years, she has also served as advisor to youth programs and manager of general administration. When the church was without a pastor, she provided leadership and direction. "Frances Brock's dedication is unquestionable and unsurpassed," said Robert G. Hall, a former pastor of the Red Springs Church.

The Bowen Award is given annually to a professional or lay person who has made a distinctive contribution to Christian education. Bowen served on the faculty of Flora Macdonald College and later St. Andrews Presbyterian College.

Hampden-Sydney says 'no' to women

Hampden-Sydney College announced Aug. 20 that it will continue its 221-year tradition of not admitting women. The college's trustees also announced plans to raise millions of dollars to better advertise the unique attributes of the college.

"The college, one of only three all-male private institutions in the nation, offers young men a choice to be educated in a single-sex atmosphere, just as the many all-female institutions offer a choice over coeducation," said William Boinest, trustees chairman.

H-SC President Samuel Wilson said supporters will be called on to contribute several million dollars to improve the marketing of the school and fund attention-drawing symposiums.

Koreans visit Peace College

RALEIGH, N.C. — Twelve guests from the Suhnam Presbyterian Church in Kwang-ju, Korea, visited the Peace College campus on July 31 during a visit made possible through the Korean Exchange Program of First Church of Raleigh. Dr. Hyun Keun Nam, elder chairperson of the Korean church, led the group which consisted mostly of upperclass and graduate students in Korean colleges.

Grants, donations received

Davidson College has received a four-year, $650,000 grant from the Howard Hughes Medical Institute. It will allow for the purchase of new state-of-the-art laboratory equipment, will fund undergraduate summer research projects, and will be used to launch initiatives designed to interest women and minority students in the life sciences.

St. Andrews Presbyterian College has received a $147,437 grant from the National Science Foundation, which will allow faculty and students to design a two-part course for non-science majors that combines math and sciences as they relate to today's public issues. The new, integrated math and science general education course, to be offered in the fall, will be the first of its kind at the college level.

The **Presbyterian School of Christian Education** has received $25,000 from Mrs. L. O. Brown Jr. of Roanoke, Va., to establish an endowed scholarship in memory of her husband, a member of Second Church of Roanoke who died in 1995. Earlier donations by the Brown family established the Mary Patsel Brown Endowed Scholarship Fund in 1976 and funded the Patsel Room in Paisley Hall in 1978.

Staff and faculty changes

Ernest E. Jeffries joined the staff of **Davidson College** as assistant dean of students and director of minority affairs on June 10. In addition to his duties as minority students adviser, Jeffries will assist the dean of students in various student affairs matters.

Susan Wentz has been named director of alumni affairs at **St. Andrews Presbyterian College**. A 15-year veteran of St. Andrews, Wentz has served as director of special events and also has been director of the St. Andrews Institute for Lifelong Learning since its inception in 1992.

PSCE Dean of Faculty James Brashler (far right) speaks during the Aug. 8 discussion on church-related higher education at Massanetta Springs. Others on the panel include, from left, the Rev. George Conn, Barber-Scotia President Sammie Potts, Eastern Mennonite University President Joseph Lapp, and Mary Baldwin College President Cynthia Tyson.

Educators support church relationship

continued from page 1

Tyson described Mary Baldwin College's relationship to the church as somewhere midway between "strong" and "vague." Because the private school draws its students from a relatively small percentage of the population, Presbyterians are not a majority of Mary Baldwin's enrollment. Nevertheless, the college's Presbyterian relationship is important, said Tyson. "Although we have people from every denomination ... mainly we are Presbyterian and our values are expressed through the way we live our lives."

James Brashler, dean of faculty at the Presbyterian School of Christian Education in Richmond, Va., said the graduate school was "orphaned" by the 1983 reunion which formed the PC(USA). Prior to that time, the Presbyterian Church (U.S.) had provided 50 percent of the school's income. After reunion, that amount fell to less than seven percent and the school has had to "do more with less."

"We have to do more because the students we receive now ... often come to us with symptoms of a widespread disease among Presbyterians. It's called biblical and theological illiteracy ... They come to us in many cases with only a very limited experience of the traditions of the church ... So our task is to work with them and seek to instill in them the values, the mission, the understanding of Christian discipleship that is at the heart of the Presbyterian School of Christian Education."

After a year of "visioning," PSCE has established six initiatives for the future. They are a recommitting PSCE to artful, creative teaching; requiring a course on Christian spirituality; assessing values in the media; providing training for lay volunteers so they will be better Christian leaders in their churches; re-emphasizing tradition of preparing persons from other cultures and nations; and deepening and strengthening the emphasis on Christian education for the whole family.

"Education is under pressure in our time as perhaps it has never been before," said Brashler. "The bankruptcy of much secular education has become visible even though its costs have continued to rise. The limited resources that are available to Christian colleges through official denominational channels ... continue to be limited ... Hence, it will be necessary for Christian colleges to establish their unique identity and mission and rally the support of people who believe that God is at work in Christian colleges and theological institutions ..."

"Education has been the bedrock of the Presbyterian Church ... and we seem to have lost sight of that," said Conn during his closing remarks. Noting that a plant without roots dies, he added, " ... if the Presbyterian Church doesn't recover the roots of higher education ..." the same will happen to the church.

Brashler added a more optimistic footnote. "Despite some of the realistic and heavy concerns that we put before you this morning," he said, "there are unbelievably dedicated, highly qualified, highly motivated men and women who are applying to our schools for further training and education so that they can be faithful servants and disciples. They are the hope of the church's future and there are many signs of hope as well as concern."

Joseph Lapp, president of Eastern Mennonite University in Harrisonburg, also participated in the discussion.

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IN VIRGINIA

September 1996

Union's 185th Year Begins with a Great New Class

Union Theological Seminary in Virginia begins its 185th year with 72 new students, among them 43 Master of Divinity students. Total enrollment in Union's six degree programs is expected to be about 250 students.

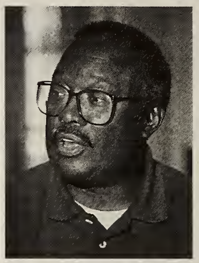
New M.Div. students, the Class of 1999, include recent graduates of colleges and universities with strong ties to the Presbyterian Church and to Union. Davidson, Hampden-Sydney, King, Montreat, Mary Baldwin, Princeton, and Rhodes are all represented. Among the second-career students new this year are a college professor, a medical technologist, a chemical engineer, who is from Romania, and a recent immigrant from Ghana who already leads a significant ministry among African immigrants in the Washington, D.C., area.

Says seminary president Louis Weeks, "I'm pleased with the results of our admissions effort this year, and the collaboration of so many alumni, alumnae, and Key Friends in securing an excellent entering class . . . The numbers are good this year, but more significant than the numbers is the initial evidence of gifts for ministry among those choosing to study at Union."

Tom Marshall, Wilson, North Carolina. *"I grew up only three blocks from here . . . Ginter Park Presbyterian Church met in Schauffler Hall, so I grew up going to church on this campus. All my best friends were sons and daughters of faculty members. I was looking for a school with a sense of community . . . and I was impressed that Union is an old institution with a long tradition . . . The lure was too strong not to come here."* ***Home church: First Presbyterian Church, Wilson.***

Chip O'Brien, North Myrtle Beach, SC. *"I came to Union because I went to Hampden-Sydney . . . The teachers I most admired there had an M.Div. from Union."* ***Home church: College Church, Hampden Sydney, VA.***

Eniko Ferenczy, Secuiesc, Romania. *"I am interested in youth ministry, because it is completely lacking in our church. A PCUSA missionary suggested I try a seminary in the states. I chose Union because of its academics and its Reformed tradition. Also the strength of practical ministry here, on how congregations work, is important to me . . . Back home the stress is on the theoretical."* ***Home church: Reformed Church of Odorheiu, Romania.***



Henry Rivers, Charleston, South Carolina. *"Much of my background is in Christian education . . . I wanted to broaden that on a professional level. I chose Union because of its dual degree program with PSCE and its center for aging."* ***Home church: Heritage Presbyterian Church, Charleston.***

Candace Worth, Raleigh, North Carolina. *"This was the last place on earth I wanted to be . . . Because I went to Davidson, I was expected to come here . . . But I came to campus and talked with Louis Weeks . . . and saw that he wants the school to be involved in the community in which it's located and with the area churches. Union is teaching students to be involved in ministry along with strong academic preparation."* ***Home church: First Presbyterian Church, Raleigh.***

SPECIAL PROGRAMS FOR ALUMNI/AE AND FRIENDS OF UTS

Presbyterians in Appalachia: History, Songs, and Stories

Saturday, November 9, 1996
Royal Oak Presbyterian Church, Marion, Virginia

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Featuring James Smylie, emeritus professor of church history; Jamie McDonald, Scottish studies scholar and singer; and Union alumni Bryan Childress and Wiley Mayo (with the Rock Mountain Ramblers)

COST: *$7.50 per person, includes hearty country lunch (UTS alumni/ae and students $5 per person)*

REGISTRATION: *Linda Smalley, 800.229.2990, ext. 265 (toll free), or 278.4265 (local)*

Holocaust Memorial Museum

Saturday, November 16, 1996
Washington, D. C.

Study excursion led by Donald Dawe, emeritus professor of systematic theology

COST: *$30 per person, includes bus transportation and box lunch (UTS alumni/ae and students $25 per person)*

REGISTRATION: *Linda Smalley, 800.229.2990, ext. 265 (toll free), or 278.4265 (local)*

Doctoral Student Awarded Fulbright Scholarship

Nancy C. Lee

Nancy C. Lee, Ph.D. candidate in Old Testament at Union Seminary, has been awarded a Fulbright Scholarship to Croatia for 1996/97. The scholarship will assist her in research for her dissertation project, "Lamentations: Jerusalem, Sarajevo, and the former Yugoslavia Under Siege." In the project, she will analyze the role of lament in worship liturgy and poetry among the different ethno-religious groups in the context of war in the former Yugoslavia.

While in Croatia, she will teach a course in Old Testament at the Josip J. Strossmayer University in Osijek, Croatia. She will also be associated with the interdenominational Evangelical Theological Seminary in Osijek.

Ms. Lee received a bachelor's degree from the University of North Carolina-Chapel Hill and master's degrees from Southeastern Baptist Seminary in Wake Forest and Columbia Seminary in Decatur, Georgia. She was formerly assistant minister at University Baptist Church in Chapel Hill and is currently assistant editor and a writer for *Focus* magazine at Union Seminary. A member of Grace Baptist Church in Richmond, she is the daughter of Charles and Melrose Lee of Lillington, North Carolina.

Union Joins Presbyterian Publishing Venture

Union Seminary has joined with the Presbyterian Publishing Corporation, of Louisville, Kentucky, to launch Geneva Press. The company publishes books specifically intended for the Presbyterian Church (USA) and its members. Books from Geneva Press will be devoted to works in the Reformed tradition dealing with the history, polity, theology, worship, and Christian education of the Presbyterian Church (USA).

Seminary president Louis B. Weeks is a member of the editorial advisory board, along with seminary faculty members Robert Benedetto, Douglas Ottati, and Beverly Zink-Sawyer. Other members include John Buchanan, pastor of Fourth Presbyterian Church, Chicago, and moderator of the Presbyterian Church (USA); Ann Weems, Presbyterian poet and lecturer; and Stacy Johnson of Austin Presbyterian Theological Seminary. Editor of Geneva Press is LindaJo McKim, editor of *The Presbyterian Hymnal*, and an ordained Presbyterian minister.

PAID FOR BY FRIENDS AND SUPPORTERS OF UNION THEOLOGICAL SEMINARY IN VIRGINIA

Presbyterian Women's Bible Study Helps — Lesson Two, October 1996

Encounters With Jesus — Chapter Two 'Encountering Jesus Through His Baptism and Testing'

By the Rev. Dr. CAROL T. "PINKY" BENDER

Baptism and Testing ... a combination we don't often link together...except in the gospel accounts of the beginning of Jesus' ministry. Hardly ever in a modern worship service do we hear a minister talk about the testing or the temptation of the person being baptized. Yet here they are ... baptism and testing ... that very association of two unlikely aspects as they relate to Jesus and his ministry.

If your circle would like to divide this session into two (as suggested by Sara Covin Juengst, author of *Encounters With Jesus: The Gospel According to Matthew*), you will want to research the Sacrament of Baptism as it is celebrated in the Presbyterian Church (U.S.A.) *The Book of Common Worship* (Louisville: Westminster/John Knox Press, 1993) begins the section on baptism on page 403 and includes "Baptism" and "Reaffirmation of the Baptismal Covenant," page 431, continuing through page 488 with renewal services for many different occasions. (See also "Suggestions for Leaders," page 84 under "Using Our Insights.")

"Pinky" Bender

Use the PC(USA) Book of Order

Another resource on baptism is *The Constitution of the Presbyterian Church (U. S. A.)* Part II. *Book of Order* (Louisville: Office of the General Assembly), the section on baptism. This includes the questions asked to the congregation during the Sacrament of Baptism as they accept responsibility to help the parents in the "nurture and admonition" of raising the child.

As you continue to study this Gospel of Matthew using Juengst's study book as a guide, I hope you have chosen one commentary to read in its entirety. I am about half way through Hare's volume in the "Interpretation" series and find it extremely enriching.

An additional "assignment" for this study came from the author when she spoke at the South Carolina Presbyterian Women's Gathering at Presbyterian College in Clinton, S.C., last June. She suggested taking a study Bible and reading the Gospel of Matthew, looking up every cross reference you encounter! (My suggestion given last month to read Matthew in one sitting was just a beginning!) This is NOT a "one sitting" task, but it is one that will help you tie Matthew together with the entire Bible. (I am using the Harper Collins Study Bible which has excellent notes "put together" by Society for Biblical Literature scholars in 1993, using the New Revised Standard Version.)

Now ... on to Matthew 3: 1-17! As you think about this passage, begin by asking, "What does `has come near' or `is at hand' mean?" If you had to describe someone who has come near or is at hand, where would they be? What would be the approximate distance away from you? How much closer would they have to come to be right beside you? Matthew uses these terms again and again, so now is a good time to try to grasp the meaning.

John the wild-looking man!

John the Baptist reminds us of the prophet Elijah. Using II Kings 1:8 and Zechariah 13:4, compare the appearance of John with that of Elijah who was expected to come back before the "day of the Lord," a concept often looked forward to by God's people until the prophets told them they, too, would stand in judgment ... that God was not going to "zap" their enemies and leave God's people unscathed.

Matthew makes at least two parallels in this passage. Note in verse two, John calls for repentance ... which is realized when the "people of Jerusalem and all Judea ... and all the region along the Jordan" were baptized, confessing their sins. Thus the call for repentance is acknowledged during the baptismal service. Another parallel is Matthew's declaration of a forerunner (verse three) who prepares "the way of the Lord," a concept confirmed in verses 11 and 12.

In the midst of the crowd presenting themselves for baptism came "many Pharisees and Sadducees." Why wasn't John glad to see them coming for this service of repentance and renewal? Was he judging them by their "fruit?" Why does he attack these religious leaders? Could it be that their "walk" didn't match their "talk?" The Pharisees were known to be politically and socially conservative and theologically liberal while the Sadducees were politically and socially liberal and theologically conservative. With those attributes, the two groups presented quite a bit of opposition to Jesus and are seen by Matthew most often as the "enemy." Whatever their motives for presenting themselves for baptism, John doesn't mince words in denouncing them as poisonous snakes!

What kind of fire?

When John speaks of Jesus baptizing with "the Holy Spirit and fire," (verse 11) what kind of fire do you picture? A refining fire that will scorch off the rough edges or a consuming fire that will destroy? How have you experienced God's refining fire in your life? How did it appear? What were the results?

Another idea that you may want to discuss is the idea of "righteousness." What does this word mean to you? What does it mean to "fulfill all righteousness," as expressed by Jesus in verse 15? One of the definitions for righteousness could be right conduct in accordance with God's will as revealed in Scripture, i.e. Matthew 1:19; 5:10, 17-20.

Matthew closes this passage by having the other two persons of the Trinity affirm Jesus' baptism. The Spirit of God descended and the voice of God was heard.

As you conclude the study of Jesus' baptism, this would be a wonderful opportunity to ask members of the group to reflect on baptismal experiences they have had. Most of us can't remember our own baptisms if we received infant baptism, but perhaps someone else's baptism was significant to us. Allow time for sharing about this important sacrament in the life of the church.

Temptations of Jesus

Just when we thought we could sit back and bask in the well-being provided through the closing words of Matthew, chapter two, we are confronted with the same Spirit of God leading Jesus "into the wilderness to be tempted by the devil." (4:1) This opening statement is powerful! We tend to think of the Spirit as the agent through whom we can seek guidance and comfort, not someone who will lead "into temptation." We count on the Spirit to help keep us from falling into temptation.

About this unsettling idea, Juengst says on page 12: "The Christian journey does not end with baptism, however. We face temptations subtly put to us, evil disguised as good; there are choices we must make, even as Jesus did, if we are to live obediently as God's children."

In the wilderness, Jesus and the tempter or the devil or Satan engage in a Scripture-quoting contest. The tempter, always prefacing the remarks with a might big, "IF," reminds Jesus of the Exodus and God's feeding of the Israelites, but Jesus counters with Deuteronomy 8:3. The devil's next attack comes from Psalm 91 to which Jesus again recalls Deuteronomy (6:16) as a reply. With one final shot at making Jesus succumb to temptation, Satan offers Jesus all that he can see from the top of a mountain. The finale occurs when the devil is banished and angels wait on Jesus.

Several areas of discussion appear in the "temptation" narrative. One is suggested by the author, "Is Satan real or merely a symbol for evil?" (page 16) This might elicit some lively dialogue! Is Satan both ... a real personification of evil as a visible being AND a symbol for all the evil which runs rampant in a chaotic world? Whichever "side" the group lands on, one thing is certain: We can overcome Satan (real or symbolic) only through the power of God. If you have time, use some of the questions for reflection included in the printed material. If you have begun your "Blessing Book" and are using part of it to reflect on these questions before coming to circle, you may want to share some of your thoughts i.e "the devil made me do it" can be countered with Ezekiel 18; I Corinthians 10:13 tells us that no temptation is unique to any of us.

As you conclude, ask participants to think of one Scripture verse that has "carried them through" a time of temptation. Some examples might be Deuteronomy 8 (God tests me to do me good in the end); Joel 2 (God will restore the years that the locusts have eaten away); Galatians 2 (I have been crucified with Christ); James (I need to listen twice as much as I speak); Revelation 21 (God will wipe away every tear); Psalm 121 (God is always awake and watching over me). Close with a time of prayer thanking God for these references. (A good "homework" assignment would be to take your favorite passage and write a paraphrase that applies specifically to the situation through which it sustained you.)

The Rev. Dr. Carol T. "Pinky" Bender is pastor of McQuay Memorial Church in Charlotte, N.C. The Bible Study Helps are commissioned by the Presbyterian Women of the Synod of the Mid-Atlantic as supplements to the Horizon's Magazine Bible study for 1996-97, "Encounters with Jesus: The Gospel According to Matthew" by the Rev. Sara Covington Juengst.

Youth leadership event scheduled for Nov. 1-3

"Journeys of Faith: Come Follow Me" will be the theme for the 1996 Synod Youth Leadership Conference to be held Nov. 1-3 at Massanetta Springs Conference Center.

Jim Morgan, a Christian music recording artist and Presbyterian minister, will be the keynote speaker for the annual event sponsored by the Synod Youth Council and the conference center.

Morgan's latest album, "Unwrapped Presence," is a live recording based on the theme of the 1994 Montreat Youth Conference. His earlier albums were "Gracenotes" and "Already/Not Yet."

When not out performing on the road, Morgan manages a wildlife refuge near his Laurinburg, N.C., home.

The Youth Leadership Conference is for senior high youth who are leaders and adult leaders who work with youth.

Morgan's keynote presentation will be part of the opening program on Friday evening, Nov. 1.

On Saturday, Nov. 2, participants will have the option of signing up for one extended (four-and-a-half hours) workshop or three regular (90 minute) workshops. The extended workshops are:

"Recreation and Its Uses in the Church" with Rick Hill, campus minister at James Madison University

"Serving God Through Service" with Skip Hastings, a Christian educator

"Creative Worship" with Vicki Moss, a Presbyterian minister from West Virginia

The regular workshops are:

"The Feminine Journey of Women" with Nancy Huslage of Raleigh, N.C.

"Bringing Hope into Youth Ministries" with Bonnie Ballsrud, director of youth ministries at Three Chopt Presbyterian Church in Richmond

"Fostering Your Own Faith" with Beverly Bullock, a Presbyterian minister from Colonial Heights, Va.

"Tearing Down the Walls — Facing Racism" with Jimmie Hawkins, pastor of Covenant Presbyterian Church in Durham, N.C.

"Not Just on Sundays" with M-J Junkin and Mary Todd Peters, both directors of Christian education from North Carolina

"Sharing Faith with Others" with John Sloop, senior pastor of First Presbyterian Church of Harrisonburg, Va.

"Bible Studies and Fun Devotionals" with Tricia McKee, a Presbyterian educator from Virginia Beach

Cost of the conference is $95 per person if registered before Oct. 1. This includes registration, room and board. Refunds will not be made after Sept. 14.

For more information contact the Rev. Mark Sandell at (301) 223-8887. For questions about registration, contact Joel Winchip at Massanetta Springs, phone (540) 434-3829. Conference brochures are available from Massanetta Springs or by calling the synod office at (804) 342-0016.

Synod logo design contest announced

Since the synod has a new structure and a new beginning, the synod's Communication Committee is in the process of coming up with a new logo for the synod.

A competition will be held during the next three months during which the members of the synod are being invited to help design the new logo.

The logo must be visual and easily translated into sound focusing on a few words, including partnership, mission, ministry, connecting, unity, and the geographical region of the Mid-Atlantic.

The image should embody and reflect diversity of many kinds: social, racial, cultural, economic, geographical and historical. The synod must be pictured as bridging the chasms created by all of these diversities.

We are calling all who can be an artist, a communicator, a marketing person, and a graphic designer. Please help the Synod of the Mid-Atlantic by using your wonderful talents in this area.

Send all logos to the Communications Committee, Synod of the Mid-Atlantic, P.O. Box 27026, Richmond, VA 23261-7026. Please include your name, address, telephone number, church and presbytery name.

For more information, contact one of the following: Ron Simpson of Clifton, Va., at (703) 631-4073; Tom Harrell of Salisbury, N.C., at (704) 633-2004; or Betty McGinnis of Arnold, Md., at (410) 647-7494.

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GA council needs to improve its function, says council chair Cho

By GARY LUHR
Associate Director, Communication

LOUISVILLE, Ky.—The new chair of the General Assembly Council (GAC) says the Council's number one task in the next year must be to set priorities for its work from now to the year 2000.

"The 208th General Assembly did not restructure the GAC, but said it needs to improve its function," Youngil Cho of Raleigh, N.C., told members of the Staff Leadership Team at their July 31 meeting. "There is a sense of urgency. The church has a cancer — it is dying inch by inch."

Cho said the Council must take seriously the messages of the General Assembly's immediate past moderator Marj Carpenter — "Mission, mission, mission" — and current moderator the Rev. John Buchanan — "The church matters."

"The GAC has everything God gave it to glorify him [but] the GAC and the staff are not using God's gift," he said. "We must train the Council members and the staff to take care of the church in this difficult time."

Budget priorities must be the Council's top concern, he said. Cho said he would like to see the GAC identify the 70 percent of its budget that it regards as the most important and the 30 percent it considers less important. He would then invite future General Assemblies to make changes in the budget as a way of taking more ownership in Council programs, but make it clear that money for new or expanded programs would come from the lesser 30 percent of the budget. At most, he predicted, an Assembly might change one percent of the total mission budget.

In setting priorities, Cho said, the GAC must respond to local church needs. "Don't make programs supply side,' where if you have the money you do it," he said. "Make them demand side,' to provide what a local church needs. If you do, the money [for programs] will come in. If you don't nurture the local church, it will die."

The GAC "can earn credibility by being responsive," he said. "We can't simply ask [the church] to trust us."

Another goal, Cho said, is to carve out a clearer role for the GAC at future General Assemblies. "Right now," he said, "there is no role for the executive director, the division directors or the [GAC] chair."

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

Presbyterians continue to aid burned churches despite controversy

By JULIAN SHIPP
PC(USA) News Service

LOUISVILLE, Ky.—Presbyterians continue to aid burned African-American churches nationwide despite recent controversy surrounding the National Council of Churches (NCC) "Burned Churches Fund."

According to Stan E. Hankins, associate for disaster response U.S.A. in the Worldwide Ministries Division, Presbyterians are expected to have contributed by the end of summer more than $232,000 to an account (#9-2000-126) set up by Presbyterian World Service for donations to help rebuild the churches.

More than $23,500 has been received for an account (#9-2000-127) set up to assist Matthews-Murkland Church in Charlotte, N.C., which was burned on the night of June 6. Thousands of dollars in additional contributions have also gone directly to Charlotte Presbytery and Sheppards and Lapsley Presbytery in Alabama.

Hankins said Presbyterian World Service has sent $7,500 to Sheppards and Lapsley Presbytery to help ecumenical rebuilding efforts in Alabama and $30,000 to the NCC's "Burned Churches Fund." This fund has already received approximately $9 million in cash, pledges and building materials from churches, foundations, businesses and individuals.

According to an NCC news release, the Rev. Joan Brown Campbell, NCC general secretary, said 85 percent of this money will be used for rebuilding churches and the remaining 15 percent will be used for "administration and programs addressing racism."

"The NCC has said consistently from day one that we were committed to addressing two dimensions in these tragic events — rebuilding for ongoing ministries and challenging the racism that fuels the acts of hatred," Campbell said.

But the NCC has been accused by the Washington-based Institute for Religion and Democracy (IRD) of perpetuating a "great church-fire hoax," according to IRD president Diane Knippers. In an Aug. 10 press release, Knippers claimed the 46-year-old ecumenical council had created the church arson story "absent evidence that black churches burn more frequently than white churches to raise money for its leftist political agenda."

Knippers also claims the NCC "exaggerated the church-burning phenomenon to promote a radical agenda" and that its officials "jawboned the church-burning issue into a national crisis."

Knippers said studies by three major United States media outlets show that arson at black churches is a fraction of the 600 churches that are torched every year. She said church arson has declined "dramatically" from a figure of more than 1,400 in 1980.

According to Campbell, "there is no hoax." She said arson and vandalism at African-American and multiracial churches has "increased dramatically and persistently over the past 18 to 30 months." Campbell called the increase "all the more startling" because church burnings overall had declined in recent years.

Campbell noted that in the past 18 months the rate of white church arsons has not increased. By comparison, "the rate of black church arsons is more than double what it has been in previous years." She asserted that more than 60 African-American and multiracial churches were burned between Jan. 1, 1995, and June 30, 1996, "... more than in the previous five years combined."

Campbell said that African American churches are burning in proportion to their number at four times the rate of white churches.

Iowa church tries different approach to help victimized churches

At least one Presbyterian congregation has developed a novel approach to aid victimized churches.

Following the suggestion of a church member in June, the congregation of Westminster Church of Cedar Rapids, Iowa, conducted a "swift" inquiry of the church fires, particularly those in the South.

According to the Rev. Herbert L. Isenberg, church pastor, the session obtained a vast amount of information off the Internet and realized that "everything being said about the church burnings was not factual" and that the issue had become political with candidates "making hay" while they had the opportunity.

However, Isenberg said, the congregation also realized that responding to the burnings presented a unique opportunity to make a statement about racial injustice and demonstrate solidarity with African-American churches. So the congregation developed a program called "Adopt a Burned Church" (ABC).

Isenberg said his 850-member congregation adopted Matthews-Murkland Presbyterian Church in June and has collected more than $1,400 in freewill offerings. He said the congregation decided not to solicit funds from other congregations, but rather encouraged them to start their own ABC program.

Isenberg said that following local media coverage two non-Presbyterian churches have adopted the program in his area.

"There's a lot of confusion on this issue as far as I can tell," Isenberg told the Presbyterian News Service. "But regardless, we have brothers and sisters who have been put out, and if our church was burned, we'd certainly appreciate someone in North Carolina sending us a little money to help rebuild. It's a way for us, regardless of what politicians and the media are doing, to reach out, understand someone's plight and respond to it in some way."

Diaz is acting GAC executive director

LOUISVILLE, Ky.— In July General Assembly Council (GAC) chair Youngil Cho appointed the Rev. Frank Diaz as acting GAC executive director, replacing the Rev. James Brown, whose reelection was not confirmed by the 208th General Assembly. For the past seven years Diaz has been associate director for GAC operations.

Also in July the GAC Personnel Subcommittee launched its search for an interim executive director. Deadline for receipt of applications was Aug. 12. According to Jinny Miller, GAC vice-chair and chair of the Personnel Subcommittee, the interim executive director will be appointed by the GAC's Executive Committee at its Sept. 13-14 meeting and introduced to the full Council at its Sept. 25-28 meeting.

At that same meeting, a search committee will be elected to find a new permanent executive director, with that person scheduled to be presented to the 209th General Assembly next June in Syracuse for confirmation. The interim executive director will not be eligible for the permanent position.

PC(USA) leaders agree to cooperate

LOUISVILLE, Ky.—Thirteen Presbyterian Church (U.S.A.) leaders — the chief executives and chairpersons of major General Assembly entities — have signed a statement of cooperation designed to improve the sometimes tattered relationships among some of them.

The group, called together July 31-Aug. 1 at the invitation of General Assembly moderator the Rev. John Buchanan and stated clerk the Rev. Clifton Kirkpatrick, also agreed to meet regularly "to promote the health of the whole church and to deal with interagency and churchwide concerns."

1997 moderator's race underway

Peace River Presbytery made the first plunge into the race for moderator of the 209th General Assembly (1997) by endorsing Elder **D. Eugene Sibery** for the Presbyterian Church (U.S.A.)'s top elected post. Just days later, however, Cincinnati Presbytery joined the fray by endorsing elder **Patricia G. Brown**.

Sibery, an elder in Faith Presbyterian Church of Cape Coral, Fla., and chair of the Board of Pensions, was endorsed for moderator at a July 11 adjourned meeting of Peace River Presbytery. As chair of the Board of Pensions, Sibery is a corresponding member of the General Assembly Council. He is currently on the session at Faith Church and also serves Peace River as a member of its Committee on Ministry.

Brown, a member of the session of Kennedy Heights Church in Cincinnati, is a published writer of stories for children. She is a renowned storyteller in the Cincinnati area, best known for her original stories about slavery and the underground railroad. She is business manager for The Brown Organization, a consulting firm working with owners and developers of large retail and commercial properties.

New video shares Balkan experience

"Light and Shadow," a new video resource on the Balkans produced by the Presbyterian Peacemaking Program and Media Services of the Congregational Ministries Division, depicts the experiences of 11 Presbyterians during their recent trip to visit Christians and Muslims in Croatia and the Balkans.

Accompanying the video of the Peacemaking Travel Study Seminar, singer and songwriter Judy Collins gives her personal support through the use of her moving "Song for Sarajevo (I Dream of Peace)."

Presbyterian World Service's Refugee Office will distribute the video to Presbyterian churches hosting refugees in this country. To protect Collins' copyright, the video cannot be sold; however, it will be available in presbytery resource centers or through the Presbyterian Peacemaking Program by calling Debby Vial at (502) 569-5702. The length of the video is nine and a half minutes.

Resources for Children's Sabbath

A free booklet of resources for churches that wish to participate in the 1996 "Children's Sabbath" is available from the Presbyterian Church (U.S.A.) Child Advocacy Office in the National Ministries Division.

The Children's Sabbath Weekend this year is Oct. 18-20. Its theme is "Stand for Children: Pray, Speak Out, and Act." According to Joan Thompson in the Child Advocacy Office, the observance focuses on the civic and public responsibility of people of faith to create a healthier nation and communities for children.

The General Assembly has endorsed the Children's Sabbath and encouraged all Presbyterian congregations to participate in it. The Children's Defense Fund, which sponsors the event, produced the resource booklet. Those wishing to order the resource booklet may do so by writing to the Presbyterian Child Advocacy Office, 100 Witherspoon St., Room 3063, Louisville, KY 40202-1396, or by calling (502) 569-5838.

Moore is Royster preacher

HENDERSON, N.C. — Dr. James W. Moore, pastor of the 8,000-member St. Luke's United Methodist Church in Houston, Texas, will be the guest preacher for the Royster Series to be held Sept. 22-24 at First Church in Henderson, N.C.

Dr. Moore's sermons are telecast weekly into more than one million homes. He has been featured on the Protestant Hour radio program and those sermons were published in a book, *Yes, Lord, I Have Sinned, But I Have Several Excellent Excuses.*

The first session will begin at 7:30 p.m. Sunday night. On Monday and Tuesday there will be luncheon messages starting at noon and evening messages starting at 7:30 p.m.. The noon sessions will end at 1 p.m. There will be receptions after the evening sessions.

The Royster Series was established in 1975 by Dr. and Mrs. Thomas S. Royster Jr. in memory of his parents, Dr. Thomas Sampson Royster and Helen Borda Royster.

For more information, contact the church at (919) 492-0156.

Mission insert–see inside

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Mid-Atlantic Presbyterian

October 1996 Vol. LXII, Number 8 Richmond, Virginia

After Hurricane Fran

Rebuilding will take years

Surveying the swath of destruction Hurricane Fran cut across the Mid-Atlantic region, relief officials are estimating that it may take two years to repair the billions of dollars of damage.

The Rev. David Bowman, who is overseeing relief efforts in New Hope Presbytery, described the situation as "mammoth" and predicted a lengthy recovery period.

Presbyterian World Service (PWS) coordinator Stan Hankins has visited the affected areas and PWS has sent checks for $25,000 to New Hope and Coastal Carolina presbtyeries and another $10,000 to Baltimore Presbytery.

Fran came ashore near Wilmington, N.C., on the evening of Sept. 5, then tracked northward carrying hurricane-force (75 mph) winds as far north as Raleigh. After the winds decreased, the storm's torrential rains continued northward, causing major flooding from the Danville, Va., area north to the Potomac River Valley of West Virginia and western Maryland.

While Fran's winds and rain did a great deal of damage in Coastal Carolina Presbytery, its executive, Robert Miller, noted there was "amazingly little loss of life." Indeed, officials attributed just under 30 fatalities to the storm.

Little Chapel on the Boardwalk in Wrightsville Beach reported a couple of inches of water in the sanctuary despite more than two feet of water outside the building. The roof was detached from the Rocky Point Church and a tree fell on the manse at the Wallace Church.

Harder hit was the presbytery's camp, Kirkwood, at Watha. "Trees are down everywhere," said Miller. The loss, which included both hardwoods and pines, may force the presbytery to clear cut the property and re-seed the land.

The story was much the same in New Hope Presbytery.

For the Spring Hill Church it was a somewhat ironic situation. Both the presbytery and the synod had just approved financial help to repair an already leaking roof.

Despite early fears that a 200-year-old Pecan tree had done major damage to the historic Hillsborough sanctuary, Pastor Debbie Taylor said a structural engineer surveyed the damage and credited the building's sturdy 1814 construction with preventing serious damage.

All three of New Hope Presbytery's camps reported major problems.

Camp Albemarle on Bogue Sound lost a 540-foot pier and about 100 feet of fill behind a protective seawall. To repair the seaway area will cost about $16,000 and the loss is not insured, according to presbytery treasurer, Chuck Noonan.

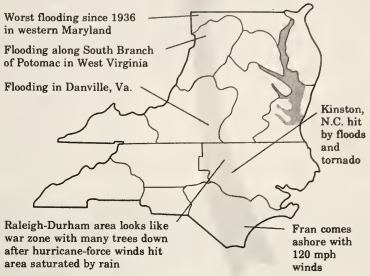
At Camp New Hope just north of Chapel Hill, the storm felled hundreds of trees. Sixteen of the camp buildings had trees hit them, said Noonan. A crane was brought in the week after the storm to remove those on the buildings, but many more remained to be cleared. Because of the danger presented by the fallen and damaged trees, no children's activities will be held at the camp until they can be cleared.

At Presbyterian Point, just over the Virginia line on Kerr Reservoir, flooding isolated the facility and water lapped at the doorsteps of buildings.

The storm hit the Raleigh area

continued on page 4

Fran's Rampage *Sept. 5-7*


Worst flooding since 1936 in western Maryland
Flooding along South Branch of Potomac in West Virginia
Flooding in Danville, Va.
Kinston, N.C. hit by floods and tornado
Raleigh-Durham area looks like war zone with many trees down after hurricane-force winds hit area saturated by rain
Fran comes ashore with 120 mph winds

How you can help

The following are some of the religious agencies/governing bodies through which relief efforts are being organized.

Hurricane Fran Relief (acct. 2000128), Presbyterian World Service, 100 Witherspoon St., Louisville, KY 40202-1396

North Carolina Interfaith Disaster Response Office, Methodist Building, 1307 Glenwood Ave., Suite 162, Raleigh, NC 27605-3258.

Virginia Volunteer Organizations Active in Disaster, Richmond, Va., phone (800) 747-8920

Coastal Carolina Presbytery, 807 W. King St., Elizabethtown, N.C. 28337; phone (910) 862-8300; fax (910) 862-3524

New Hope Presbytery, contact David Bowman, 2309 Sunset Ave., Rocky Mount, N.C. 27804-5745; phone (919) 443-7090; fax (919) 443-5229

Shenandoah Presbytery, contact Kay Goodman, P.O. Box 1214, Harrisonburg, VA 22801-1214; phone (540) 433-2556

Baltimore Presbytery (for western Maryland), 5400 Loch Raven Blvd., Baltimore, MD 21239; phone (301) 433-2012

Parity sought for ministries on racial ethnic campuses

RICHMOND, Va. — Reacting to actions of the 210th Synod Assembly and criticism from one of its own members, the Synod Council acted Sept. 21 to begin addressing the lack of funding for ministries on racial ethnic college campuses.

In the final action of its two-day meeting, the council called for a consultation in early 1997 of representatives from racial ethnic colleges and universities within the synod to discuss how to start or support ministries on those campuses.

The council also told the Campus Ministries Committee to recommend by Oct. 18 one ministry on a racial ethnic campus as the recipient of a one-time $21,465 grant for 1996.

The grant was mandated by the 210th Synod Assembly in July after commissioners tried to find a way to use unspent funds in the governance budget for campus ministry on racial ethnic campuses. Told that transfer from governance to mission was not possible, the assembly instructed the council to find the money in the 1996 mission budget.

The discussion of funding for campus ministry at racial ethnic colleges and universities started Friday afternoon during the report by Campus Ministries Committee Chair John Winings. When the Raleigh, N.C., elder said his committee was unsure what the assembly meant when it said "racial ethnic campus ministries," council member J. Herbert Nelson reacted.

Nelson, pastor of St. James Church in Greensboro, N.C., said that the issue was funding for campus ministries on the campuses of racial ethnic schools, not to racial ethnic populations on all campuses.

"The gyrations we're going through trying to get definitions of who racial ethnic people are actually is, I think, dancing around in some instances a time bomb," said Nelson. "We have been in deliberations in Salem Presbytery that have gotten quite nasty and are going to get worse if there is no resolution to these particular issues.

"My concern is that we are toying in a sense with some issues that are strictly justice issues in the life of the church. For some reason we can't identify the wrong in some of this and begin to correct some of these patterns, but I think that is what we are called to do.

"We're finding ways to delay and I think that's one of the major problems we're going through," said Nelson.

"It's causing major concerns for me personally because I am doing campus ministry at (North Carolina) A&T in Greensboro, but I think even more importantly ... disproportionate across the synod," he said. Lack of any full-time campus ministers or housing for them on black college campuses were two examples he mentioned.

Asked by Council Chair June Bucy if he had any specific request of the Synod Council, Nelson asked for a special task force to review funding patterns throughout the synod and look at equitable ways to spend money and resources to establish parity in campus ministry.

He said the existing Campus Ministry Committee might have trouble "deciding its own fate" and has not been open to looking at new ways to address the issues. "Quite personally, I don't have the confidence they will make a decision that represents parity."

Finance Committee Chair Fred Ward, who is also from Salem Presbytery, told the council that under the existing system the Synod makes block grants for campus ministry to the presbyteries and does not specify how to use the money. "For us to establish funding patterns at the synod level is taking over responsibility that we have given to the presbyteries."

The council approved last May a plan to withhold $36,000 from existing campus ministry budget over the next four years to be specifically allocated to racial ethnic campus ministries.

continued on page 5

Five symposia on racism scheduled around Synod

"Peacing Together the Pieces: Celebrating Diversity" will be held at five locations around the synod on Nov. 2 and Nov. 9.

These day-long workshops will focus on raising awareness, sharing histories and making concrete suggestions how individuals and churches can deal with racism.

Each symposium will follow the same format, which has been developed by ACTively Including Our Neighbors (ACTION), a group of laypeople and ministers representing the 13 presbyteries in the Synod of the Mid-Atlantic. There will be opportunities for small group discussion, large group interactions, and learning as well as sharing resources.

Each symposium will start at 10 a.m. and last until 4:30 p.m. Lunch will be provided as part of the $5 registration fee.

On Saturday, Nov. 2, symposia will be held at Hudson Memorial Church in Raleigh, N.C., and Berwyn Church in College Park, Md. On Saturday, Nov. 9, the sites will be Three Chopt Church in Richmond, Va., First Church in Roanoke, Va., and Statesville Avenue Church in Charlotte, N.C.

These symposia come as a result of the events at the 209th Synod Assembly in 1995, when African American and other commissioners walked out, precipitating a long-overdue dialogue on racism within the synod and the Presbyterian Church (U.S.A.). The ACTION task force is hopeful that a large number of people of all races will participate, share and commit to easing racial tensions in the synod.

Leadership for all five symposia will be provided by National Capital Presbytery's Anti-Racism Team, a diverse group made up of clergy and lay folk who have been working and training for three years. They have led workshops in local churches as well as ministers' events which were mandated in National Capital Presbytery following the 1995 Synod Assembly. Also, plans are underway to sponsor a convocation on racism in the Washington, D.C., metropolitan area in spring 1997 for the purpose of strategizing on how best to deal with the systemic issues which result in racism.

The symposia locations can accommodate large groups and the ACTION task group encourages sessions, local church and presbytery committees, presbytery councils and executives, as well as interested individuals, to attend these programs.

A registration form is included on page 4 of this newspaper. Registration forms are also available through the synod office (phone 804 342-0016). Copies will also be mailed to church offices.

—*The Rev. Carol B. Morrison*
Member, ACTION task group

Moments of grace in October's long shadows

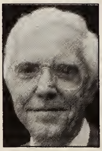
By RICHARD L. MORGAN

Once again it is October and there is a touch of autumn in the air. The summer has ended and the light of winter is coming. For those of us in the autumn of our years, it is a reminder of our mortality, that time has caught up with us at last. We remember the age-old wisdom of the Psalmist, "So teach us to number our days, that we may gain a heart of wisdom."

October is also World Series time, as memories flood our hearts. Despite the sad turn of events that has turned the American pastime into a greedy business, there is a beauty in this game which traces the arc of life. Sadaharu Oh, the Babe Ruth of Japanese baseball, wrote an ode to this sport:

The sound of the crowd
The clear color of the sky
The warmth of the sun
The light of winter coming

There are some incredible stories from October baseball which reveal moments of grace, stories not often heard or remembered.


Dick Morgan

Who can forget 1951, that dramatic homerun that Scot Bobby Thomson his at 3:58 p.m. on October 3rd [where were you then?] off of the unfortunate Ralph Branca. I can still hear Russ Hodges screaming, *"The Giants win the pennant. I don't believe it! I don't believe it!"*

Did you know that today Ralph Branca is president of Baseball Assistance Team which provides help to ball players who have become ill or disabled? A crushing moment of defeat has become a moment of grace as Number 13 helps those in need.

Ghosts die hard in Red Sox country and no specter has haunted fans for the past 10 years more than that October moment when Bill Buckner let a ground ball dribble between his legs, completing a collapse that cost the Sox the chance to win their first Series since 1918. Recently, however, the Boston-based root-rock band Slide has released its debut CD, *Forgiving Buckner*, urging all Sox fans to forgive Buckner.

Another moment of grace, that reminds us that Christians cannot cling to old grudges or remain stuck in ancient feuds without denying the gospel that we profess.

In my younger days my October hero was Jackie Robinson, the first black to play in major league baseball. I recall on one occasion that he tried to steal home but the umpire called him "out." a hurricane of boos and jeers (directed at Robinson) came from the stands as he made that long, weary walk back to the dugout. Subjected to the endless rebuke of his opponents, and the silent hope of his own teammates that he would fail, Robinson was often a disconsolate figure.

On that day, however, he suddenly looked into the stands and saw a white boy standing up and shouting, "Way to go, Jackie! Nice try, Jackie!" Later one, when he had beaten those long odds against his success in the major leagues, he recalled that moment of grace and said that small boy's words lifted his spirits at a moment when he was ready to quit. Jackie did not know that boy, and never met him. But that small word of encouragement gave him hope.

It's October again. Fans still cling to the glory moments of the game's history because they preserve everyone's summer light. But, even as the long shadows of October fall across our skies, there a moments of grace.

Dr. Richard Morgan is a retired Presbyterian minister and the author of numerous books and articles on the subject of aging. His latest book, "Remembering Your Story —A Guide to Spiritual Autobiography," is reviewed on page 7 of this issue of Mid-Atlantic Presbyterian.

COMMENTARY

We all have a job to do; says accident survivor

This the second in a series of faith stories which are being solicited from readers around the Synod. If you have a story you would like to share, contact Lloyd Remington at P.O. Box 1893, Asheville, NC 28814.

By LOUISE MORRISON

I saw the crash coming and I froze. I've thought about it a lot and that is exactly what happened; I *froze*. Even as I froze my left had flew up to shield our three-year-old daughter who was standing behind us. Our other two children sat on the back seat.

The oil tanker seemed to be approaching at a rate of speed which was normal for Highway 301, but when he was only a few feet away, the driver made a left turn in front of us to enter the airport. There was nowhere to go. Traffic in the oncoming lane eliminated the option of turning left. My husband made a wise split-second decision to steer toward the cabin of the truck in order to avoid striking the tank. This was in 1951 —some time before the advent of seat belts.

Louise Morrison

There was a terrible crash. My head, neck and shoulders went through the shatter-proof windshield and were then thrust back through the jagged spikes of glass as my hips were caught by the dashboard. I was in a heap on the floor of the car. Blood was flowing. It dripped over my left hand. I tried to move my hand and realized that I could not move a single muscle. Jagged points of glass had cut my throat, face and scalp.

I tried to speak. I had decided I was dying and I wanted to tell my husband to marry Ruth; that she was the person I wanted to bring up my children. Ruth was a dear friend whose husband had been killed in World War II, in which my husband had also served. But no sound ever came from my lips. Darkness began to settle in. I heard voices — familiar voices. I listened intently for each voice in order to know whether the rest of my family were able to speak. One by one I heard all four voices which told me that I was probably the most seriously injured. With that assurance, the darkness became complete.

Even though the darkness was very black, some part of me did not succumb to it. I was surrounded by an air of expectancy and anticipation. The black velvet curtain would be drawn open at any moment and I would have the answers to all my questions about life. As I waited in perfect comfort, feeling as light as a feather, I was gradually enveloped in a state of such perfect peace there are no words to describe it. It was deep and it was complete.

Then there was light. It was not a bright light but a white light. I thought I saw people in the distance. They were like daubs of paint on a canvas which an artist has made to resemble people — impersonal and detached without clear, individual outlines.

Then I became conscious of a Presence beside me. I never saw the Presence, but he moved with me from place to place and explained to me mystery after mystery. I was ecstatic because everything made perfect sense and was fair and just after all. I was ashamed for the times I had questioned Divine Justice. Over and over I heard myself exclaim in that special form of communication, "So that's the way it is."

I was happy and so glad to be there. But when the Presence had finished explaining the mysteries to me he said, "Now you must go back." But I didn't want to go back. I begged to stay but the Presence was firm.

"You must go back. It is not time for you to come." With that, I started moving very fast toward some distant point. It is not clear to me now what it was that I was going back to, because I had no memory of my husband or children. I do clearly remember thinking that if I did have to re-enter the human experiment, I would at least have a wealth of information that no other human had. But that was not meant to be.

As I moved toward the point of re-entry, the answers to the mysteries started slipping away from me one by one. I realized what was happening and I became stubborn. I was determined to hold on to the intelligence I had left. I would lock it in a corner of my mind and nobody could take if from me. But I wasn't that smart. No matter how tenaciously I held on, my wonderful information kept slipping away in direct proportion to my nearness to the border, and when I reached it, the last bit of my precious new knowledge gently floated away like so much vapor.

Then I crossed a sort of bar. Believe it or not, I remember a slight impact. Then I was thrust into what seemed to be ear-splitting noise and excruciating pain. I was in a quiet, private hospital room. The noise only seemed loud in comparison to the peace and tranquility in the land where I had been.

What was this experience of mine? Was it what I think it was or was it only a dream? If it was a dream, where would my subconscious have picked up such a fantastic series of events — especially in 1951 when nobody talked about what they considered to be supernatural phenomena? Later, the doctors told me that I was in extreme shock, that I had profuse internal bleeding, and that the had little hope for my survival.

Did my spirit really cross over the dividing line for a little while? Whatever it was that happened inside my mental processes that day, it left me with some fixed notions about life and death; one of which is that we all have a job to do, and we are all allowed enough time in which to do it. Whether of not we do it is up to us. The Divine Presence will decide when the time is up.

Louise Morrison is a member of Grace Covenant Church in Asheville, N.C. She is an inactive deacon and has been active in the work of Presbyterian Women and in Sunday School for more than 40 years.

Mid-Atlantic Presbyterian

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Readers Response

Politics leads to loss in members

I believe that most of the lack of trust mentioned by the Rev. Buchanan (*Mid-Atlantic Presbyterian*, September 1996) as well as much of the membership defection stem from three or four organizations which are often more political in nature than religious.

We can re-build trust, Rev. Buchanan, if we, among other things, bar the Washington Office from speaking for the denomination in its political opinion letters to Government officials; if we review more critically before the fact programs such as the Reimagining Conference (That conference alone must have destroyed at least three years of trust building); and if we re-examine the benefits accruing to our denomination by expensive membership in left-leaning organizations such as the World Council of Churches, and, perhaps to a lesser degree, the National Council of Churches.

Your slogan, Rev. Buchanan, ("... why don't we just do it?") is about as effective as Mrs. Reagan's anti-drug slogan ("Just say no").

I am prepared to trust that you will get to the root of the problem before your term of office expires.

James O. Harmon
Silver Spring, Md.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

Editor
Mid-Atlantic Presbyterian
P.O. Box 27026
Richmond, VA 23261-7026

Welcoming the Children

Volunteer Emergency Families for Children (VEFC) of Virginia, with the central office in Richmond, Virginia, recruits, trains, and maintains volunteer families of faith throughout Virginia who provide either short-term (one to 21 days) shelter care or mentoring services to homeless, abused, neglected, delinquent, runaway, and at-risk children and youth ages birth through 17. There are 20 Shelter Care programs serving 47 communities. Four VEFC PLUS (Partners in Learning and Understanding with Students) mentoring programs match volunteers with high-risk students for at least one hour a week during the school year in an effort to improve school performance, attendance, behavior, and self-esteem. Two Alternatives to Detention programs, which provide mentors and shelter care to juvenile offenders, keep young people out of trouble and inspire them to stay in school and become focused on positive goals and lifestyles. During 1995, VEFC programs reached over 650 children and young people. This is VEFC's 17th year of ministry.

Since 1979, VEFC, guided by a volunteer board of directors with strong Presbyterian representation, has ministered to over 9,000 individuals. Its nationally recognized model of outreach ministry is cost-effective and successful.

Anne B. Earle is the executive director.

Edmarc Hospice for Children, Norfolk, Virginia, has been caring for seriously and terminally ill children since 1978. Its ministry is two-fold. It provides professional care, including skilled nursing visits and private duty nursing, to very sick children in their own homes, amid family love and commotion, and, through a vast array of professional supportive services, ministers to the families of these children. Siblings are offered one-on-one counseling by professionals and are included in sibling support groups. Two social workers, volunteers, and a bereavement coordinator work together to develop a supportive system of care for all who are affected by the illness of the child—parents, brothers and sisters, and grandparents. Edmarc works to prevent the family breakdown that so often results when a child dies.

More than 400 families have been served since Edmarc was founded out of the Suffolk (Virginia) Presbyterian Church. Currently, more than 150 families are receiving customized and comprehensive bereavement care.

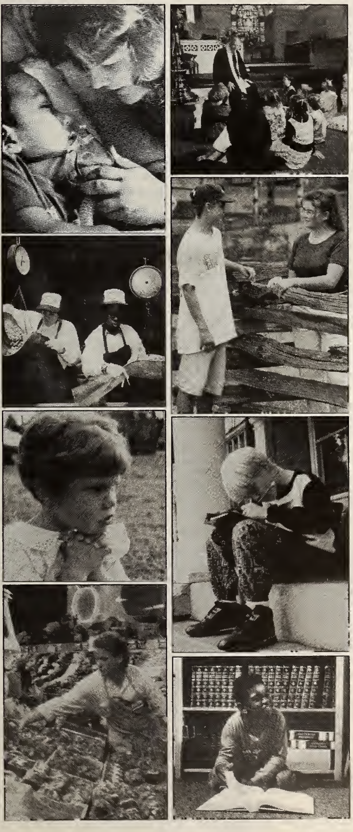
Julie Simpson Sligh is the executive director of this ministry which serves southeastern Virginia.

Volunteer Families for Children of North Carolina (VFC-NC), with the state office in Cary, N.C., has, since 1989, provided a ministry to children whose families are facing a crisis or chronic situation that may result in the children having to leave the home. Maria, a single parent of three children, was diagnosed with bipolar (manic depressive) disorder. She first became involved with VFC-NC when she went to a state hospital during a bipolar episode and had no safe place to leave her children. Now, due to regular respite visits with a VFC family, she is able to maintain her children without the need for hospitalization and emergency placement for her children.

VFC-NC offers a ministry that allows volunteer host families to open their homes to children like Maria's, providing much-needed care and attention during a time of crisis. Volunteer host families are trained by a VFC social worker and licensed by the State of North Carolina.

H. Juanita Clemmons is executive director.

> *"Jesus took a little child and put it by his side and said, 'whoever welcomes this child in my name welcomes me.' "*
>
> Luke 9:47-48a
>
> The child and youth care agencies of the Synod of the Mid-Atlantic minister to children in crisis, and their "welcome" takes many forms as you will see when you read this page. With your Synod Thanksgiving Offering you can share in these important Christian ministries. The Synod permits each church and donor giving to the annual Thanksgiving Offering to name the ministry they wish the gift to support. Brochures and envelopes for the offering will be sent in October. Checks for the offering should be made payable to: Thanksgiving Offering, Synod of the Mid-Atlantic.



Presbyterian Home & Family Services, Inc., with headquarters in Lynchburg, Virginia, provides residential care and supportive services to over 275 individuals annually. Homes are located in Lynchburg (Presbytery of the Peaks), Zuni (Eastern Virginia Presbytery), Fredericksburg (Presbytery of the James), and Waynesboro (Shenandoah Presbytery). Residents also come from the National Capital Presbytery, the Abingdon Presbytery, and the Coastal Carolina Presbytery.

Homes are provided to abused and neglected children, to mentally challenged persons, to children from dysfunctional families, and to developmentally disabled homeless persons. Services include residential care, education, recreation, individual and group counseling, family counseling, Christian education, and case management.

Children's ministries have been provided since 1903. Today they are offered through three separate programs: Genesis House for emergency care of abused and neglected children; Presbyterian Home for children from dysfunctional families; and Exodus House for teenagers unable to live with their families.

Ministry for mentally challenged persons began in 1967. Today services are offered through group homes at two locations, while five additional homes are being converted for use in two additional locations. Sheltered employment is also provided in horticulture and peanut processing at Zuni, Virginia.

The Reverend E. Peter Geitner is president.

Presbyterian Children's Home of the Highlands, Inc. in Wytheville, Virginia, has for over 75 years provided a restorative ministry in a Christian environment to the children of Appalachia. Over 120 children are helped during the year.

With a dynamic vision for the future, the Home is dedicated to expanding its ability to serve more children in need and to being a valuable asset for Presbyterian Churches to call upon.

Each summer the Home hosts workcamps from across the Synod and furnishes staff for a variety of youth and family workshops. A new thrift store has been started and other community outreaches are planned.

John I. Alexander is executive director.

Barium Springs Home for Children, Barium Springs, North Carolina, has for 105 years been meeting the needs of troubled children in North Carolina in a loving, Christian environment. Its restorative ministry is offered to both the children and their families.

Each year specialized residential services are provided by Barium's professional staff to approximately 150 children and young people ages nine to 20. They receive 24-hour group care; psychological and psychiatric services; special education; individual, group, and family counseling; and/or preparation for adult living training as appropriate. About 170 additional children are offered preschool educational training, or, if they are of school age, part-time before-and-after school care and full-time summer care.

There are long waiting lists for all of Barium's services, and the level of dysfunction of the children and youth referred to the residential centers continues to increase.

The staff is also in demand to provide workshops, seminars, and consultation and to host the administrative and program staffs of other agencies who need to upgrade their services to troubled children and their families.

Robert W. Stansell, Jr., is president.

1996 THANKSGIVING OFFERING
SYNOD OF THE MID-ATLANTIC

Two churches receive Walton grants

Two new churches within the Synod recently received $30,000 Walton Foundation grants for outstanding new church developments.

The recipient churches are Eastfield Church of Huntersville, N.C., in Charlotte Presbytery and Southminster Church of Gastonia, N.C., in Western North Carolina Presbytery.

While in separate presbyteries, both churches are located in rapidly growing areas on the outskirts of Charlotte.

Eastfield Church

Started as a new church development project out of the Mallard Creek Church in 1993, the Eastfield Church was chartered last May and has 155 members, according to Pastor Owen Carriker.

Carriker was an associate pastor at Mallard Creek and became the organizing pastor at Eastfield. He has since been called as the first permanent pastor.

Eastfield Church is located on the northern fringes of Mecklenburg County. Carriker said 12 to 15 families move into the surrounding community every week.

While the population in a five-mile radious around the church is only three percent African American, the church's congregation is 15 percent African American. Carriker explained that Eastfield's style of worship is one reason that it is drawing participants from outside the immediate community.

Another factor in its growth — at least temporarily — is that the congregation has been meeting in a restaurant, Oehler's Bar-B-Que Barn, which is rustic and has a petting zoo, lake and other "attractions." Children have been especially pleased with the setting.

Eastfield has plans to build a $600,000, 8,700-square-foot facility on a 10-acre site. The ground breaking will probably be next April, said Carriker. The Walton Fund grant will "help tremendously" the church's building program.

The new building will be completely multi-purpose with every space having two or three uses. "That way we can build a smaller building and make more use of it," he said. "We've learned to adapt and be creative about space use."

Carriker and his congregation take seriously their commitment to serve the entire community. "Eastfield is a very diverse congregation culturally and racially. You will find people from all walks of life at this church," he said.

"It is one thing to say your are diverse, it is another thing to take action to build diversity. We want to be a congregation of people dedicated to being open both culturally and racially."

In the near future the church plans to call a racial ethnic assistant pastor.

Carriker said the church would also like to start a child development center when its new facility is completed.

Southminster Church

Efforts to start a new church in what is now Western North Carolina Presbytery started about 10 years ago, but languished during the process of reunion and formation of the new presbytery.

Despite the fact that Gastonia has become a bedroom community for people working in the Charlotte area, most existing churches in the city were not growing. When proposals to consolidate the existing congregations or to redevelop them did not work out, developing a new church became the best option to reach the expanding population.

The Rev. Jerry Bron was called from Washington, N.C., in August 1993 to organize the new congregation, which first met Jan. 9, 1994, and was chartered on Oct. 2, 1994. He moved from a very traditional Presbyterian church to a congregation that is in his own words "very non-traditional."

Thanks to a telemarketing effort that reached 8,500 homes, there were 222 persons present for the first service. Bron has also used advertising in local media to promote Southminster.

More than 70 percent of the 160 adult and 80 youth who attend Southminster were not attending any church before coming there. Since many come from non-Presbyterian or even non-Christian backgrounds, there are continuous efforts to educate and train them in Presbyterian traditions.

"You have only one chance to make a first impression," said Bron. "If they feel lost from the very beginning, then you are not serving yourself or the church very effectively."

Bron credited support from existing Presbyterian congregations for Southminster's good start. "One of the keys to our success has been the degree to which other people, particularly Presbyterians in this area, have said 'Yes, we think there's a lot of potential in this area that's not being met. We're willing to support you.'"

Southminster members have pledged $480,000 toward the $1.3 million needed for construction of the church's new facility. Another $320,000 has come from outside the congregation, said Bron. First Church of Gastonia has been a major supporter, but other contributions have come from churches as far as 50 miles away.

"The local efforts have been monumental," he said. "They have enabled us to put together a structure that's probably twice what most new church developments can put up."

Construction of the first phase of the church's — a 208-seat chapel, offices and classrooms — is well underway on 16 acres in an upscale residential area of southeast Gastonia.

SOUTHMINSTER PRESBYTERIAN CHURCH

The Rev. Jerry Bron, pastor of Southminster Church in Gastonia, N.C., stands with drawing of new $1.3 million facility.

Southminster's plans for growth are big. A gymnasium will be added behind the chapel to provide recreational space and to accomodate membership growth. Eventually, a sanctuary will be added. Land has been cleared and drainage provided for softball and soccer fields, all meant for use by the entire community as well as church members.

"The demographics suggested that we need to be very ambitious," said Bron. In the next five years, Southminster may "easily" exceed 500 members.

While the new facility is under construction, Southminster's congregation continues to meet in the auditorium of a former orthopedic hospital. The facility is fine for worship services, but it limits the church's ability to provide nursery service and educational programs which are seen as the keys to attracting still more members.

Facility restrictions have not, however, prevented the congregation from becoming an active participant in its community. In addition to Habitat for Humanity and CROP, members also support a crisis ministry, a counseling ministry and literacy programs.

Peacing Together the Pieces
Celebrating Diversity

(responding to the general need to discuss racism)

2 dates and 5 locations from which to choose

Saturday, Nov. 2, 1996 10 a.m.–4:30 p.m.

Berwyn Presbyterian Church, College Park, Md.
Hudson Memorial Presbyterian Church, Raleigh, N.C.

Saturday, Nov. 9, 1996 10 a.m. 4:30 p.m.

Three Chopt Presbyterian Church, Richmond, Va.
First Presbyterian Church, Roanoke, Va.
Statesville Avenue Presbyterian Church, Charlotte, N.C.

Registration

Peacing Together the Pieces – Celebrating Diversity

Name ____________________

Street Address ____________________

City ____________________ State _____ Zip ____________

Register me for (check one): ☐ College Park, Md. (11/2)

☐ Raleigh, N.C. (11/2) ☐ Richmond, Va. (11/9)

☐ Roanoke, Va. (11/9) ☐ Charlotte, N.C. (11/9)

Send completed registration form with $5 personal check (includes lunch) payable to the Synod of the Mid-Atlantic, P.O. Box 27026, Richmond, VA 23261-7026.

Rebuilding will take years

continued from page 1

especially hard. While most churches reportedly escaped with only minor damage, property damage was heavy throughout the state capital.

Kinston, N.C., also received especially rough treatment. After Fran roared through, the Neuse River flooded the town causing raw sewage to flow through the streets. Then, on Sept. 8, a tornado hit the town.

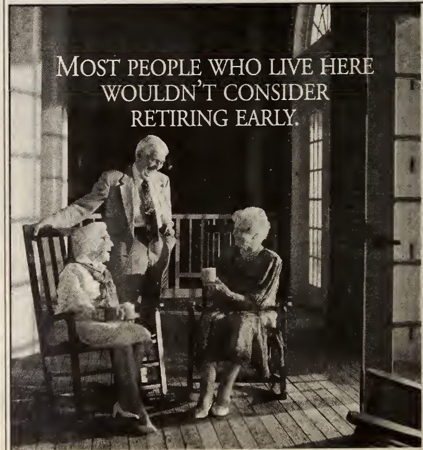
The presbyteries of Virginia reported less damage, but there was major property damage from flooding in the Dan, Shenandoah and Potomac river valleys. The Potomac also surged past flood stage at Washington and Alexandria, Va.

The flooding was especially bad along Georges Creek in western Maryland. A string of small towns — including Barton, Lonaconing and Westernport — along the creek were heavily damaged by flooding that longtime residents said was worse than anything since 1936.

It was the coal-mining country's second major flood in 10 months. In January 1996, heavy rains on top of a recent snowfall sent the creeks and rivers rampaging through the area.

Similar reports came from West Virginia, where heavy damage was reported from Petersburg through Moorefield and downstream on the South Branch of the Potomac.

Another casualty of Fran was utility service. About 4.5 million people were without electricity at some time during the storm.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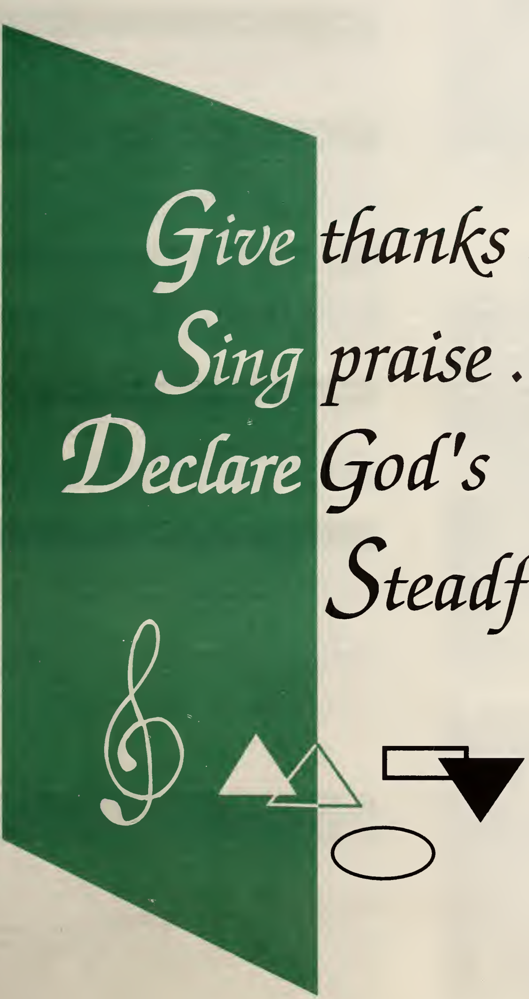
Mission 1997

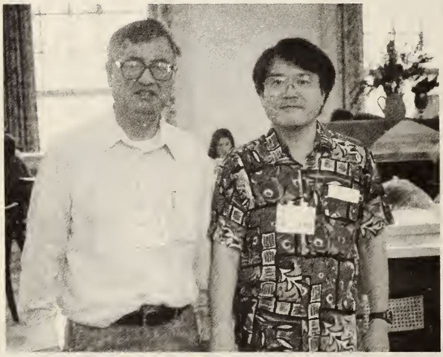


Give thanks . . .
Sing praise . . .
Declare God's
Steadfast Love!

Psalm 92:1–2

Synod of the Mid-Atlan

The Rev. Rick Hill, Presbyterian campus minister at James Madison University in Harrisonburg, Va., leads a group-singing session during a conference of college students in Charlotte, N.C.



Through Racial Ethnic Ministries the synod supports the work of groups like the Korean Presbyterian Council which sponsors annual events for Korean American pastors and families. Above are the Rev. Woong Joe Kang of the council, left, and Jin Kim, a missionarya to Kazakhstan, who spoke at the 1995 KPC Mission Conference.

Each year the synod's Youth Council sponsors a Youth Leadership Workshop for youth who are leaders and adult leaders of youth groups.

Mission 1997

Campus Ministries	Support in varying amounts for 48 campus ministries on 61 college and university campuses.	$364,443
Mission-related staff expenses	Includes salaries, benefits and travel.	$294,253
Communication	Funding for *Mid-Atlantic Presbyterian*, synod newspaper. Also support for three electronic media programs related to the PC(USA).	$205,286
Partnership Ministries	Includes Presbyterian Men, Presbyterian Women, Older Adult Ministries, Youth Council, Hunger Action, New Church Development, Peacemaking, and Resource Centers.	$106,907
Justice and Mercy Ministries	Includes support for prison ministries in Virginia and North Carolina, North Carolina Land Stewardship Council, Virginia Interfaith Center for Public Policy, Justice for Women, and the Mission Experience program.	$48,233
Racial Ethnic Ministries	Includes Racial Ethnic Student Ministries (internships), Korean American Ministries, Black Clergy Recruiting, support for national African American Clergy Conference, Racial Ethnic Seminary Scholarships, Women of Color, Black Caucus and Korean Caucus.	$36,099
Evangelism	Includes support for prayer cells, scholarships for national Small Church Conference, a multi-media project, and a two-stage synod workshop event for Black churches.	$11,690
Total		**$1,066,911**

What about Care Agencies, Colleges, Ecumenical Associations and Personal Counseling?

The 13 presbyteries and the Synod have had conversations regarding the funding of these mission programs in our region. One plan which came out of these — Revenue Neutral — was only approved by six of the presbyteries and tabled by the 1996 Synod Assembly, which called for the synod, presbyteries and affected agencies and institutions to hold a consultation to find a universally acceptable plan.

In the meantime, funding for these groups will be handled in three ways. The presbyteries which approved Revenue Neutral will send funds direct to the agencies/institutions and the synod will be apprised of the amounts. Other presbyteries will continue to send funds through the synod, but will designate them for the agencies/institutions. And the third group of presbyteries will continue to send undesignated mission funds to Synod, which will then distribute them to the agencies/institutions according to amounts that have been pledged to them.

While funding of these agencies/institutions is in transition, the Synod Council has appointed a task group to meet and talk with the agencies/institutions in an effort to update the covenant relationships between the Synod, the presbyteries and the agencies/institutions. The task group's members are Mrs. June Bucy, the Rev. Sue Fricks and Mr. Karl Green.

tic in mission

SYNOD OFFICE

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Comptroller — Mr. Jack Wheeler
Associate for Communication — Mr. John Sniffen
Associate for Older Adult Ministries — Mrs. Jan McGilliard
Admininistrative Assistant — Mrs. Harriet Thompson
Bookkeeper — Mrs. Stacey Burnett

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Rev. David Thornton, Vice Chair, Laurinburg, N.C.
Rev. J. Miller Liston, Synod Moderator, Big Stone Gap, Va.
Rev. Rogers E. Randall Jr., Synod Vice Moderator, Fayetteville, N.C.

Ms. Barbara Allen, Wilmington, Del.
Rev. Hyun Chan Bae, Richmond, Va.
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Mrs. Valeria Tocci, Baltimore, Md.
Mr. Fred Ward, Pfafftown, N.C.
Mr. John Winings, Wake Forest, N.C.

Two positions — Partnership Ministries chair and Youth Council — vacant as of 10/1/96

Other synod ministries

SPECIAL OFFERINGS

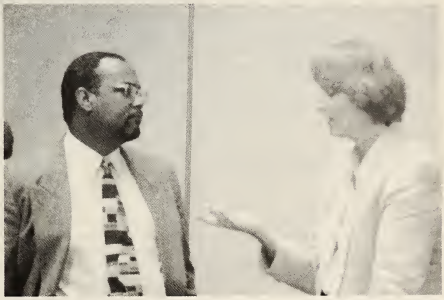
The Synod of the Mid-Atlantic oversees the collection of two synod-wide offerings each year. The Mother's Day/Father's Day Offering in May is used to help fund older adult ministries in the synod. The Thanksgiving Offering each fall is divided between agencies which provide care and support services for children, youth, young adults and their families.

SPEER FUND AND SELF DEVELOPMENT OF PEOPLE

Synod committees for these two funds solicit and review applications, and select regional recipients for these two funds which were established for the purpose of improving the lives of persons in communities of need. The Speer Fund was the result of a bequest to New Castle Presbytery. Self Development of People is a national program of the Presbyterian Church (U.S.A.)

SMALL CHURCH GRANTS, LOANS

The synod has funds available for grants and low-interest loans to small and developing or redeveloping churches. These are ongoing programs. The Finance Committee reviews applications and recommends approval to the Synod Council.



The Rev. Sterling Morse, associate for mission with National Capital Presbytery, talks with the Rev. Sandy Seaton-Todd, who heads the task force that planned anti-racism to be held around the synod in November 1996.

The New Church Development organization, a part of synod's Partnership Ministries, holds an annual retreat for pastors and their spouses. Here pastors Ed Moore, Rich Boyd, Alan Smyth and Jerry Bron enjoy the 1996 retreat.

The Presbyterian Church (U.S.A.) in Mission

Varieties of gifts . . . the same Spirit . . . (1 Cor. 12:4)

- The Presbyterian Church (U.S.A.) brings the healing mission of God's love to brothers and sisters in eighty countries. There are more than 1,000 compensated and volunteer mission personnel actively involved with much of the work outside the United States done ecumenically with 120 church partners.

- More than $2.2 million was given to meet emergency needs created by floods, hurricanes, civil unrest, and other natural or human disasters.

- Self-Development of People (SDOP) marked twenty-five years of ministry, celebrating a quarter of a century of efforts to help empower people who are seeking to change structures that perpetuate poverty, oppression, and injustice.

- The Presbyterian Church (U.S.A.) is leading Protestant denominations in support of A.D. 2000, the largest ecumenical movement of evangelism in the history of Christianity.

- Presbyterian youth are on the move in the "Presbyterian Youth Connection launched at the 1995 Youth Triennium where more than 6,000 young people embraced the theme, "And the Walls Came Tumbling Down."

- More than 90,000 persons participated in programs at the PC((USA)'s national conference centers in 1995.

- The General Assembly Council's Ministry in the Cities initiative took shape in 1995 as $280,000 was made available to presbyteries in four major cities through the joint support of the Urban Ministries Office, Presbyterian World Service, the Presbyterian Hunger Program, and the Social Justice and Evangelism and Church Development program area.

- Congregations are served through a variety of resources that nurture faith: The Mission Yearbook for Prayer & Study, the Presbyterian Planning Calendar, peacemaking resources, curriculum, older ministry resources, evangelism materials, theological studies . . . the list goes on.

. . . varieties of services, but the same Lord (1 Cor.12:5)

General Assembly Council

There are varieties of gifts, but the same Spirit, and there are varieties of service, but the same Lord, and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good (1 Cor. 12:4-7).

In September 1995, the General Assembly Council voted to provide a Bible study for the whole church based on the First Letter of Paul to the Corinthians. More than 30,000 copies of this study, *In the One Spirit*, have been distributed throughout the church.

Through Congregational Ministries, National Ministries, Worldwide Ministries, and Corporate and Administrative Services, the Presbyterian Church (U.S.A.) carries on varieties of activities, using varieties of gifts, all rooted in the same Spirit.

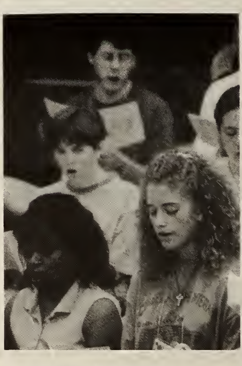
In the Executive Director's Office are the Communication Office that includes the news service, church and public relations, PresbyNet PresbyTel/ Voiceline; *Presbyterian Today*; *Monday Morning*. Also lodged in the director's office are the Advisory Committee on Social Witness Policy, the Advocacy Committee for Racial Ethnic Concerns, and the Advocacy Committee for Women's Concerns.

Congregational Ministries

Pursue love and strive for the spiritual gifts (1 Cor. 14:1)

Through research, mission interpretation and promotion, media services, stewardship, theological education, spiritual formation, Christian education, youth and older adult ministries, worship, and the production of a variety of resources, the Congregational Ministries Division serves the church with a special emphases on congregations.

Photos (from left): Dedication of the chapel in the Presbyterian Center; Nearly 6,000 young people participated in the 1995 Youth Triennium; more than 1,700 Presbyterian Students received a record $1.8 million through the Financial Aid for Studies Program; During 1996-97 the PC(USA) will be celebrating a "Year with Latin Americans."



National Ministries

Let all things be done for building up (1 Cor. 14:26)

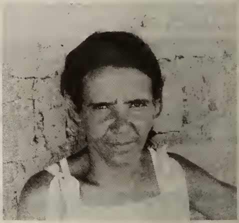
Women's ministries, the Washington office, urban ministry, social justice, racial ethnic ministries, evangelism and church development, and church partnership are areas of service for the National Ministries Division.

More than 1,700 Presbyterian students received a record $1.8 million through the Financial Aid for Studies program. An additional $2.5 million was allotted to help support the denominational's racial ethnic schools. A new plan for carrying out this kind of activity was detailed in the report, *On Being Faithful: The Continuing Mission of the Presbyterian Church (U.S.A.) in Higher Education.*

Worldwide Ministries

For we are God's servants, working together; you are God's field, God's building (1 Cor. 3:9).

Through global service and witness, ecumenical partnerships, and people in mutual mission, the Worldwide Ministries Division enables the church to share the good news of Jesus Christ with brothers and sisters throughout the whole world. In 1996 the PC(USA) is committed to supporting and maintaining 450 to 500 compensated mission personnel and 400 to 500 volunteer personnel in more than 80 countries.



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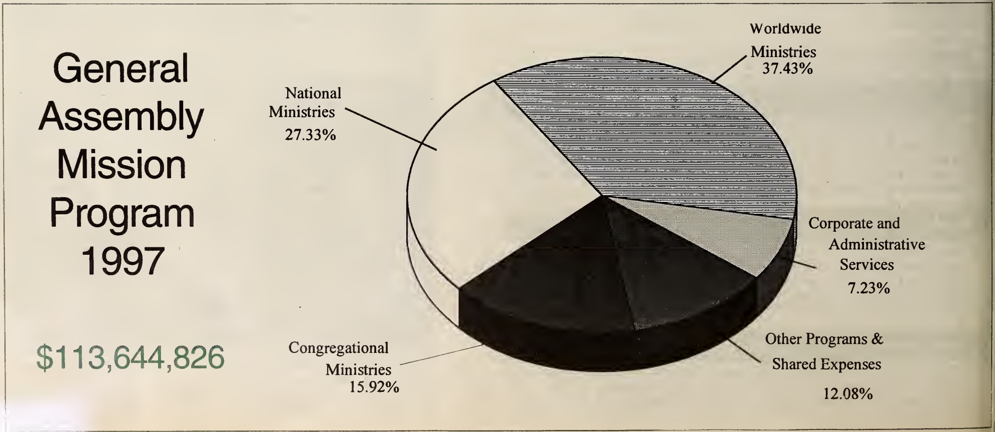

CAMPUS NOTES

Appalachian history program Nov. 9

Union Theological Seminary in Virginia will present a program to explore and celebrate the history and traditions of Presbyterians in Appalachia on Saturday, Nov. 9, at Royal Oak Church in Marion, Va.

The program will include presentations and performances by scholars, musicians, pastors and church members whose lives and work are woven together with Appalachian Presbyterians into the sturdy fabric of church, community and seminary. They will trace the development of congregations and worship practices in Appalachia from their Scottish roots to the highlands of Southwest Virginia, Western North Carolina, West Virginia, and eastern Kentucky and Tennessee.

Cost of the program, including lunch, is $7.50 per person ($5 for Union Seminary alumni and students). For more information or to make a reservation call Beth Ford or Linda Smalley in the Union Seminary Office of Communications at (800) 229-2990 ext. 265. Richmond area (local) calls should be made to 278-4265.

Montreat College gets largest grant

MONTREAT, N.C. — Montreat College has received a $500,000 grant, the largest in the school's history. Half of the gift will go toward construction of the new Center for Christian Studies, which will provide a 220-seat chapel and multi-use classrooms and office space for the college's Bible and Religion faculty. The remaining $250,000 will be used to expand libratory facilities and modernize mechanical systems in MorganHall, the college's science building. The grant came from a foundation which requested anonymity.

Montreat College also reported that it has been awarded $68,000 from the U.S. Department of Commerce and the Appalachian College Association to establish a community wide computer information network for the Montreat area.

Mary Baldwin reports top enrollment

STAUNTON, Va. — Mary Baldwin College reported in August that it had 864 students in residential baccalaureate programs enrolled for fall classes. In addition to topping the old enrollment record set in 1971, the current students have the highest SAT scores inthe last decade and are the result of a record low acceptance rate.

Cusick elected Waynesburg chairman

WAYNESBURG, Pa.—John T. Cusick Jr., senior vice president of Davenport & Company of Virginia, Inc., Richmond, Va., is the new chair of the Waynesburg College board of trustees. Cusick, a 1962 alumnus of the college, has been a member of the Waynesburg College board since September 1990, and served as vice chair during 1995-96. During his tenure on the board, he has served on several committees.

Youth leadership event is Nov. 1-3

Registration continues for "Journeys of Faith: Come Follow Me," the 1996 Synod Youth Leadership Conference, Nov. 1-3 at Massanetta Springs Conference Center.

The Youth Leadership Conference is for senior high youth who are leaders and adult leaders who work with youth.

Jim Morgan, a Christian music recording artist and Presbyterian minister, will be the keynote speaker for the annual event sponsored by the Synod Youth Council and the conference center.

Morgan's keynote presentation will be part of the opening program on Friday evening, Nov. 1.

On Saturday, Nov. 2, participants will have the option of signing up for one extended (four-and-a-half hours) workshop or three regular (90 minute) workshops.

Cost of the conference is $95 per person if registered before Oct. 15.

For information contact the Rev. Mark Sandell at (301) 223-8887. For questions about registration, contact Joel Winchip at (540) 434-3829.

BELK CATECHISM AWARDS

The following young Presbyterians have received certificates and monetary awards for reciting the *Catechism for Young Children* or the *Shorter Catechism*. The synod's catechism fund, established by the late W.H. Belk, provides recognition to boys and girls age 15 and younger who recite either catechism. The most recent recipients are from:

Fairview Church, Lenoir, N.C. — Barbara Bingham, Martha Bingham, Sara Laney and Kurt Welborn

First Church, Charlotte, N.C. — Jason Brauda, Stokley Caldwell III, Trevor Cook, Anna Daniel, Emily Elliot, Tarleton Long Jr., Kathleen McDowell, Lee Norelli, Abigail Phillips and William Potts III

First Church, Cherryville, N.C. — Erica Beam, Sara Brown, Christopher Craft, Allison Hager, Sarah Putnam and Laura Rogers

First Church, Marion, N.C. — Sara Gibbs

Franklin (W.Va.) Church — Alan Adkins, Emily Chambers, Traci Hise, Derek Lambert and Kelly Wilson

Mallard Creek Church, Charlotte, N.C. — Kathryn Beard, Stephanie Benet, Laura Cochran, Karen Ellis, Erica Forehand, Jamie Garrison, Ginny Haas, Shelley Haas, Frank Higginbotham, Lindsay Louya, Yitzel Mansour, Samantha Pearce, Emily Strobino, Lauren Strobino and Derek Worley

St. Giles Church, Richmond, Va. — Laura Anderson, Susannah Anderson, Kelly Archibald, Jeremy Bowman, William Bradford, Carter Gentilhomme, Kevin Gillespie, Margaret Hickerson, Katharine Hunt, David Mathews Jr., Wilson Nance, David Scott, Alexander Skidmore, Anne Stuart, Kathryn Stumbaugh, Joshua Tiller, Diane Vaghari

Campus ministry corner

Campus ministry and the Hurricane Dance

As if Hurricane Bertha were not enough hassle for those in Wilmington, N.C., to deal with, Hurricane Fran was a genuine threat, reality and disaster. By late evening Sept. 4, the University of North Carolina at Wilmington decided to close and students began a mass exodus that left the campus virtually empty when Fran hit late Thursday night.

The university lost part of a roof on its largest residence hall, more than 400 trees and a variety of leaks in other buildings. Some staff and faculty lost homes and students who lived on Wrightsville Beach had their quarters damaged or destroyed. Still, classes resumed the following Tuesday.

Tuesday night found the Fellowship of Christian University Students (FOCUS) spending most of their meeting in small and large group activities that allowed them to tell about their hurricane experiences so that feelings and emotions could be ventilated. All students present had places to stay, but several were missing and the next few days were spent making sure they were okay.

During the week, Bob Haywood, campus minister at UNCW, worked with the volunteer office to set up a weekend clean-up effort by students. Come Saturday, 33 members of the fellowship were among 130 students who dispersed around the city, cleaning up schools, parks and homes. The university provided t-shirts which read, "UNCW Frantastic Volunteers."

Bob also teaches a freshman seminar class of 26 students. That class, like the FOCUS students, spent the Tuesday after the storm taking through the student's experiences and sharing their fears and frustrations and anger. Several students went home only to find their homes more damaged than their residences at UNCW.

The vice chancellor of student affairs told Bob about a particular need for housing for students whose apartments or homes had been damaged or destroyed. Through phone calls to supporting churches, Bob found more than 25 families who were willing to provide several nights lodging for students. Several students were matched with host families in this unique opportunity for ministry.

The hurricane discombobulated everyone in the community and the students and faculty at UNCW. A week after the storm hit, conversations were still about how people did during the hurricane and what damage was sustained.

Stillpoint II, the campus ministry sailboat, was left high and dry with a small hole in its bottom. The tide came up a foot below the foundation of Bob's home. Rain and moisture ruined ceilings and furniture, but everyone was safe. Insurance works! Life goes on. God's grace constantly sustains.

United Christian Campus Ministry at the University of North Carolina at Wilmington is one of 42 in the Synod of the Mid-Atlantic. The mailing address is 601 S. College Rd., Wilmington, NC 28403-3297.

Council discusses ministry at racial ethnic colleges

continued from page 1

In addition to that, said Winings, there is the $21,465 authorized by the Synod Assembly and another $6,000 for 1996 that comes from salary not spent for an associate for campus ministries and other areas.

"Fred's right, we can't tell the presbyteries what to do," said Winings. "The role we have is one of conscience ... we should say there are inequities ... and here's what we recommend [the presbyteries] do."

He added that the reason the 209th Synod Assembly recommended a study of alternate methods of funding of campus ministries came out of the concern for parity. "Yes, it's moving slower than perhaps we would like, but we have taken specific steps in the past year."

Nelson was unmoved by the response. Out of $81,000 in the synod's campus ministry block grant to Salem Presbytery, only $1,400 goes to a ministry on a racial ethnic campus, he said.

"It doesn't take a genius to figure out that there is something wrong with that equation," said Nelson. "People don't like to hear this word, but it is racist. It is downright racist, because this whole inequity is based on race. ...

"We have a Christian responsibility to deal with this kind of injustice. .... I think that it is wrong and we have a problem saying it is wrong. Folks sit around the table and won't say anything. It's actually buying somehow into saying that this thing is right."

After much discussion, council member Sam Hale from Western North Carolina Presbytery moved that the $21,465 be allocated equally among presbyteries interested in establishing or strengthening ministries on racial ethnic campuses.

The motion was defeated by a voice vote after lengthy discussion. Nelson's suggestion for a special task force was never made into a motion.

The council recessed for dinner Friday and did not take up the issue again until noon on Saturday.

Winings moved that the Campus Ministry Committee recommend how to disperse the $21,465 "gleaned" from the 1996 mission budget. He also moved that his committee develop a pastoral letter emphasizing the one-time nature of the grant and the need to increase funding for ministries on racial ethnic campuses in the Synod.

Finally, Synod Executive Carroll Jenkins suggested that Wining's original motion be amended to have the Campus Ministry Committee recommend one recipient of the one-time grant. Thus changed, the motion passed easily.

Bob Curry, a minister from National Capital Presbytery, then moved that a consultation of representatives from racial ethnic campuses be held in early 1997. That motion also was quickly approved.

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Director of Liberian refugee program visiting in Synod through January

Joseph T. Theoway, founder and executive director of the Liberian Refugee Education and Agricultural Program in Ghana will be available to speak to church and other groups in the Western North Carolina region from October to January.

Theoway's visit to the region is being sponsored by the Rev. Vanetta Baker, a Presbyterian minister from Morganton, N.C.

Joseph T. Theoway

Baker met Theoway in 1995 when she was in The Gambia, Africa, for a Pan-African Christian Church Conference. At that time, he was executive director of the United Methodist Agricultural Program in Liberia. When that nation's civil war re-erupted last spring, he was forced to flee with his relatives.

The following are excerpts from a letter Theoway wrote to the Rev. Baker after he escaped from the war.

"I am thankful to the Almighty God to still be alive and safe in Ghana. We had to run for lives on May 5, exactly a month after the resumption of hostilities among the warring factions in Monrovia.

"It is a terrible situation in Liberia. There are indiscriminate killings, wide-spread looting and destruction of properties and buildings including historic centers. The offices, schools, guest houses, vehicles and other properties of our church, including those of the agriculture program, were looted and destroyed.

"My life was threatened by a group of armed men. Therefore I had to run with my mother and the children as well as other relatives. We travelled on a defective Nigerian vessel which almost sank with 2,500 passengers who were fleeing from the war in Liberia. We were at sea for nearly 11 days instead of two and a half days under normal conditions.

The situation was quite terrifying ... [in addition to] the ship leaking there were multiple other problems: lack of water, food and it was overcrowded. Six persons died from the unbearable conditions. I had nine [relatives] on board including little children. I thank God we made it.

"At present we are in a refugee camp in Essipon in Sekondi-Takoradi. The conditions in the camp are terrible. We reside in the open and it is now rainy season in Ghana. We are provided with only wet rations twice a day, the quantities of which are highly inadequate, and we lack other essential supplies and spending money. I left all my possessions behind."

Baker said that Theoway will be available to speak on the situation in Liberia and the situation facing the Liberian refugees. She is also seeking assistance with Theoway's transportation needs while he is in this country.

For information, contact the Rev. Baker at (704) 433-8480 or write to her at 102 Stephens Dr., Morganton, NC 28655.

She also provided an update on a refugee situation about which she wrote in the January/February 1996 issue of *Mid-Atlantic Presbyterian*. Response to her article enabled her to send 12 boxes of used clothing to refugee camps in The Gambia. The Rev. Prince Decker, an Anglican minister, is serving as her contact in that country.

As some individuals and groups also sent financial donations, the Rev. Baker said she has set up a fund to handle money sent for refugee relief.

"Thank you to those who helped us with that effort," she said. "Now we are working with the refugees from Liberia. The work goes on."

Loretta G. James elected president of Presbyterian musicians association

Loretta Gordon James, director of music ministries at Starmount Church in Greensboro, N.C., has been elected national president of the Presbyterian Association of Musicians (PAM).

A native of Monroe, N.C., she holds degrees in organ performance and choral conducting from Queens College in Charlotte, N.C., and the University of North Carolina at Chapel Hill.

Loretta James

She founded Starmount Church's annual *Bach's Lunch* recital series in 1985 as an outreach to the Greensboro community. Begun as a celebration of the tricentennial of the birth of J. S. Bach, the series continues to provide the community with recitals and lunch. Senior citizens are issued special invitations for the event.

PAM is a national organization of those involved in the areas of worship, music and the arts. While affiliated with the Presbyterian Church (U.S.A.), its conferences, resources and membership are open to all.

James has held a number of leadership roles in PAM. She has been a member of its executive board and was director of the PAM-sponsored 1994 Montreat Conference on Worship and Music. The association also sponsors similar annual conferences at New Wilmington, Pa., and Albuquerque, N.M.

PAM also prints practical and scholarly publications, offers a certification program for church musicians and a regional network which awards grants in support of local worship and music events.

The association's national office is located in the Presbyterian Center in Louisville, Ky. The address is Presbyterian Association of Musicians, 100 Witherspoon St., Louisville, KY 40202-1396.

The Rev. Robert Seiler, left, receives the first copy of the 10th anniversary history of The Shepherd's Center of Richmond from John Mapp. The history was dedicated to Seiler, a retired Episcopal priest, who lead the effort to found the center.

Shepherd's Center enriches Richmond older adults' lives

The Shepherd's Center of Richmond, Va., is a non-profit service organization with, by and for persons 60 years of age and older. The center's purpose is to enrich the lives of older people and enable them to continue to live independent, meaningful lives.

It is one of 95 centers affiliated with Shepherd's Centers of America in Kansas City, where the first one opened in 1972.

At that time, Dr. Elbert Cole, a Methodist pastor, brought together Protestant, Catholic and Jewish clergy and laity to evaluate the needs of the aging population in one area of Kansas City. They found a large number of essentially healthy older persons who wished to live at home, but wanted to stay involved, use their skills, and be challenged and stimulated. As a result, the first Shepherd's Center was born with an educational program and such personal services as delivered meals, transportation and handymen.

Those planning, providing and participating in the services of that first Shepherd's Center were older persons themselves. That continues to be an important feature of all Shepherd's Centers, older people helping older people. The role of paid staff is to recruit, train and support volunteers and assist and facilitate their work in order to make services available.

The kinds of assistance and programs available at each Shepherd's Center varies because services developed and provided are specific to the needs of older people in each community.

The Shepherd's Center of Richmond began in 1984 under the leadership of the Rev. Robert Seiler, a retired Episcopal priest, with assistance from a steering committee composed of retired bankers, educators, business persons, clergy and lay leaders. There has been an unbroken record of service since that time.

The variety of services available at the Shepherd's Center of Richmond includes assistance with taxes, wills and medical forms; friendly caller/friendly visitor; grocery shopping, handyman; transportation; and education.

There are three eight-week sessions of the Open University at three locations during the academic year. Classes include history, literature, biology, art, botany, music, religion, travel and writing. There are one-time presentations on current topics of interest each noon when people gather with their bag lunches for a time of fellowship.

In the past year, more than 350 volunteers gave in excess of 14,000 hours to provide the services of the Shepherd's Center. Both the lives of those giving and those receiving have been enriched in the process.

For more information on the Shepherd's Center program, one may call (toll free) the Shepherd's Centers of America at (800) 547-7073, or locally call Betsy and John Mapp at (804) 282-8657.

For information on the Shepherd's Center of Richmond, call Executive Director Janyce H. Olson at (804) 355-7282 or write to her at 4900 Augusta Ave., Suite 102, Richmond, VA 23230.

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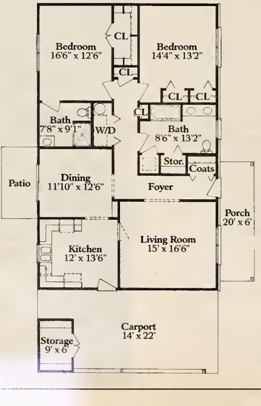

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Presbyterian Women's Bible Study Helps — Less Three, November 1996

Encounters With Jesus — Chapter Three 'The Disciples Encounter Jesus'

By the Rev. Dr. Carol T. "Pinky" Bender

"Re-shape your lives, for God's new order of the Spirit is confronting you." With those words of Clarence Jordan's from *The Cotton Patch Gospels* ringing in our ears, we plunge into "The Disciples Encounter Jesus," Chapter Three of *Encounters With Jesus: The Gospel According to Matthew* by Sara Covin Juengst.

As preparation for this study, think about how the Holy Spirit has re-shaped your life. What tangible habits or disciplines have you acquired as you have matured in the faith throughout the years? Or what undesirable characteristics have you given up or abandoned? Has your sharp tongue been tamed, your judgmental spirit been softened, your criticism of the church been subdued? Have these changes been brought about, as Jordan says, by "God's new order of the Spirit confronting you?" In what ways have you been "confronted" in your Christian faith? How did you handle those confrontations?

"Pinky" Bender

After reflecting on the above paragraph, you may want to begin your time together as a circle by asking each participant to write a paraphrase of what Jordan's verse means to her. Then select one or two of the questions to stimulate discussion before reading the Scripture passages listed on page 20 of the study book. If every person does not have a book, write each Scripture reference on a card and ask for volunteers to read. Be sure to provide Bibles.

Resources on "discipleship" include the classic book by Dietrich Bonhoeffer, *The Cost of Discipleship* as well as *Mutual Ministry* by James C. Fenhagen and *The Inward Journey* by Howard Thurman. Enlarging on Bonhoeffer's title, you may want to select biblical references that highlight the cost of discipleship for your personal study: John 13:1-20; Matthew 10:16-42; John 15:12-27; Acts 6:8-15; James 1:2-18 and I Peter 4:12-19. Sections on recent circle study books dealing with Acts, James and I Peter will also be useful. "The Meaning of Discipleship" can be explored using the following biblical texts: Luke 14:7-14; Luke 9:57-62; Luke 14:25-34; John 6:60-71; Acts 4:32-37 and Romans 15:1-13.

As always, the questions for reflection included in the circle book are very helpful and will enrich your participation in the study of the Gospel of Matthew ... and will also give you added points of discussion when you share the lesson with a shut-in.

Two sets of brothers called

Matthew 4:18-25 tells us that two sets of brothers were called. Was this deliberate so as not to exclude one over the other, or was it to encourage and give support to siblings? When the fishermen left their nets, they were leaving their means of making a living. How many of us have left our means of making a living to follow Jesus?

The next reading, Matthew 9:9, introduces us to one who chose a despicable means of "earning a living:" graft and fraud. Yet he was chosen to be a follower of Jesus. (See "An Additional Lesson" for more suggestions about researching tax collectors.)

Matthew 9:36--10:31 raises the issue of compassion because the people were being harassed and were helpless "like sheep without a shepherd." What are some of the traits of sheep that make a shepherd essential? Philip Keller's book, *A Shepherd Looks At the Twenty-third Psalm* tells us modern folks more than we want to know about sheep! This older book is a classic in helping us understand why people are referred to as "sheep" so often in the Bible. Enlightening Old Testament references include Numbers 27:16-17, Isaiah 40:11 and Ezekiel 34:1-6.

Another interesting thought that may be pursued from this passage would be to study "twelve disciples" (10:1); "twelve apostles" (10:2) and "These twelve" (10:5). Why do you think Matthew used these three distinctions one right after the other? Moving on in the passage, ask yourself, How often do we work "without payment" because we have been given God's grace without payment? How often do we regard something "free" as something suspicious, coming with strings attached? How often do we give back to God that with which God has blessed us: time, talents and tithes?

Disturbing verse

"If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town." (10:14) Many people find that verse extremely disturbing because the question arises, "How can we discern when the time is `right' to `shake off the dust' and move on, or expend our energies in other ways?" How do we know when God is testing us to build our faith with what seems like endless calls and cards and visits to no avail as opposed to "keeping on keeping on?" Think of a time when you were ready to give up on a person or a situation and all of a sudden there was a change.

This verse comes in the middle of what Juengst calls "The Charge," and is followed by others that sound comforting but are equally unsettling: " ... for what you are to say will be given to you at that time..." Matthew intends for these verses (10:19-20) to assure us of God's Spirit within us as Guide and Teacher, but the responsibility is placed on us as well. God's Spirit will give us the right words at the right time but only if we have fed our spirits so as to have the right words IN us. Most of us are capable of putting our foot in our mouth! But when have you experienced saying the right thing at the right time ... with your reaction being, "Did I say that?" No, it was probably the Holy Spirit speaking through you.

When we set our mind on human things instead of divine things (16:21-27), we become a stumbling block and non-believers have cause to call us Christians "hypocrites." How has someone been a stumbling block to you in your faith walk? And how have you been a stumbling block to someone else? How can we avoid being stumbling blocks to the young people and the new Christians with whom we come in contact?

Internal politics

In Matthew 20:20-28 internal politics has raised its ugly head ... instigated by a mother but apparently condoned by the two sons with her ... and overheard by the other ten disciples. How do we try to find special favor with God? Why does this make people angry? What does Jesus tell his disciples about servanthood?

As your circle completes this lesson, use the paragraph about Judas under "An Additional Lesson" if you decide to eliminate the research project on individual disciples. You will also find a different approach to Chapter Three on page 85, using Nancy Scott's excellent suggestions.

An additional lesson

For those circles who meet more than nine times a year, the author has suggested divisions of lessons on page five of the study book. I will also be giving ideas to enrich the study. Please save these suggestions as they will not be repeated! For next month's gathering of your circle you may want to consider the following ideas.

An interesting sidelight to Jesus' encounter with the disciples would be a brief report on tax collectors, using the Interpreter's Dictionary of the Bible or another more compact Bible dictionary or the notes in a study Bible. "Sinners and tax collectors" seem to go hand-in-hand, i.e. Matthew 9:10-11, 11:19; Mark 2:15-16; Luke 5:30.)

Continue this research with studies about individual disciples, asking for volunteers to look up references about each. Commentaries and concordances will be useful. Thomas will be a favorite! So will Peter with his impetuous nature.

Judas elicits anger and disbelief, but in Matthew 26:20-25, the disciples seem to be without a clue as to the identity of the betrayer. We seem to think that Judas was somehow different looking ... like the villain in a wild west movie! But Judas seems to have been quite ordinary on the outside (though filled with evil intentions on the inside). Judas joined the chorus of disciples asking, "Surely not I," but he addressed Jesus as "Rabbi" instead of "Lord." The final paragraph of Chapter Three's material on page 26 is thought-provoking when considering Judas.

The Rev. Dr. Carol T. "Pinky" Bender is pastor of McQuay Memorial Church in Charlotte, N.C. The Bible Study Helps are commissioned by the Presbyterian Women of the Synod of the Mid-Atlantic as supplements to the Horizon's Magazine Bible Study for 1996-97, "Encounters with Jesus: The Gospel According to Matthew," by the Rev. Sara Covington Juengst.

N.C. Presbyterian Historical Society to tour Raleigh

The North Carolina Presbyterian Historical Society will hold its fall tour in the state capital, Raleigh, on Oct. 18-19.

First Presbyterian Church on Capitol Square will host tour participants on Friday night. Registration will be from 4 to 6 p.m. Those who arrive in time may tour the state capitol at 4:30 p.m. or visit the new North Carolina Museum of History, which is just across Capitol Square and closes at 5 p.m.

Dinner at 6 p.m. will be followed by a program featuring the Triangle Shape Note Singers and a speaker on the history of Presbyterianism in Raleigh.

Saturday's tour will include the historic Christ Episcopal Church on Capitol Square, Davie Street Presbyterian Church, City Cemetery on New Bern Avenue, White Memorial Presbyterian Church (where lunch will be served), and Mordecai House and Historic Park.

The tour should be completed by 3 p.m. For those who wish to stay longer in Raleigh, the State Fair opens that weekend. The Raleigh Plaza Hotel (formerly the Radisson) in downtown Raleigh is offering group rates Friday and Saturday nights to those participating in the tour. For hotel reservations phone (800) 834-2105.

The North Carolina Presbyterian Historical Society, organized in 1964, holds a spring meeting and a fall tour each year. Membership is $3 per person or $5 per family. Registration for the meeting/tour is $20 per person including meals.

For more information, telephone Dr. John D. MacLeod at (704) 438-4217. His mailing address is c/o Western North Carolina Presbytery, 114 Silver Creek Rd., Morganton, NC 28655.

Morgan's latest book a keeper

By JAN L. McGILLIARD

It is no surprise that Richard Morgan has again written a book! Many of you are familiar with such recent titles as *No Wrinkles on the Soul*, *I Never Found That Rocking Chair*, *From Grim to Green Pastures*, and *Autumn Wisdom*, all written in a style that ties together scripture, quotes of notable writers and meditations that illustrate our common experiences.

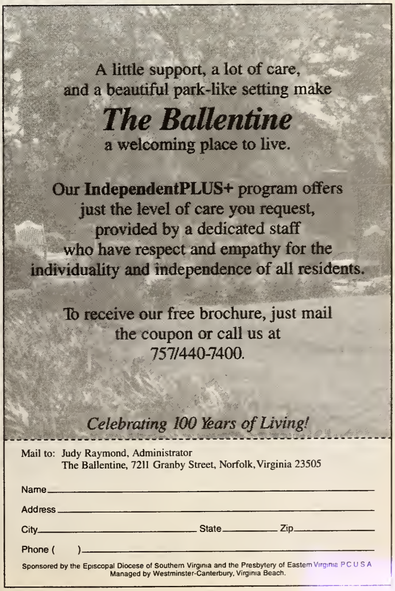
Remembering Your Story — A Guide to Spiritual Autobiography is true to Morgan's style of bringing together rich resources gathered over a lifetime of experience. This time he provides a sort of guidebook for groups and individuals who wish to explore their own life stories and those of others.

Most importantly, the author maintains that our stories have more potential for meaning, perspective and guidance if shared with others. In listening to others' stories we usually learn something about ourselves and our connections with others and with God. Storytelling can be a path toward spiritual formation and wholeness because it helps us to deal with life's struggles and joys in light of God's abundant grace.

Richard Morgan offers a variety of models and exercises for sharing spiritual stories gleaned from diverse sources such as evangelism programs, family therapy, theology, gerontology, and professional caregiving that are introduced, enhanced and summed up with scripture, personal story, poetry and rich imagery.

Remembering Your Story is a wonderful addition to my toolbox of resources for older adult ministry, and I hope will be among yours now that it is available from Upper Room Books and Christian bookstores across the country. You may order by calling (800) 972-0433. Cost is $10.95 (softcover).

Jan L. McGilliard is associate for Older Adult Ministries with the Synod of the Mid-Atlantic.



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Diaz to continue as interim executive

By ALEXA SMITH
PC(USA) News Service

ST. LOUIS—The current acting executive director of the Presbyterian Church (U.S.A.) was appointed as the denomination's interim executive director for an indefinite period by the General Assembly Council Executive Committee (GACEC) here Sept. 13.

The Rev. Frank Diaz, 63, of Louisville has been associate director of General Assembly Council (GAC) operations for the past four years. Diaz has been the denomination's acting executive director since July, when the General Assembly failed to confirm the election of then director the Rev. James D. Brown, whose contract expired Sept. 16.

"I feel humble about the fact that they have the confidence to name me to the position," Diaz said, acknowledging that he is temporarily stepping into what has at times been a volatile job for its two former one-term occupants, Brown and David Stoner.

Given the office's history, a consultant will be hired to study and perhaps redefine the position as part of a critique of relationships among top General Assembly offices approved during last summer's Assembly as part of a mandated review of the church's structure.

But Diaz insists he is undeterred.

"I think these times are a great opportunity for us. I think we need these kinds of times to give a hard look at how we're doing things ... and to redirect [ourselves] in positive ways to strengthen [our] ministry," Diaz told the Presbyterian News Service at the end of the meeting here, where the GACEC began strategizing how to both prioritize cuts and raise money to meet a projected $2.4 million budget shortfall in 1998.

The vote to appoint Diaz was unanimous, the GACEC announced after its brief personnel session. A compensation package is currently being developed.

The full GAC confirmed the appointment later in September.

"We wanted somebody whose faith is strong, who has management, financial and communication skills — someone who has the ability to articulate the faith as well as build relationships," said Jinny Miller of Mishawaka, Ind., who chaired the Council's search committee for an interim executive director.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

'New Covenant' proposed as way to solve PC(USA)'s budget woes

By ALEXA SMITH
PC(USA) News Service

ST. LOUIS, Mo.—Hints of a "new covenant" between the wider church and its mission arm in Louisville emerged here Sept. 13 as the General Assembly Council (GAC)'s Executive Committee held preliminary talks about how to either shed $2.4 million in costs or raise that much in revenue to meet a projected shortfall in the just approved 1998 General Assembly mission budget.

Executive Committee chair Youngil Cho of Raleigh, N.C., said that continuing to frantically make adjustments year after year in light of continually sinking unrestricted giving is the wrong strategy.

"We're caught in a systematic cycle," he said. "We try to address these problems by cutting things — we can no longer do that."

To curtail what some fear could be frantic cutting, Cho proposed rethinking how the PC(USA) has built its budgets for decades. Instead of just allocating what comes in, he suggested, the GAC should begin setting more focused priorities and then be more proactive in securing funding for them.

Specifically, Cho proposed

- establishing 70 percent of existing programs as top priorities, based on a supply/demand model that gives congregations what they demand and are willing to pay for
- retraining staff to be generalists whose responsibilities shift to meet changing priorities
- identifying new sources of income, such as increasing the sale of denominational resources and approaching donors of restricted funds to change their giving to meet changing needs
- tightening up existing travel and administrative budgets
- developing a mentality that asks the wider church for prayer and financial support as the General Assembly Council forms a new vision for mission.

"This is the nature of a covenant," said the Rev. Blair Monie of the Presbyterian Church of Toms River in Dallas, chair of the Council's Congregational Ministries Division (CMD) Committee — a program area that is also proposing reducing staff and program and increasing fees for services to clients as ways to meet the projected deficit. "We cannot do everything [the denomination is currently doing] unless, across the church, there is a new covenant."

Monie bemoaned what has become acquiescence to a predictable pattern of declining giving followed by budget cuts. Inevitably, he insisted, "Every time we publish a budget like this ... it becomes self-fulfilling prophecy. We're following instead of leading.

"The question," Monie said, "becomes, How can we prepare for the worst-case scenario and still lead the denomination?"

This worst-case scenario varies from division to division, with some — such as the National Ministries Division (NMD) — relying more heavily on unified (undesignated) dollars than others. In 1996, for example, NMD relied on unified dollars for 41 percent of its $31.3 million budget. In 1997, 37 percent of the Worldwide Ministries Division (WMD) budget and 24 percent of CMD's budget will come from undesignated giving.

Youth Connection event attracts close to 2,000

By JULIAN SHIPP
PC(USA) News Service

ATLANTA—A Region 3 Presbyterian Youth Connection (PYC) event here attracted 1,845 young people Sept. 14 at the Six Flags over Georgia amusement park.

PYC Region 3 includes the synods of Mid-Atlantic, South Atlantic, Living Waters and Puerto Rico.

A new national youth ministry program, Presbyterian Youth Connection made its debut at the 207th General Assembly (1995) in Cincinnati. Commissioners approved a mission budget that boosts funding for youth and young adult ministry by more than a quarter million dollars.

PYC is built on five goals of the National Presbyterian Youth Ministry Council, which includes representatives from all synods and racial-ethnic caucus groups and staff for youth ministry at the General Assembly level:

- to call young people to be disciples of Jesus Christ.
- to respond to the needs and interests of young people.
- to work together, youth and adults, in partnership.
- to be connected to the whole church, community and world.
- to include all young people, reaching out and inviting them to belong to the community of faith.

"Several youths [I know] went and had a wonderful time and said it was just exciting to see that many kids wearing PYC shirts," said Tina Yeager, associate for youth ministry in the Congregational Ministries Division.

Carrie Peterson-Davis, youth ministry consultant for the Presbytery of Greater Atlanta, said the day's events included energizer activities designed to break the social ice, a briefing on the PYC program from regional representatives, distribution of promotional goodies and a fellowship meal at the park pavilion.

As if being turned loose at a major theme park with hundreds of rides and attractions weren't enough, the youths were also treated to a special concert presented by the Rev. James L. Morgan Jr., a Presbyterian pastor from Laurel Hill, N.C.

Cushman interim exec for the James

RICHMOND, Va. — The Rev. Dr. James E. Cushman was called effective Sept. 30 to serve as interim executive of the Presbytery of the James. He succeeds John Rickard as interim executive for the 115-church presbytery in central Virginia, which has been without a permanent executive since the Rev. William S. Morris resigned.

Cushman has served as executive of Middle Tennessee Presbytery and interim executive of the former Greenbrier Presbytery. He has also served on the General Assembly Evangelism and Church Development staff and on the staff of the Synod of the Covenant. Pastorates he has served include churches in Beverly and Ripley, West Virginia.

Montreat offers Thanksgiving event

MONTREAT, N.C. — Montreat Conference Center is offering Thanksgiving at the Inn on Nov. 27-30. Singles, couples and families are invited for this long weekend of fellowship, worship, recreation, crafts and a Thanksgiving feast in the beautiful western North Carolina mountains. Eric and Elen Skidmore, associate pastors at Eastminster Church in Columbia, S.C., will serve as program hosts. Joining them as worship leaders will be the Rev. William S. Dunifon, Montreat's executive director, and the Rev. Ann Laird Jones of Raleigh, N.C.

Registration is required. For information call (704) 669-2911 or (800) 572-2257, ext. 312.

Partnership to help rebuild churches

MEMPHIS, Tenn.—The task of rebuilding houses of worship burned for reasons of hate was given a significant boost here Sept. 7 when the U.S. Department of Housing and Urban Development (HUD), National Council of the Churches of Christ in the U.S.A. (NCC), and Congress of National Black Churches (CNBC) met to form a partnership to assist the devastated churches. Their joint National Rebuilding Task Force Initiative is making available a package of resources for the burned churches, participants announced. The package includes grants, in-kind contributions, professional and volunteer services from a number of sources along with $10 million in private sector loan guarantees, administered by HUD, to help in the rebuilding. This loan program is part of the Church Arson Prevention Act, passed and signed into law this summer.

PC(USA) launches Internet program

The Presbyterian Church (U.S.A.) has launched the new "PC(USA) Internet Access Program," a partnership developed through the joint efforts of the Office of Communication, Office of Information Services and UniDial Internet Services. According to church officials, the service will provide fast, low-cost Internet access with local-access numbers in 62 cities initially and an 800-number plan for other sites. The program will expand to more than 200 cities by the end of 1997.

To get an account, call (800) 211-9683 (between 8 a.m. and 1 a.m. ET) and tell the customer support agent that you are interested in signing up for the PC(USA) Internet Access Program. Mention offer # UNI-15EFF so that the agent will be sure to sign you up for the correct plan. You will need to tell the agent whether you are signing up for the local-access plan or the 800-number plan and also which billing method (credit card or paper invoice) you prefer. There is a $15 one-time setup fee for each account. UniDial will mail customized software to you within four to six days. Those wanting additional information about this program can call EcuServe at (800) 864-4606.

Newbern-Williams succeeds Conn

The Rev. Mary Newbern-Williams, pastor of Westminster Community Church in Long Beach, Calif., has been named associate for racial-ethnic schools and colleges in the Higher Education Program Area of the National Ministries Division in Louisville. She begins her new work Oct. 1. Newbern-Williams succeeds the Rev. George Conn, who resigned last spring to return to parish ministry in Virginia.

Lotteries get more than churches

WASHINGTON—In 1994 Americans spent considerably more on lotteries than they gave to their churches, according to Associated Baptist Press (ABP). ABP compared figures from a U.S. Census Bureau report, according to which $26.6 billion was spent by Americans on state lotteries, with figures from the "Yearbook of American and Canadian Churches," which show that in the same period total contributions to churches by American congregations were $19.6 billion.

Women in ministry featured in November *Presbyterians Today*

Presbyterian women have come a long way since Margaret Towner broke the ordination barrier in 1956. But the new women in our pulpits are finding resistance in the pews.

The November issue of *Presbyterians Today* magazine examines challenges facing the church and its female clergy.

In "When the Minister Is a Mom," **Henry G. Brinton**, pastor of Calvary Church in Alexandria, Va., says the next minister for many churches is likely to be "a divorced, middle-aged woman entering the ministry as a second career, with teenage kids in tow." He wonders whether the average parishioner is ready for that change.

Negative attitudes toward women keep them from ministering effectively, say three women Presbyterian ministers interviewed by the magazine. These include **Katie Cannon**, the first African American woman to be ordained in the Presbyterian Church (U.S.A.). She says blacks and women can teach the church how to survive hard times.

Subscriptions to Presbyterians Today may be ordered by calling (800) 524-2612. Discounts are available to churches ordering one of several group plans.

GAC chair causes a stir — p. 4

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Mid-Atlantic Presbyterian

November / December 1996 Vol. LXII, Number 9 Richmond, Virginia

Good News
of Great Joy
for all the
People
Luke 2:10

Christmas Joy Offering benefits racial ethnic colleges, retirees

The Christmas Joy Offering provides tangible support to workers who have faithfully served the church for many years and to the eight Presbyterian-related racial ethnic schools and colleges where the gifts of students are being developed.

The distribution of receipts from the 1996 Christmas Joy Offering remains the same as in 1995: 50 percent will go to the Board of Pensions assistance programs and 50 percent to support the eight racial ethnic schools and colleges.

For church workers

The Board of Pensions administers three programs that provide support to retired and active church workers and their spouses and families. These programs supplement the individuals' regular benefits when they are inadequate to meet special needs. The programs include:

Income Supplements are available to help retired church workers and their spouses when their total incomes fall below a level established by the Board of Pensions. Income supplements help raise their incomes to a level where they can live modestly and maintain their independence.

Nursing Home Care Assistance can help eligible retired church workers and there spouses who need long-term permanent care, but whose incomes and assets are inadequate to pay for the cost of such care, and who are not participating in Medicaid.

Shared Grants are provided for any eligible church worker or surviving spouse in the event of an emergency or special financial need. The grant support is "shared" by the Board of Pensions and either the employing church or organization or presbytery.

Racial ethnic schools

The eight racial ethnic schools and colleges supported by the Christmas Joy Offering are:

Barber-Scotia College in Concord, N.C., was founded by the Presbyterian Church in 1867 as a preparatory school for young African American women. Today it is a four-year, coeducational, fully accredited college with a mission of total development of its students.

Cook College in Tempe, Ariz., is an ecumenical institution founded in 1911 by Presbyterian missionary Charles Cook. It educates and equips leaders in Native American communities through theological education, including an extension program.

Knoxville College in Knoxville, Tenn., was founded in 1875 by Presbyterian missionaries. It offers a wide range of study, including teacher education, health services, business, science, religion and social services.

Mary Holmes College in West Point, Miss., was founded in 1892 to educate black women in "domestic arts." It now offers two-year degrees in accounting, chemical technology, business administration, early childhood education, and other areas.

Menaul School in Albuquerque, N.M., offers a college preparatory curriculum with additional courses in fine arts and religious studies to a cross-cultural student body. It was founded in 1881 as a secondary school for Native Americans.

Presbyterian Pan American School in Kingsville, Texas, is a coeducational, college preparatory school offering students the experience of living together as they study, work and worship in Christian community. It is the successor to two institutions, the Texas Mexican Industrial Institute (founded 1911) and the Presbyterian School for Mexican Girls (1924).

Sheldon Jackson College in Sitka, Alaska, is a four-year college with a student body which is 50 percent Alaskan Native. Founded by the church in 1878, it is Alaska's oldest educational institution.

Stillman College in Tuscaloosa, Ala., is a four-year liberal arts college which prepares students for careers in medicine, business, law, education and Christian ministry.

History

The history of the Christmas Joy Offering dates back to 1933 when the former Presbyterian Church

continued on page 3

Date changed for July 1997 Synod Assembly

The date of the 1997 Synod Assembly has been changed to July 17-19 because of a conflict with the dates of the Presbyterian Women's Triennium. The meeting will be at Roanoke (Va.) College.

The Synod Council approved the date change during its September meeting and chose the location during its Nov. 15-16 session..

The council also approved holding the 1998 Synod Assembly at Davidson College on July 11-13. The Presbyterian Women of the synod have tentatively agreed to meet at the same time and place and invitations have been made to the Presbyterian Men and Youth Council to do the same.

Proposal to create Korean American presbytery approved

The Synod Council has approved a proposal to create a Korean American presbytery within the synod as early as Oct. 1, 1997.

The action on recommendations of a special task force came during the council's Nov. 15-16 meeting in Richmond.

The task force recommended that the presbytery be considered a transitional governing body "... with [its] ultimate purpose being to overcome the existing language and cultural problems ... so that after a reasonable time, Korean American congregations will be prepared to fully participate in and support the governance and mission of this Synod ...." The synod should periodically review the presbytery's progress to determine needed changes or disestablishment, added the recommendation.

Pastors and sessions in 20 of the 28 Korean American churches in the synod support starting a non-geographic Korean American presbytery, according to a survey by a task force which has been studying the feasibility of creating such a governing body.

The proposal calls for the synod to support the new presbytery with up to $10,000 in 1997 and up to $25,000 in 1998. From there on until 2001, the amounts would decrease by $5,000 per year until the year 2002, when the task force expects the Korean American presbytery to be self supporting or cease to exist.

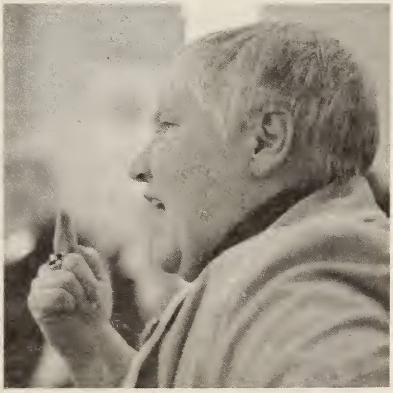
It would take at least $70,000 to get the presbytery started, most of this coming from a grant from the synod and per capita support and contributions from the member Korean American churches, according to task force moderator Dick Mosser, an elder from Annandale, Va.

The task force has outlined a series of actions leading to creation of the presbytery.

- From now to February, the task force will get commitments from a majority (at least 15) of the 28 Korean American Presbyterian churches of participation in and financial support for the new presbytery.
- During the same period, the task force will promote support for the Korean American Presbytery through the existing 13 presbyteries. This would include drafting a plan to transfer debts owed to existing presbyteries by any of the Korean American churches.
- Between February and March, the task force will prepare overtures to the General Assembly and Synod Assembly proposing creation of the presbytery. The Synod Council would approve these overtures at its March 14-15 meeting.
- The 209th General Assembly will consider its overture during the June 14-21 meeting in Syracuse, N.Y.
- The 211th Synod Assembly will vote on the synod overture during its July 17-19 session in Roanoke, Va.
- Following approval of both overtures, the Synod Council will appoint a 13-member transitional council for the new presbytery in July. An interim executive/stated clerk and a secretary would be hired in August, and the Korean American presbytery would start operation in October.

The task force was created by

continued on page 3



Making a point

Carol Bayma from Eastern Virginia Presbytery participated in the Nov. 9 anti-racism symposium, Peacing Together the Pieces, at Three Chopt Church in Richmond. It was one of five similar events held around the region in early November. A full report will follow in the January-February issue.

A Christmas presence

By RICHARD L. MORGAN

It seem as if all of us must make a journey to Bethlehem every Christmas if we are to recapture the wonder of Christ's birth. We let *presents* around the tree obscure His *presence*. And then there are those compulsive shopping sprees that turn Bethlehem into bedlam!

I received two gifts at this advent season which renewed the Christ spirit. One was a book, the other a story.

The book? Richard Paul Evans' *The Christmas Box* (Simon and Schuster) which tells the poignant story of an old widow and a young family who move in with her. They discover the Christmas Box with letters she had placed on the grave of her little girl who died at the age of three. Reminded that "the first Christmas story began in a humble, hay-filled box of splintered wood," Richard and Keri discovered the first gift of Christmas. One of Mary's letters to her dying child said that she looked forward to that glorious day when she would hold her again. *So, the first Christmas gift was from a Parent to his children because he loved them and wanted them back.*

The story? Listen.

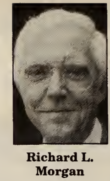
Call them Mary and Joseph. They lived in a nursing home, across the hall from each other. Joseph, though ravaged by old-age debilities, was quite alert. Mary suffered from Alzheimers, called "the disease of the 20th century." Described by caregivers as "a funeral that never ends," "the slow death of the mind," it had stripped Mary of her past, present and future.

I ran into her in the nursing home as she wandered aimlessly across its shadowed halls. She mumbled, "Please tell me who I am and where I live." Gently, I took her hand and led her to her room, where she slumped into an old chair. I noticed a faded copy of her wedding picture on her wall. Her face reminded me of some lines from the New Year's party in the drama, *Phantom of the Opera*:

"Masquerade,
Paper faces on parade.
Masquerade
Hide your face so the world
will never find you."

I visited her husband across the hall, who sadly lamented her demented state. "It is hard for me to talk to her anymore; she just doesn't know anything and has that awful blank face," he said as his voice trailed off into a cavernous silence. They had been married 64 years, almost as long as I have lived.

Suddenly, the lady with the paper face appeared, worried about her husband. Her one contact with reality was her love for him. Reassured he was fine, she sat in stony silence, slumped even deeper in an old chair while we talked.


Richard L. Morgan

Then it happened! I noticed a picture on his dresser of a lovely, dark-haired woman. Joseph told me that was her picture when she was 21, a gift for him one month before their marriage. I looked into her hidden face and said, "Why, Mary, who is this lovely young woman? Can this be you? I believe it is!"

"Look, look!" her husband exclaimed. "She smiled. She understands you."

She smiled. One of the most radiating smiles I have ever seen creased her face. I saw no paper face, but a face lit with light. The masquerade had ended. She knew who she was ... and is. And that smile, that smile was her Christmas gift for her husband ... and me.

Dr. Richard L. Morgan is a retired Presbyterian minister and author of numerous books and articles on aging. His latest book is "Remembering Your Story — A Guide to Spiritual Autobiography " (Upper Room books). Those who would like to correspond with Dr. Morgan may write to him at his NEW address: Council Oaks Estate, 104 Pinewood Dr., Morganton, NC 28655.

COMMENTARY

Son is grateful for a mother's courageous decision

This is the third in a series of faith stories from readers around the synod. If you have a faith story you would like to share, contact Lloyd Remington at P.O. Box 8193, Asheville, N.C. 28814.

By TOM TRIOL

Abington, Pa., is a small town just north of Philadelphia. It boasted a population of 800 in the single-digit years of the 1900s when my newlywed parents bought a house there, right in the center of town.

Named after the Abington in Englands's Cotswold, this Abington preserved much of the British rural village culture. In those years, electricity was just entering homes and businesses; new power plants were sprouting everywhere My father was an electrician and business was booming.

The family was fairly well established when I came along Dec. 1, 1917. I followed Rosner and Wilson as the third son; my two younger siblings, Betty and Jack, rounded out a lively and interesting bunch of kids.

It amazes me that I can vividly recall happy occasions of more than 70 years ago. Quite often on Sunday afternoons, in good weather, Dad would get out the new model T and we would go visit our country cousins in "Dutch" country. One can never forget dusty roads, flat tires that had to be repaired on the spot by Dad, steep hills that required all the boys to get out while Dad backed the car up the hill — sometimes with us pushing.

I recall that, when Rosner and Wilson were in school, Dad would take me on some of his visits to farms and powerhouses. The Gentry's farm, near Southampton had special memories for me. One day I sat down in the lid of a battery acid jar. It burned the seat of my overalls and Mrs Gentry had to wrap me in a big towel for the trip back to Abington. Another lesson learned the hard way was when I teased the dog by pointing my finger in his face and saying "sic."

At home we had great times playing with some of Dad's hobbies. He made crystal sets, with a crystal and a cat's whisker, and sold them for fifty cents apiece. With our earphones we could get WCAU in Philly. He put in a telephone rig that allowed us to call him in his attic office and equipment room. By turning a crank, a bell would ring upstairs; then, by turning a crank on the upstairs phone box, one could ring the kitchen. We drove him whacky fooling around with this toy.

These juvenile remembrances might have steered my brothers and me into a family business. We'll never know! The sudden death of Dad at age 37 changed everything. No one knew if he carried any insurance. He had none!

Tom Triol

Family, uncle Frank, and neighbors ... particularly members of our Presbyterian church ... labored diligently to make weeks of confusion, sadness and hurt reasonably bearable. As a stopgap measure, the church guided and assisted Mother in placing my brother, Wilson, and me in the Presbyterian Orphanage in West Philadelphia. We lived there for a year. It was a lifesaver for us, in spite of the homesickness we experienced for the first time. In July of 1925 we were ecstatic on returning to the old homestead.

However, my euphoria was short lived! Mother, and those assisting her in sorting out the options for making the best arrangements for all the children, came up with the decision that ultimately led to the path my life would take. It was a courageous decision, and one that I did not like at the time. Nevertheless, I will be forever grateful for her wisdom and courage.

Girard College in Philadelphia is a boarding school for sons of widows. Stephen Girard, a 1775 immigrant, had become its wealthiest citizen by the time of his death in 1831. He left a most unusual will. He had noticed, as public education developed in the 1820s, that the sons of widows, and of indentured household servants, were excluded from public schools. To the great dismay of his relatives and friends, he made possible a free education, with total maintenance, for the boys who would attend the school he envisioned. At one time it was the largest and wealthiest boarding school in the nation.

Application was made for me to attend this fine institution. On Sept. 17, 1925, at age 7 years and 9.5 months, mother took me to the school to undergo health and physical examinations, intelligence and psychological tests and also personal and group interviews.

A number of boys went through the regimen that day. Some would make it and some would not. Late in the day Mother was informed that I had met all the requirements, but that all of the billets had been filled. I gave a sigh of relief that we could return home.

As we were about to leave, an important-looking man approached Mother. I could tell that they were engaged in serious talk and my homeward hopes slumped ... *One boy's mother had decided not to accept the opportunity*. Mother had precious little time to decide and she decided to accept. I collapsed in her loving arms and cried unabashedly but the decision had been made. She was affording her son the best opportunity she could possibly give him.

The school's curriculum covered the full activities of life; intellectually, physically, morally, spiritually and socially. We were challenged and we met the challenge. Upon graduation in June 1935, we entered the world with the closing lines of the Farewell Song:

"Sixteen hundred looking on,
we are in the van.
We have run the marathon
from child to growing man.
Out beyond the open gates,
lights of promise glow.
You who cheered us when we came,
bless us ere we go.
Farewell, Farewell, dear temple
on the hill,
We will not forget you,
til our hearts are still."

Tom Triol climbed from: apprentice tool / die maker, college, U.S. Navy, MA (Columbia U. NY), teacher, to Headmaster & President of Savannah (Ga.) Country Day School. He and his wife Jane live in the Grace Ridge Retirement Community and are members of First Church in Morganton, N.C.

Youngil Cho's remarks strike home

I am writing in response to the article "Seek First the Will of God" by Youngil Cho in the September issue. It really struck home for me.

We have gotten caught up in the "doing." After all, the second great commandment says, "Love your neighbor as yourself." We think that the best way to show God's love to those who don't know him is to "do" good works. We get involved in volunteering, thinking that since we're so busy "doing," we are headed in the right direction. Not always the case. We need to focus on the first and *greatest* commandment, "Love the Lord with all your heart, all your soul, and all your mind." (Matthew 22:37-39)

Reading Matthew 7:21-23, I knew I was not right with the Lord. The Holy Spirit revealed that I did not have a relationship with Christ, even though I grew up in an active church, always involved with volunteer work. God enabled me to surrender everything I was and give it to him. And I was saved!

My focus is no longer on wanting to fill my time with "good works," but on constant prayer and staying in the Word so I know God and his ways. Then I can look around, notice where God is at work by observing and asking questions, and the Lord can use me as HE chooses. This change in perspective had been such a blessing to me! I am constantly amazed at the simplicity of it all, and I praise God for his blessings!

We must individually focus on that relationship with our Lord. Only then can he unite us through the Holy Spirit and use his church to glorify his name in ways that others think impossible!

Ellen Cureton
Raleigh, N.C.

Letters to the Editor

Letters must be signed (names will be withheld on request), should be no longer than 250 words, and are subject to editing for style, clarity, and length. Address letters to:

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Christmas Joy Offering benefits workers, schools

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in the U.S. began the Joy Gift Offering to supplement inadequate retirement income and supplemental medical insurance for former ministers, missionaries and church workers and their spouses.

In the former United Presbyterian Church (U.S.A.), a Christmas offering was first taken in 1960. Funds from the "White Gift" where used for general mission and world relief. In 1964 the name was changed to the "Christmas Offering," with receipts used to support health and welfare concerns related to children. In 1973 the offering was changed to support former servants of the church who were living on inadequate pensions. Minority education was added as a cause in 1974.

Following reunion, the offerings of the two former denominations were united into one — Christmas Offering Joy Gift — in 1987. To try and keep either cause from suffering due to the merger, the Board of Pensions received 65 percent of the offering and the racial ethnic schools received 35 percent as part of a formula which was in effect through 1992.

The name was change to the Christmas Joy Offering in 1992 and starting in 1993 the division formula was changed to a 50-50 distribution. The 1996 General Assembly approved continuation of that formula through 2001.

The 1995 Christmas Joy Offering brought in receipts totaling $4.58 million.

Council approves continuation of anti-racism task group

The Synod Council has approved a request from the "ACTively Including Our Neighbors" (ACTION) task group to make it an ongoing part of synod.

Instead of being a full committee on its own, however, ACTION will be a subcommittee reporting through the Justice/Mercy Committee. ACTION was created by the Council to plan the symposia on racism held in early November. ACTION co-chair Sandy Seaton-Todd told the council that a total of close to 200 persons participated in the five symposia.

In other business during the its Nov. 15-16 meeting in Richmond, the council:

- heard Synod Executive Carroll Jenkins report that the search committees for the two program associates — one for campus ministries and partnerships, the other for justice/mercy, racial ethnic ministries and evangelism — hope to have nominations ready for the council by January. The council will handle the nominations through a conference call.
- discussed an "overarching goal" and four objectives for 1998 and 1999. The Administration Committee, led by the Rev. Bob Curry, will take the input from this session and come back with a finalized document for council's approval.
- approved a $50,000 loan from the Small Church and Manse Loan Fund and a $2,500 grant from the Small Church Grant Fund to *Peace Church* in Roanoke, Va. The monies will be used to help build a new sanctuary, pave a parking lot and redesign the existing sanctuary for the church which was organized in 1990.

The council also approved a $6,500 loan and a $2,500 grant to the *Mars Hill Church* in Hope Mills, N.C. The loan and grant, contingent on approval by Coastal Carolina Presbytery, will be used to replace a failed heating system. Grants of $2,500 were also approved for the *Mary's Church* in Tazewell, Va., and the *Sherando Church* in Stephen's City, Va. The former is for drilling a new water well and the latter is for a steeple on the new church.

- welcomed three new members to their first meeting. They are *Nancy Coen*, elder representative from the Presbytery of the James; *Richard Wilson*, chair of the Partnership Ministries Committee; and *Hunter Atkinson*, representing the Synod Youth Council, which was added to the Council by action of the 210th Synod Assembly.
- received with regrets the resignations of the Rev. *David Thornton*, vice chair of council and representative from Coastal Carolina Presbytery, and the Rev. *J. Herbert Nelson*, representative from Salem Presbytery. *Valeria Tocci*, elder representative from Baltimore Presbytery, was elected vice chair.
- approved a three percent cost of living salary increase in 1997 for all synod staff members.

The Synod Council will next meet on March 14-15, 1997.

Dick Mosser, left, convener of the synod's task group studying the possibility of a Korean-language presbytery, talks with (from left) Elder Sam Moak, the Rev. Hyun Chan Bae and Synod Executive Carroll Jenkins after an Aug. 15 consultation with Korean Presbyterian pastors in the synod office. Mosser, an elder from Annandale, Va., also represents National Capital Presbytery on the Synod Council.

Korean American presbytery proposed

continued from page 1

action of the Synod Council in November 1995. The 1995 and 1996 Synod assemblies adopted standing committee statements in favor of creation of such a presbytery.

The task force held separate meetings this past summer with Korean American pastors and Korean American elders.

Korean Americans are not included in all aspects of presbytery and synod government, according to Mosser. Creation of their own presbytery, however, would give Korean Americans mandated representation at both levels.

Proponents of the proposed new presbytery say that it would also be an effective tool for evangelism. They say there are a large number of nonaffiliated Korean churches in the region which would become Presbyterian if they had the option of joining a Korean-language presbytery.

Korean-language presbyteries exist in two synods and the Synod of the Northeast was given permission by the General Assembly this past July to start a third.

Hanmi Presbytery was organized in 1984 in the Synod of Southern California and Hawaii. The 1992 General Assembly extended the presbytery's existence another 15 years. The other existing Korean-language presbytery, Midwest Hanmi, was approved by the General Assembly in 1993 for the Synod of Lincoln Trails.

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One-time grants made to four ministries on black campuses

RICHMOND, Va. — The Synod Council unanimously approved grants to five ministries on racial ethnic college campuses.

The grants, totaling $21,466, are the result of the recent Synod Assembly's mandate that the amount be found from leftover funds in the 1996 mission budget and used to assist such ministries.

John Winings, chair of the synod's Campus Ministries Committee, presented the committee's recommendations during a special Oct. 18 council meeting. The council members, present for a two-day orientation session for members of the synod's five mission committees, quickly approved the recommendations.

Given only one month to suggest how the funds should be used, the committee received seven proposals from six of 11 presbyteries contacted, according to Winings. In addition to the fact that the Synod commissioners' order was followed, he said presbyteries and other local sources would be adding a total of $60,000 in matching funds, making the total amount going to the campus ministries $81,465.

The grants were awarded for work on the following campuses:

- Norfolk State University, Norfolk, Va. — $2,147 toward the renovation of a facility at Covenant Church which will become an activity center for the campus ministry. First Church of Norfolk is working in partnership with Covenant Church on the overall project in Eastern Virginia Presbytery.
- North Carolina A&T and Bennett College, Greensboro, N.C. — $8,586 toward program funding at the two schools. St. James Church of Greensboro supports these ministries in Salem Presbytery.
- North Carolina Central University, Shaw, St. Augsburg and Durham Tech — $8,586 toward program development and adding to the existing ecumenical ministry at NCCU which reaches the other three campuses. Covenant Church of Durham in New Hope Presbytery also supports these ministries.
- Mitchell Community College, Statesville, N.C. — $2,147 toward developing ministry supported by Forest Park Church of Salem Presbytery and other local churches of other denominations.

These are one-time grants.

The Synod Council has called for a consultation in early 1997 with officials from racial ethnic colleges and universities to discuss how to start or support ministries on their campuses.

Charlotte churches plan New Year's event

CHARLOTTE, N.C. — Covenant Church of Charlotte will host its second annual regional New Years Eve Youth Connection Retreat this year along with a new partner, Myers Park Church.

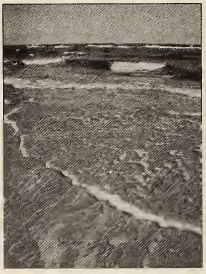
The retreat will last from 1 p.m. Tuesday, Dec. 31, until 10 a.m. Wednesday, Jan. 1.

The Middle School Retreat (for 6-9th graders) will be at Myers Park Church. The High School Retreat (for 9-12th graders) will be at Covenant Church. Cost per participant will be $20.

Over 150 people from 14 churches all around the Carolinas participated in last year's event.

For information, contact John Mayes at (704) 333-9071 ext. 204, or at *cpyc.topic@pcusa.org*.

What *We* Did On Our Summer Vacation



While most folks were off on vacation this summer, here at Westminster-Canterbury in Virginia Beach, we were busy planning interesting new things.

Some details still need finalizing, but we want to whet your appetite and at least tell you about what's coming...

Contract options, for one. Many of you have asked about refund options and we are working on several which should be available right after the first of the year.

We're also in the process of acquiring several units in a small condominium complex adjacent to our property which may be ready for occupancy later this fall. They have the same lovely views of the Chesapeake Bay and of course, they will include our lifecare program.

We hope your interest has been piqued and that you will "stay tuned" for more information. Please look for our ad in the next issue of this publication.

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Youth from Avondale Church in Charlotte work at replacing the roof on the home of Joel Jones of Jacksonville, Ore., husband of a woman killed during a carjacking in Charlotte last year.

Charlotte teens go to Oregon to ease pain of woman's slaying

They could not undo the crime, but a dozen teenagers from Avondale Church in Charlotte, N.C., flew 3,000 miles to Oregon last July to try and help the family of a 36-year-old women killed while visiting Charlotte a year earlier.

Patricia Jones, the mother of two children, was shot in the back while attempting to escape a carjacking outside her Charlotte hotel in June 1995. She was in the city for a seminar in connection with her work for First Union Bank, which is headquartered in Charlotte.

The 21-year-old believed to have pulled the trigger was killed while being arrested. Five others from age 15 to 30 await trial.

"Presbyterians believe we are a connected church and so when we learned that Mrs. Jones was Presbyterian, we felt a certain kinship with her and her family," said Harry Greyard, youth group leader for the Avondale Church. "We believe you fight evil with good and you need to do that in some tangible fashion."

For nine years, members of the 450-member Charlotte church have gone on home repair missions for people who couldn't afford to pay, said Pastor John Earl.

The group brought hammers, nails, rakes, shovels, boots and hats to Jacksonville, Ore. They put a new roof on a house owned by the late Mrs. Jones' husband, Joel, a Medford contractor and property manager.

First Union Bank helped make the week-long trip possible, donating $7,500 for plane tickets. The bank had earlier established a $20,000 trust fund for Jones' two children, Jennifer, 13, and Jared, 12.

"This impacts not just me, but everyone in my church," said Jones, a member of Jacksonville's First Presbyterian church. "This is a real healing time. One thing I've gotten out of this whole experience is how important it is to be part of a strong church family — it's times like these when you really need them."

His daughter, Jenny, appreciated the effort. "They could have gone to Disneyland or Mexico, but instead they came here to work with us."

In Jacksonville, the Charlotte youth group also rebuilt a fence around the home of a single mother, painted a deck for an elderly couple and built a walkway for the historic Jacksonville Presbyterian Church building.

Faith has helped Jones give up his anger. "I look at my life and see that God has forgiven me for so much, why can't I forgive them?" he said.

He has started counseling young people who may be headed for trouble at the Jackson County, Ore., detention hall.

"Kids need to realize that wrong choices you make affect not only your life, but the lives of so many other people," he told a Jacksonville newspaper.

Trinity churches help California congregation

By MIDGE MACK
for PC(USA) News Service

HENDERSONVILLE, N.C.— Trinity Presbyterian churches — 25 of them from all around the country — have so far contributed just over $2,000 to Project Trinity, benefiting Trinity Presbyterian Church in the Spring Valley community of San Diego Presbytery.

The 300-member church in Spring Valley was destroyed by an arson fire last March.

The blaze was unrelated to the recent rash of arson attacks on African-American churches in the U.S. "Our arsonist is known to us and we are working through the process of forgiveness," said the Rev. Randal Yenter, pastor of Spring Valley.

The Project Trinity campaign was initiated in May by the session of Trinity Presbyterian Church of Hendersonville, N.C. The session sent a letter seeking contributions in the name of Presbyterian connectionalism and the shared Trinity moniker to the 134 other Trinity churches in the Presbyterian Church (U.S.A.).

The letter also opened the door to future creative ways that the Trinitys can work together to support various projects. Gifts for Spring Valley's rebuilding through the Trinity Project may be sent to Spring Valley Presbyterian Church, 3902 Kenwood Dr., Spring Valley, CA 91977.

Kathryn Long joins counseling service staff

A new career counselor, Kathryn Long, has joined the staff of Career and Personal Counseling Service in Charlotte, N.C.

Dr. Elbert Patton, director of both the Charlotte and Laurin-burg centers, said the addition of Ms. Long to the staff allows the service to expand its ministry to adults, and college and high school students in the Charlotte area.

A vocation consultant with more than 25 years experience, Ms. Long specializes in career counseling and development as well as in job retention and job-seeking skills. She is well known in the Charlotte area for the career assessment and planning classes she teaches at Queens College.

Ms. Long's extensive work in vocational rehabilitation equips her with knowledge of the career needs facing people with physical and mental disabilities. A *Myers-Briggs Type Indicator* trainer, she also works with the Mecklenburg County Women's Commission to offer alternatives to displaced homemakers.

She will share the Charlotte center's client load with Sue Setzer, CPCS associate director, who recently received an honorary doctor of human letters degree from Lenoir-Rhyne College in Hickory, N.C.

The Laurinburg center is staffed by Dr. Patton and Louise Marr. Their clients also include St. Andrews Presbyterian College students, faculty and staff.

Dr. Patton and Ms. Setzer work with Ministry Development Council clients (ministers and other church professionals) at their respective centers. Ministerial candidates and inquirers are counseled at both centers.

For information, call the Charlotte center at (704) 523-7751 or the Laurinburg center at (910) 276-3162.

Mission capital grants awarded to 164 congregations

PC(USA) News Service

LOUISVILLE, Ky.—Officials of the National Ministries Division (NMD) handed out $2.5 million in grants to 164 Presbyterian congregations for building improvements on Sept. 28

The National Ministries Division established its Mission Capital Grants program last spring to provide grants ranging from $2,500 to $25,000 to churches demonstrating a need to improve their facilities in order to enhance their mission to their communities. The program was funded by a number of endowments.

"We had no idea the demand would be this great," NMD chair Sandra Hawley told the General Assembly Council in announcing the grant recipients. Between the time the grant program was announced in May and the deadline for applications in early September, 987 congregations requested a total of nearly $20 million.

"This program has turned out to be a symbol of the [biblical] story of the loaves and fishes," said the Rev. Frank Beattie, NMD's associate director for evangelism and church development, who administered the grant program, "using $2.5 million to feed $19 million of appetite."

Beattie, who retired at the conclusion of the GAC's Sept. 25-29 meeting, called the grant program "the highlight of my ministry." He said the hundreds of grant applications "told amazing stories of creative mission and powerful programs" occurring throughout the PC(USA).

Grant proposals requested funds for such projects as expanding a kitchen to enable a day-care program, refurbishing a sanctuary that is used as a homeless shelter during the week, providing playground equipment for a church that has no children of its own but wants to provide a safe place for kids in its neighborhood, and supplying a sound system for a lounge area to attract neighborhood young people.

Beattie said grant seekers went to great lengths to dramatize their needs. "Some sent in blueprints — pages and pages of blueprints," he reported, "while others sent in penciled diagrams." He said other proposals were received in the form of videotapes, audiotapes or photographs, including " a picture of a high heel stuck in a crack in a sidewalk to illustrate the church's need for a new walkway."

One church's choir created an anthem describing their proposal and sent in a recording of that, said Beattie with a grin.

He said the volume of grant requests confirmed what church officials have long known, "that deferred maintenance has taken its toll — there is tremendous need out there." But also, Beattie added, "the proposals indicate that there is a great demand for positive partnership between the General Assembly and its congregations."

But the key benefit of the grant program, Beattie said, "is the hope that has been fostered in many, many congregations." He said numerous churches have thanked him for the grant program because, "even though they know there is not enough money to go around, just the prospect of a grant has energized them to consider mission and ministry that they had despaired of ever being able to do. And many of them, having dreamed the big dreams, are now determined to do more."

12 grants come to churches in synod

The 164 churches receiving Mission Capital Grants from the Evangelism and Church Development Program Area of the National Ministries Division will share a total of $2,438,371.

Grant-receiving churches from within the Synod of the Mid-Atlantic, in alphabetical order by presbytery, are

Faith Presbyterian Church, Baltimore, Md. (Baltimore): windows, doors, paint, youth center/day care

Ebenezer Church, Morven, N.C. (Charlotte): video educational equipment

Raeford (N.C.) Church, (Coastal Carolina): equipment for youth program/preschool

Makemie Woods, Barhamsville, Va. (Eastern Virginia): renovate cabins

Richmond (Va.) Arabic Fellowship, (James): sanctuary furnishings

Wake Forest (N.C.) Church, (New Hope): building addition

Appomattox Court House (Va.) Church, (Peaks): equipment for daycare startup

Gethsemane Church, Drakes Branch, Va. (Peaks): basic repairs, church sign

New Covenant New Church Development, Middletown, Del. (New Castle): building addition

Presbyterian Church of the Cross, Greensboro, N.C. (Salem): refurbish kitchen

Dellabrook Church, Winston-Salem, N.C. (Salem): painting, carpet, doors, landscaping, air conditioning repair

Sherando Church, Stephens City, Va. (Shenandoah): sanctuary furnishings

Bryson City (N.C.) Church, (Western North Carolina): child care facility updating

Two rural ministry projects get grants

LOUISVILLE, Ky.—Two rural ministry projects from the Synod of the Mid-Atlantic have been selected for grants from the National Ministries Division of the PC(USA).

They are among 13 projects chosen nationally to share $34,000 in grants to strengthen their ministries. The grant recipients from the synod are:

Area Christians Together in Service Men's Shelter, Henderson, N.C. (New Hope Presbytery): $3,000 to support the creation of a men's shelter in the county.

Appomattox Court House Presbyterian Day Care Ministry, Appomattox, Va. (Peaks Presbytery): $3,000 to support the daycare ministry and purchase equipment.

Additional staff position approved by council

In his report to the Sept. 20-21 Synod Council meeting, Synod Executive Carroll Jenkins told the council that Edith Goodman, who has been out on temporary disability since November 1994, will not be rejoining the synod staff. Mrs. Goodman had served as receptionist since 1990.

The Synod Council approved a recommendation from the Personnel Committee that one additional support staff position — secretary/receptionist — be added.

Since that meeting, Ms. Tracey Carper has been hired as the secretary receptionist and Ms. Mary French has been hired to the secretary position.

With the addition of the new position, the synod office staff will now number 10 persons. One part-time staff member, Associate for Older Adult Ministries Jan McGilliard, works out of her home in Blacksburg, Va.

The council also rectified a leadership problem. The 210th Synod Assembly failed to suspend the standing rules before electing June Bucy to what amounts to a third term as Council chair. To make her election conform to the rules, the Council approved her election as *chair pro-tem* until the end of the 1997 Synod Assembly.

In other business, the council:

- gave the Massanetta Springs Conference Center permission to conduct a synod-wide fund raising campaign;
- heard an update on Chesapeake Center Committee Chair Pat Aaserude, who said the camp and conference center at Port Deposit, Md., will probably finish 1996 within its budget. The number of campers remained about the same as last year and the center has hired a part-time marketing person.
- approved a recommendation from the Administration Committee that the Synod convene a consultation with representatives from presbytery committees on preparation for the ministry to review the process, share alternative methods and clarify the role and process of Synod in the examination of candidates.
- approved Rowles and Co. of Baltimore, Md., to perform the audit of the Synod's finances for 1996.
- approved a $1,500 loan from the Small Church and Manse Loan Fund and a $2,500 grant from the Small Church Grant Fund to *Westminster Church* in Lucama, N.C. The grant is conditional upon receipt of approval by New Hope Presbytery. The monies will be used to repair the church's roof.
- approved selection of co-opted member the Rev. James (Carrot) Williams of Charlotte Presbytery as chair of the Communication Committee. Other members of the committee include Council members George Harrison, J. Miller Liston and Peta Patton.

Obituaries

Philip Roberts, former Massanetta Springs chief

The Rev. Philip A. Roberts, retired executive director of Massanetta Springs Conference Center, died in his home in Staunton. He was 87.

Roberts served churches in Staunton, Norton, Farmville, Fredericksburg, and Clifton Forge. In 1967 he became executive director of Massanetta Springs Conference Center in Massanetta Springs. He retired there in 1974.

He returned to Staunton in 1977. During his retirement, the Rev. Roberts was interim pastor for churches in the Shenandoah Presbytery.

In 1994, at the celebration of his 60 years in the ministry and 60 years association with Olivet Church in Staunton, the congregation dedicated the restoration of Spring House at Massanetta Springs in his honor.

A Carthage, N.C., native, he graduated from Presbyterian College in 1930. He earned bachelor of divinity and master of theology degrees from Union Theological Seminary in Virginia.

Hampden-Sydney College gave him its Algernon Sidney Sullivan Award in 1948 and an honorary doctor of divinity degree in 1958.

Survivors include two sons, Philip A. Roberts Jr. of Richmond and Thomas E. Roberts of Staunton.

His funeral was at Covenant Church in Staunton. Burial was in the Tinkling Spring Church cemetery in Augusta County.

Mathews Allen Jr., former PCUS staff member

The Rev. Mathews Franklin Allen Jr., a former member of the Board of Christian Education staff for the Presbyterian Church in the U.S., collapsed and died Sunday, Sept. 22, as he began the sermon at Providence Church in Powhatan County, Va. A memorial service was held Sept. 26 at Second Church, Richmond.

The retired pastor from the Presbytery of the James was 75 and lived in Richmond.

Dr. Allen was on the staff of the Board of Christian Education for the Presbyterian Church in the U.S. from 1962 to 1967.

He joined the faculty of Virginia Union University in 1969. He was coordinator for secondary education before being named department chairman. He retired in 1986.

In 1978, he was named pastor of Calvary Church, which he served for three years. Later, Dr. Allen served as stated supply minister at Rosewood Church. He was interim pastor of Providence Church in the late 1980s, and again in July 1996. He also served as interim pastor of Bethlehem Church in Old Church.

Dr. Allen was the co-author of three youth booklets in the Covenant Life Curriculum and was the author of the "Teacher's Book" for "Christians in the Family," published in 1970 by the John Knox Press.

In addition to his wife, Thelma, survivors include two daughters, Holly Jennings of Yakima, Wash., and Janice Allen of Minneapolis.

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GAC chair's prescription for PC(USA) causes a stir

LOUISVILLE, Ky.— Raleigh, N.C., elder Youngil Cho quickly caught the Presbyterian Church's attention after becoming chair of the General Assembly Council (GAC).

Meeting Sept. 25-29 for the first time with the members of an enlarged — from 71 to 97 — GAC, Cho was asked to give his personal view of what the Presbyterian Church (U.S.A.) needs to do. He didn't pull any punches, telling the council members and associated GAC staff that, among other things, enlarging the council was not the right move.

Major surgery is required to cure what ails the Presbyterian Church (U.S.A.) "or the church will die," Cho told his stunned audience.

The Presbyterian News Service reported that he "spoke frankly about what he believes is needed to reverse trends that show membership, financial support and trust all declining within the denomination."

Cho said the PC(USA) needs to be "streamlined as in the corporate environment," where there is decision making "from the boardroom to the assembly line." Cho said of the GAC, "We create programs without assessing the needs of congregations — we need to do something for nurturing families and local congregations."

"I say we don't need 97 GAC members, because we're going to decentralize, if everything goes my way. By doing that, we have to reduce size — GAC size and staff size — substantially. If we decentralize, some of the GAC functions must transfer to the presbyteries. I say cut two-thirds [of the GA staff, meaning a reduction from 600 to 200]," Cho was quoted by the *Presbyterian Outlook*.

All news representatives covering the GAC session reported the same five parts to Cho's vision for the church:

- a radical restructuring of the GA mission enterprise. Cho has already asked GAC staff to identify 30 percent of their programs which are "low priority" and could be eliminated.
- a reduction of the national staff by two-thirds from 600 to 200, possibly within two years.
- a reduction in the number of General Assembly-level entities, especially through the merging of the GAC and the Office of the General Assembly within the next five years.
- the transfer of many GAC functions to the 172 presbyteries.
- the elimination of synods.

The *Outlook* reported that Cho said such a streamlining of the denomination's operations could save millions of dollars. "The bottom line," said Cho, a business professor at North Carolina Central University in Durham, "is to save the kingdom of God, save the church."

Of the impact of his proposals on church employees throughout the church, Cho said, "Many times God sacrificed people to save his people. I believe we can sacrifice a few people to save this denomination."

Despite his dire warnings, Cho insisted "the church has hope. The PC(USA) is in the hands of God."

Cho said he was not pursuing these ends as proposals to the GAC, but was "putting it on the table" and hoping that an overture or overtures covering the proposals will develop.

Opposition develops

Cho's comments drew fire almost immediately. During a subsequent meeting of the GAC's National Ministries Division, some participants circulated a paper opposing his statements.

Despite Cho's contention that he was not asking for GAC action, the paper urged the GAC members not to "divert GAC energy from doing its assigned work by recommending to the divisions the chairperson's personal views."

Youngil Cho, new GAC Chairman and elder from Raleigh, N.C.

The unsigned paper noted that the church has spent "... an inordinate amount of time on matters of reorganization and then reorganization again. The issue of synods has been addressed again and again; this is a matter with serious implications for a very large number of constituencies who are supportive of synods. This is why recent efforts to eliminate synods have failed ...."

The National Ministries Division defeated a motion to approve the paper and send it to the GAC for consideration.

Cho told the *Mid-Atlantic Presbyterian* that written responses he has received after the GAC meeting and reports of his comments have been overwhelmingly positive, over 400 in favor and only nine opposed.

Shenandoah Presbytery Executive Homer Phifer, a member of a new GA Committee on Governing Body Relationships, said he thought Cho's remarks had both positive and negative aspects.

Phifer said the remarks could be "disconcerting for the folks [staff] in Louisville." They might feel the GAC chair was "not being supportive and not following proper procedure" in proposing reorganization and downsizing.

On the other hand, Phifer said we all speak from limited points of view, Cho's remarks need to be heard as they come from "a person from the pew who sees the national church in a different light" from persons who have been serving at the denominational level. "We need to listen and see what we can learn," said Phifer.

Foundation deposits top $100 million

JEFFERSONVILLE, IN — On Oct. 23 the Presbyterian Church (U.S.A.) Foundation celebrated at milestone by reaching $100 million in new gifts and investment management deposits in a single year — surpassing every year in its 197-year history.

"The real story goes beyond this $100 million," said spokesperson Jan W. Hamblen. "The story is the work of the church that will be enabled by this funds for many years. In future years, innumerable millions will be generated each year from these funds to be distributed for mission.

"Since 1799 the foundation has existed to serve its mission of cultivating and managing gifts from countless Presbyterians. All gifts are invested and the proceeds distributed solely and specifically according to the donors' instructions, enabling the church to continue its mission for almost 200 years," added Hamblen.

SMALL CHURCH GRANT FUND NEWS

The New and Small Church Grant Fund was created in 1983 by the former Synod of North Carolina as an effective method of receiving and disbursing the net earnings due the synod from funds designated for the support of home missions. From this fund, grants are made to new and small churches with fewer than 250 members.

The purpose of the grants is to further the mission of the church in partnership with presbyteries and church sessions. The intent of any grant is to facilitate the mission strategy of the church to which the grant is made.

The maximum amount of a grant is normally $2,500 and may depend on the amount available in the fund at a given time. Grants are intended to be one-time allocations of assistance.

Written grant applications must be first approved by the church's presbytery, then sent to the Finance Committee of Synod for final approval. For more information, contact Comptroller Jack Wheeler, Synod of the Mid-Atlantic, P.O. Box 27026, Richmond, VA 23261-7026; phone (804) 342-0016; or fax (804) 355-8535.

Letters of Thanks

The following letters from past grant recipients were addressed to Synod Comptroller Jack Wheeler.

[Re. a $2,500 grant for purchase of a computer and software]

At its stated meeting ... the Session of Bunker Hill [W.Va.] Presbyterian Church received a final report and accounting from its Computer Purchase Task Force ... A copy of the final accounting is enclosed.

In addition to communicating my own thanks to the Synod for the grant, I also express thanks on behalf of the congregation and its Session. The purchase of a computer and software, made possible by the Synod's $2,500 grant, has enhanced my own work as well as the ministry and mission of the Bunker Hill Church.

In Christ, John E. Harris, Pastor

Thank you for the check for $1,800 from the Small Church Grant Fund. My wife and I currently live in a manse provided by my two churches in Hurley, Va. My wife also serves as minister of two small Presbyterian churches.

The tremendous amount of underground coal mining in this area has all but wiped out any clean source of water. What we do have can be described as "not fit for human consumption." The joke around here is, "If you can't make it in coal, you can make it in water filters." That is because everyone needs a water filter or some similar system for water that is clean.

The money provided ... allowed a low-maintenance water filter to be installed in the manse. We can now cook and bathe without having to resort to bottled water or water being brought in from outside sources. A great hindrance to our ministry to the people of Appalachia has been removed. Plus, our three children are very happy. Thank you!

Sincerely, Lee Seaton-Todd, Minister
Hurley and Clark Memorial Churches, Hurley, Va.

Last fall, the New and Small Church Grant Fund made a $2,500 grant toward our church's effort to raise funds to dig a well. Your grant not only provided funds, it provided the necessary encouragement and motivation to proceed with the project.

We are please to report that, thanks to your help, a successful well has been dug and we have just received a report that the water is good, meaning safe to drink. This well was put down in a geologic area where it was almost unrealistic to hope for success; however, our efforts were accompanied by much prayer. It is probably significant that when the well digger arrived, mud and melting snow prevented his rig from reaching, by a good distance, the spot that had been selected for his effort. So, he had to set up and dig where he was. The result is plenty of excellent water. Guidance must be presumed.

The fact that toilets will now be reliable and that food can be prepared and utensils washed will be a great impetus for our survival and hoped for growth. We wish again to express our appreciation to the New and Small Church Grant Fund for the encouragement and funds necessary to make our effort a reality. Thanks and God Bless.

Yours in His Church, H. Edward Poyser, Clerk
Sinking Spring Presbyterian Church, Hot Springs, Va.

THE 1996
CHRISTMAS JOY OFFERING

"GOOD NEWS OF GREAT JOY FOR ALL THE PEOPLE"

As Presbyterians, one way we celebrate the good news of Jesus' birth is by giving to the Christmas Joy Offering. Your participation provides tangible support to the church workers who have faithfully served the church and now find themselves in need of assistance. Your gifts also support the eight Presbyterian racial ethnic schools and colleges where students are discovering and developing their gifts.

The distribution of receipts from the 1996 Christmas Joy Offering remains the same as in 1995: 50 percent will go to the Board of Pensions' assistance programs and 50 percent to support the eight Presbyterian racial ethnic schools and colleges.

Please continue the tradition and give generously.

There is still time to order promotional materials.
Call (800) 524-2612.

For information about the offering
call (502) 569-5187.

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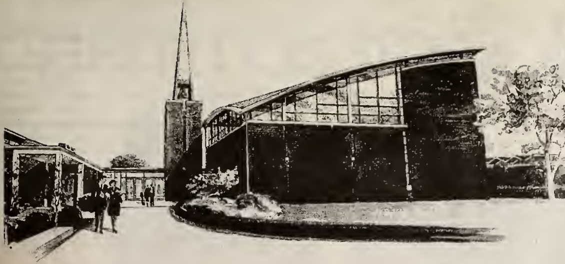
Alaska Cruise Adventure
Experience fantastic seven-day cruise through inside passage on fabulous ***Crown Princess***, the "Love Boat," to Anchorage. Then travel on luxurious **Ultra Dome** rail cars to Denali National Park and Fairbanks. See abundant wildlife and breathtaking beauty. 12 days in all. Departs July 14, 1997. For full-color brochures and details, call the Rev. Tom Rhyne (540-635-3894 / 635-1988) or write to: Alaska Tour, 100 Cherry St., Front Royal, VA 22630.



Brown Memorial Woodbrook's new sanctuary

Maryland sanctuary wins awards for architecture and construction

Brown Memorial Woodbrook Presbyterian Church has been recognized locally and nationally by winning many awards and honors in architecture and construction in connection with our new sanctuary. The building was occupied for the first time on the Sunday before Thanksgiving in 1994 and dedicated on Palm Sunday in April 1995.

Associated Builders and Contractors (ABC)
In February 1995, the local chapter of ABC awarded Henry H. Lewis Contractors the First Place, Excellence in Construction for all new construction under five million dollars in the greater Baltimore area. The national ABC also recognized Henry H. Lewis Contractors by awarding them First Place, Excellence in Construction for all new construction under five million dollars in the entire United States.

American Guild of Organists
The American Organist magazine, published by the Guild for 110 years, featured the Church's new Holtkamp Organ on the cover of their September 1995 issue with commentaries by the consultant, architect, acoustician, and builder on pages 38-39.

Builders Congress and Exchange of Baltimore acknowledged the superior quality of the new sanctuary with three awards: a Craftsmanship Award to the Holtkamp Organ Company, a Craftsmanship Award to the New Holland Church Furniture Company, and a First Place Masonry Award to Hunt Valley Masonry.

American Institute of Architects (AIA)
In October 1995, architects Ziger/Snead won the Grand Design Award, First Place in all categories for all construction in the greater Baltimore area from the local AIA chapter.

On Sept. 5, the national AIA released this statement: "Architecturally, the religious community is back on track!" Selecting the BMW sanctuary project as one of 15 winners of the 1997 Religious Art and Architecture Design Awards, they observed that it "illustrates a successful melding of new and old." The architects, they continued, "impressed the jury with an elegant plan that turned a nondescript group of building into an ensemble."

— Bob Lawrence, pastor
Brown Memorial Woodbrook Church

Retired missionary Charles Sthreshley dies

GREENVILLE, N.C. — The Rev. Charles A. Sthreshley, 74, former Presbyterian missionary and retired minister, died Nov. 6 in a Greenville hospital after a yearlong bout with cancer.

A funeral service was held Nov. 8 at the Primitive Baptist Church in Bear Grass, N.C. Sthreshley was pastor emeritus of the Bear Grass Presbyterian Church located across from the Primitive Baptist Church. He chose to have his service in the Baptist church as his parents and other family members were nurtured in that denomination.

Born in Hopewell, Va., he grew up in the West End Presbyterian Church there. He held a master's degree from the Presbyterian School of Christian Education, and was also a graduate of Union Theological Seminary in Virginia and King College. He was ordained by East Hanover Presbytery in 1953. He was a longtime member of New Hope (formerly Albemarle) Presbytery.

Sthreshley and his wife, Flo, were Presbyterian missionaries to the Belgian Congo (now Zaire) from 1953 until 1969 and again from 1972 to 1974. He worked with teams of African pastors in strengthening churches in the interior of the country. He established a school to train pastors and supervised 22 village schools.

After his retirement in 1987, the Sthreshleys returned to Zaire three times as mission volunteers. They supervised the building of two medical clinics and he served as pastor of the International Protestant Church of Kinshasa.

Between periods of service in Africa, Sthreshley served pastorates in the U.S. at the St. James Church in King William Co., Va., the Brett-Reed Church in Sweethall, Va., the Bear Grass and Roberson Chapel churches in Williamston, N.C., and Second Church in Rocky Mount, N.C. After his retirement he also served as supply pastor of the Plymouth (N.C.) Church.

He is survived by his wife, Flo, of Williamston, N.C.; two sons, Charles of Washington, D.C., and Lawrence, a Presbyterian missionary to Zaire who is on leave while working on a doctorate in public health at Tulane University; and two brothers, Lawrence, a retired Presbyterian minister in Lakeland, Fla., and Richard.

Memorials gifts are asked for the building fund for the Roanoke Island Presbyterian Church in Manteo, N.C., and Presbyterian medical work in Zaire. Donation checks made out to "Bear Grass Presbyterian Church" and mailed to Sue Bowen, 1530 Toba Bowen Rd., Williamston, NC 27892, will be used for these purposes.

Resources for church building

Is your congregation considering a building expansion or renovation of your existing facilities? There is a new free resource available to assist church leaders in planning and funding a major building program.

Building for Mission describes the process of focusing the congregation's mission vision, developing building plans, creating ownership across the congregation, and funding the project. The booklet also introduces Church Financial Campaign Service (CFCS), a unit of the General Assembly's National Ministries Division, offering professional counsel in stewardship and fundraising.

To receive the booklet call CFCS at 502-569-5664 or write to CFCS, 100 Witherspoon Street, Room MOO2. Louisville, KY 40202-1396. You can also learn more about CFCS by visiting its Web site at: *http://www/pcusa.org/pcusa/nmd/cfcs.htm.*

Position Available

Director of Music Ministries — Part-time position (approx. 12 hours/week) as Director of Music Ministries for The Brandermill Church. Position available January 1997. Salary to $14,000/year. Position description available upon request. Call (804) 744-3661. Send resume of experience and references to The Brandermill Church, 4500 Millridge Parkway, Midlothian, VA 23112; attn. Staff-Parish.

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Johnson C. Smith seminarians visit Shenandoah Presbytery

While the Synod of Mid-Atlantic is the most racially diverse synod of the Presbyterian Church (U.S.A.), Shenandoah Presbytery, with few racial ethnic members and no racial ethnic congregations, is one of the least racially diverse and most homogeneous Presbyteries within the synod.

Seeking to promote peace through communion with racial ethnic communities, and using the presbytery's share of the 1995 Peacemaking Offering to fund the project, the Shenandoah Peacemaking Committee arranged for a caravan from Johnson C. Smith Theological Seminary in Atlanta, Ga., to visit the presbytery.

Johnson C. Smith Theological Seminary has historically served as the main center of theological education for African American Presbyterians.

Eight members from the seminary, one of 12 theological institutions related to the Presbyterian Church, (U.S.A.), visited the presbytery Sept. 14-15, coinciding with Theological Education Sunday, preaching and leading worship in seven of the Presbytery's churches as well as at one synod-related institution.

Among the eight participants were Dr. David Wallace Sr., administrative dean of the seminary, who was hosted by the Bethel Church in Staunton, Va. Dr. Mark Ellingsen, assistant professors of church history, was hosted by the Falling Waters Church in Hedgesville, W.Va. Dr. David Rensberger., assistant professor of New Testament, visited the Finley Memorial Church in Stuarts Draft, Va..

Student George Adeagbo was hosted by the Hebron Church near Staunton, Va. Sunnyside Presbyterian Homes in Harrisonburg, Va., hosted student Jon Guyton. Student Hattie Hill was hosted by the Trinity Church in Harrisonburg. Student Vanessa Hawkins visited the Sherando Church in Stephens City, Va. And Glenn Benson was hosted by the Bunker Hill (W.Va.) Church.

Seminary guests were greeted by their hosts during a dinner in Harrisonburg. Shenandoah Executive Presbyter Homer C. Phifer welcomed them and Dr. Wallace spoke about the seminary's history, mission and programs.

According to Harris, chair of the presbytery's Peacemaking Committee, "The successful implementation of this project was the culmination of a hope and dream conceived nearly a year a half ago and may very well have been the most significant project undertaken by the Peacemaking Committee in the last five years. I hope it has enabled us to begin breaking down barriers and building bridges and friendships across racial ethnic lines."

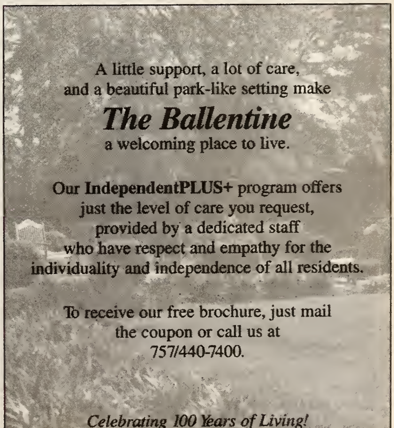
Virginia tax credit legislation pending

Since 1975, the Federal Earned Income Tax Credit (EITC) has granted tax credits to workers below the poverty line, a "negative tax credit." Since these credits are only on earned income from wages, it acts as an incentive to stay off the welfare rolls.

The Virginia Interfaith Center for Public Policy (VICPP) has urged passage of companion legislation, a Virginia EITC, which would be a credit of 10 per cent of the Federal EITC, also only for low-income working families. VEITC is pro-work, pro-family, and pro-child. Now, before the Virginia General Assembly session begins in January 1997, would be a good time to contact your legislators. If they do not support the VEITC, find out why, and tell them why you do.

Virginia Interfaith Center for Public Policy is an organization of people concerned with poverty issues. Membership is $35. Contact VICPP, P. O. Box 12516, Richmond, VA 23241-0516.

— Carol Schooley, Shenandoah
Presbytery Hunger Committee



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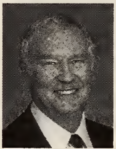
Union Theological Seminary
IN VIRGINIA

December 1996

"Sprunts" Are Union's Homecoming

Jerold Shetler Is 1997 Alumni/ae Speaker

For Union Seminary's alumni and alumnae, the Sprunt Lectures have become the central activity in a series of homecoming and reunion events held each January on the seminary campus. Beginning with the fifth anniversary of graduation, classes are convened for reunions at five year intervals. Celebrating during the 1997 "Sprunts," January 27-29, are the classes of 1932, 1937, 1942, 1947, 1952, 1957, 1962, 1967, 1972, 1977, 1982, 1987, and 1992.


Jerold D. Shetler

The annual meeting of the Alumni/ae Association also takes place during Sprunts and includes a luncheon during which an outstanding seminary graduate addresses fellow alumni and alumnae. Selected as the 1997 speaker is Jerold D. Shetler, a member of the class of 1961 and pastor of First Presbyterian Church, Greensboro, North Carolina. He has served as president of the Alumni/ae Association, and is currently a member of the Board of Trustees and the Joint Board Committee of Union and the Presbyterian School of Christian Education. His pastorates include St. Giles in Raleigh, North Carolina; First Presbyterian in Lynchburg, Virginia; and Preston Hollow in Dallas, Texas.

For more information about class reunions, the luncheon, and the lectures, please call the Office of Alumni/ae & Constituency Relations: 800.229.2990, extension 228. Local callers, please use (804) 278.4228.

Jackson W. Carroll

Sprunt Lectures, Faculty Inaugurations Included in January Event

A guest scholar and two of Union's own will lecture during the annual Sprunt Lecture Series, January 27-29, 1997. Jackson W. Carroll, a noted scholar in congregational studies, will deliver a series of three lectures on the theme "Local Ecclesiologies in a Post-Traditional Society: A Critical Look at Emerging Forms of the Church." Faculty members Charles E. Brown and Mark Valeri will present addresses marking their inaugurations as tenured professors. The lectures and faculty addresses are free and open to the public.

Appalachian Presbyterians Celebrate in Marion, Virginia

Presbyterians—a lot of them!—gathered at Royal Oak Presbyterian Church in Marion, Virginia, on November 9 to celebrate their Appalachian heritage. Sponsored by Union Seminary in cooperation with the congregation of Royal Oak and Abingdon Presbytery, the program drew a crowd of nearly 200. It was a full day of lectures, story-telling, shape-note singing, bagpipes, and authentic old-time music. Participant evaluations gave the program—and the lunch—high marks, but no one seemed to enjoy the time more than the presenters and performers. It was a great day!

Union alumnus Brian Childress of Willis, Virginia, delighted and inspired the crowd at Royal Oak church with his "Stories from Around Here."

Note: This brief report made it just in time for this issue of the synod paper. More about "Presbytyerians in Appalachia" will appear in the late January issue of the seminary's magazine, Focus.

LYNCHBURG-AREA CONGREGATIONS HOST UTS CARAVAN

The congregations of 14 churches in the Lynchburg, Virginia, area provided a warm welcome for a team of seminary students, faculty, and administrators traveling in Union Seminary's fall Caravan. Hosting the traditional caravan dinner, on Saturday, October 12, was the congregation of First Presbyterian Church (Lynchburg) where UTS alumnus Dick Harbison is the pastor. On Sunday, seminary travelers, who were housed and fed by families in participating churches, taught in Sunday school classes and preached during morning worship.

Participating churches and pastors, in addition to First church, Lynchburg, include the following (names of Union graduates are in bold): Altavista, Paul Kuhn; Amherst, **Kyle Otterbein**; Appomattox, John and **Roberta Kidd**; Bedford, **Joseph Gaston**; College (Farmville), **William Thompson**; Covenant, **Ray Mendenhall**; Falling Spring, **Bill Leach**; Farmville, **Joe McCutchen**; Matthews Memorial (Chatham); **Frank Redding**; Quaker Memorial, Bernard Bangley; Rustburg, **Elizabeth Forrester**; St. Andrews, **Ken Rogers**; Westminster, Bob Wilson.

GOD AND THE GODS—AND THE ART OF INDIA

an interpretive tour of the collection at the Virginia Museum of Art, Richmond led by Dr. Donald Dawe, professor emeritus of systematic theology
Saturday, March 15, 1997
Virginia Museum of Art, Richmond, Virginia

Cost: $15.00 per person—includes bus transportation, $2 admission contribution to museum, and lunch at the Bombay Curry House (UTS alumni/ae and students $10.00 per person).

Registration: Linda Smalley, 800.229.2990, ext. 265 (toll free), or 278.4265 (local)

Seminary Offers Free Church Workshop on Vocation

How does a person's sense of call to ministry begin, and how is it nurtured? "On Call: Baptized to Work and Service" is a free 90-minute workshop designed to help answer these questions. Developed by Jamie Dale, director of admissions, and Jean Cooley, dean of students, the program provides an opportunity for lay people to reflect on their own calls to serve God, and on the ways they participate in extending and confirming the sense of call of fellow Christians.

The program includes a brief presentation on the theology of call in the Reformed tradition and concludes with discussion of the characteristics the church needs in its ministers. The final invitation is for people to look around in their own congregations and consider those who may exhibit these characteristics.

For more information or to schedule the workshop, contact Jamie Dale in the Office of Admissions, 800.229.2990, extension 222 (toll free).

PAID FOR BY FRIENDS AND SUPPORTERS OF UNION THEOLOGICAL SEMINARY IN VIRGINIA

CAMPUS NOTES

UTS & PSCE federation proposed

The road to possible federation — making the Presbyterian School of Christian Education and Union Theological Seminary in Virginia (UTS) into one new institution with two schools — continues in Richmond. A joint board committee consisting of trustees from both schools is considering a "federation" or "university" model that maintains the identities of both schools and enhances their missions.

The joint committee anticipates having a written proposal ready in December. If the proposal is ready, the Boards of Trustees of PSCE and UTS may vote on it at their Feb. 21 and 22 meetings.

According to a Nov. 2 letter to alumni/ae and friends signed by Freda Gardner, joint committee co-chair, the new institution will probably have "a single board and a single administration, within which there will be two schools with deans. Other administrative officers would serve as necessary for maintenance of the identity and enhancement of the mission of PSCE and UTS."

The letter continues: "Members of the faculty of PSCE and UTS would continue to offer courses of study that are currently afforded, and plan, separately and together, for academic programs for the future."

The moment of federation could be as soon as July 1, 1997, but in the words of joint committee member and PSCE trustee Jim Brown: "True federation is not going to occur overnight." Though all property may immediately be held in common, such things as establishing an overall academic curriculum and deciding on a new name for the new institution will take longer.

— Deona Houff, PSCE Director of Communications

Davidson announces $2.5 million gift

DAVIDSON, N.C.—Davidson College president John W. Kuykendall announced Oct. 11 that Dr. Frances and Dr. Lenox Baker Jr. of Norfolk, Va., have committed $2.5 million to the college in support of the life science departments of biology and psychology. The money will contribute toward the construction of the planned Watson Life Sciences Building. In recognition of their gift, the college plans to name the entire complex (which will consist of the existing Dana Building and the new Watson Building) in memory of the Bakers' fathers, Dr. Lenox D. Baker Sr. and Dr. James Watt.

Wireman speaks at Korean college

CHARLOTTE, N.C. — Queens College President Billy O. Wireman spoke at the 40th anniversary celebration of Han Nam University Oct. 17-18 in Taejon, Korea. For more than 10 years, Queens College has had a "sister college" relationship with Han Nam University, a Presbyterian institution. A student-facutly exchange agreement has helped foster an appreciation and awareness of different cultures vital to the educational curriculum at both schools. Wireman serves as a delegate on Han Nam University's International Advisory Board, which normally meets in North America, but met this time in Korea in honor of the anniversary event.

Barber-Scotia plans homecoming

CONCORD, N.C. — Homecoming / Alumni Weekend I, scheduled for Jan. 19-26, 1997, is being planned around the installation of Dr. Sammie Potts as the 14th president of Barber-Scotia College. The Office of Alumni Affairs is seeking alumni volunteers to help coordinate events. For more information, phone (704) 789-2944.

Brooks scholarship established

ATLANTA, Ga. — A new endowed scholarship fund has been established at the Johnson C. Smith Theological Seminary in recognition of the life, work and ministry of Dr. G. Benjamin Brooks. Friends of Brooks presented the seminary with a $40,000 check as part of a retirement celebration for Brooks' 37 years of ministry as pastor of Southminster Church in Phoenix, Ariz. For information about the G. Benjamin Brooks Endowed Scholarship Fund, phone (404)-527-7781.

E. Achtemeier contributes to book

The Rev. **Elizabeth Achtemeier** of Union Theological Seminary in Virginia is one of four Presbyterians among the 14 scholars who have contributed to Volume VII of "The New Interpreter's Bible" commentary, scheduled to be released in November by Abingdon Press. Volume VII covers the books of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Daniel and additions to Daniel.

Newbury Center plans reunion

RICHMOND, Va. — The Newbury Center for Childhood Education, formerly the Josephine Newbury Demonstration Kindergarten, located on the campus of Presbyterian School of Christian Education, will celebrate its 40th anniversary in October 1977. Planners are seeking the names and addresses of the school's alumni and former staff so they can be invited to the fesitivities. Those with information should write to Angela Cosby at the center, 1205 Palmyra Ave., Richmond, VA 23227, or phone Fran Withrow during the day at (804) 321-3738 or Angela Cosby during the evening at (804) 233-2190, or send a fax toAngela at (804) 254-80060.

Montreat breaks ground for center

MONTREAT, N.C.—Montreat College broke ground Oct. 24 for its new Center for Christian Studies which will combine a 220-seat chapel, multi-use classrooms and office space for the school's Bible and religion faculty. Joining President William W. Hurt for the grounbreaking were Mr. and Mrs. Marcus Snoddy Sr., whose dream of providing a chapel to the college in tribute to their parents sparked plans for the center.

Campus ministry corner

Meeting students' needs 'where they are'

By JOAN HEDRICH WOOTEN

The Presbyterian presence at Old Dominion University serves a community of about 17,000 students. A typical urban campus, Old Dominion is a true microcosm of our society.

Not only are there traditional college-age (young adult) students, there are also many returning women students, military professionals who are transitioning to a new career, graduate students, and internationals.

The key to our successful involvement with the community has been to tap into existing university structures and programs in order to bring the vibrancy of the Christian life to academic development.

We are co-located with the United Methodist Church (Tidewater Wesley Foundation) in the Wesley-Westminster House. Our location, directly across the street from the heart of the campus, affords us ready access to the life of the university.

One program we offer, which involves about 100 students per semester in small group reflection at hour House, is PRAXIS, a service learning project option currently provided through four different academic courses: Cultural Geography, Social and Cultural Foundations of Education, Introduction to Human Services Counseling, and Family Counseling/Family Development.

When we bring students together from different disciplines and give them the opportunity to reflect on the impact their volunteer work in the community is making on them and on others, the depth of their insights and answers is exciting to witness. The tremendous value of PRAXIS is that it provides for students a dedicated time and a place in which they are urged to bring together their spiritual life and values with classroom learning. We have seen students discover their vocational heart — as distinct from a career choice — as a result of PRAXIS; and when this happens, it is like standing on holy ground.

Because there are so many commuter students at Old Dominion, we have tried to create at the Wesley-Westminster House a sense of "home." We encourage students to come by just to rest and relax, if that is what they need the most in the midst of a hectic day.

We also offer a weekly luncheon, Table Talk, on Tuesdays, when ideas, joys and concerns, laughter, and fellowship may be shared. Students have the opportunity to participate in weekly worship, Bible study, movie nights, game nights, retreat weekends, and mission trips.

While there are many events to choose from, we never want students to feel as though they have to be a part of a planned activity or program in order to feel a part of the Wesley-Westminster House community.

We interact with many students in the lobby while we watch cartoons and have lunch; we visit the dorms on a regular basis at mealtime or at other scheduled times; and we offer counseling for those who are in crisis or who want to examine a particular dimension of their life.

In short, we try to meet students where they are in relation to their felt needs, just the way Christ did with those he met. And this is why campus ministry so often seems to us to be the Church's "forward edge." To be a part of people's lives during a transitional time is not only exciting, it regularly reinforces the tremendous need our world has for the healing presence of the Gospel. Thank you for your prayers and your support.

The Rev. Joan Hedrich Wooten is campus minister for University Presbyterian Ministry at Old Dominion University, one of 42 campus ministries in the Synod of the Mid-Atlantic.

Stulz scholarship recipients named

Two recipients have been named for Stulz Scholarships for the academic year 1996-97.

Jennifer Rene Ingle, a member of First Church of Fayetteville, N.C., and **Ingrid Lea Yount**, a member of First Church of Sylva, N.C., were awarded $1,000 scholarships for the 1996-97 academic year. Miss Yount is a student at Davidson (N.C.) College and Miss Ingle is a student at Peace College in Raleigh, N.C.

The two recipients were selected out of 27 applicants.

The Stulz Student Scholarship Fund provides financial assistance to deserving high school students who wish to further their education at Presbyterian-related colleges or universities. Priority is given to financially deserving students. They must rank in the top third of their high school class and be active members of PC(USA) congregations within the Synod of the Mid-Atlantic.

The scholarships are renewable for up to three years on the recommendation of the recipient's college or university. Four previous scholarship recipients had their scholarships renewed for the 1996-97 academic year. They are:

Sonya Nicole Sorge, a member of Royal Oak Church in Marion, Va., and **Jennifer Sara Wade**, a member of New Providence Church in Raphine, Va. Both are students at King College in Bristol, Tenn., and were also scholarship recipeints for the 1995-96 academic year; and

Benjamin Wise Kinnaman, a student at Davidson College and a member of First Church of Morehead City, N.C.; and **Laura Lee Short**, a student at Presbyterian College in Clinton, S.C., and a member of West Asheville (N.C.) Church. They first received the scholarships for the 1994-95 academic year and have now had them renewed twice.

The scholarship fund was created through resources provided by Mr. and Mrs. W. Z. Stulz, longtime members of Myers Park Church in Charlotte, N.C.

Scholarship applications for the 1997-98 academic year are due by May 15, 1997. For more information about the Stulz Student Scholarship Fund, contact the synod office at (804) 342-0016 or Karl Green, chair of the scholarship selection committee, at (302) 475-4731.

Barber-Scotia College awaits results of accreditation team visit

CONCORD, N.C. — Officials are still awaiting word on Barber-Scotia College's probationary status, but are pleased that officials who recently visited the college stated that it has made "significant progress" over the past year.

The team from the Southern Association of Colleges and Schools (SACS) visited the campus on Oct. 22-24.

Barber-Scotia College President Sammie Potts and other college officials are now waiting for the team's written report to learn whether the college will remain on probation.

The college has been asked to address concerns regarding its five-year financial report. The two major concerns are (1) a $1.8 million deficit (down from $3.4 million just eight months ago) and (2) whether or not the college can continue to remain financially sound.

Dr. Potts said the college has operated with a surplus in its budget for two years in a row.

He is optimistic about the SACS team report and invites Barber-Scotia alumni and the local community to become more involved in the school's affairs.

Composed of representatives from colleges and schools, SACS monitors the criteria for accreditation of member institutions in the southern region.

Peace pathways to opportunity

PEACE COLLEGE:
- offers baccalaureate and associate degrees for women.
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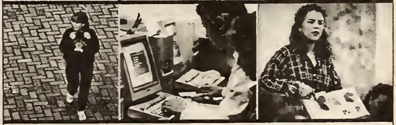

BARIUM SPRINGS HOME FOR CHILDREN

A Presbyterian Family Ministry
An Agency of the Synod of the Mid-Atlantic
Rosemary H. Martin, Editor

ACCREDITED
COUNCIL ON ACCREDITATION OF SERVICES FOR FAMILIES AND CHILDREN, INC

Dispelling Common Myths About Barium Springs Home for Children

Myth: Children who live there are orphans.
Fact: This was true from the beginning in 1891 until after the second World War. With the establishment of the Social Security Act and other family support services, along with advances in medical care, the ever increasing request of the Home was to provide care for children and their families who had problems they were unable to resolve.

Myth: If you don't have orphans at the Home, the children must all be "problem children".
Fact: While the children do indeed have very painful problems, usually by no fault of their own, that doesn't mean they are "problem children". Some have made bad decisions and ended up in the judicial system; most have not. Many are emotionally scarred by abuse and need help learning to trust and love again. Others have lost all touch with their natural family, had far too many foster and other out of home placements and need so badly to belong that they have chosen peers poorly. Some have loving families that want desperately to learn the skills here that will keep their family together. All are children of God who have come to your church's mission for help. None are "problem children"...all are children with serious problems.

Myth: The children must be Presbyterian since Barium Springs Home for Children is a Presbyterian agency.
Fact: Not all are Presbyterian but Presbyterian referrals are given preference in residential centers. Any child is accepted if the Home can provide the care the child needs.

Myth: The state pays for most children to stay there.
Fact: The state pays only for children in its custody. In 1996, only 31% of the children at the Home were in the state's custody. For those children, the state pays an average of 64% of the actual cost of care. Parents pay on a sliding fee scale based on their ability. All totaled, in the Home's fiscal year 1996, only 29% of all income came from families' fees and state reimbursements. One advantage of being a mission of our church is that no child is ever refused services because they are unable to pay. Most families can pay only a token of the cost of care.

Myth: The Synod provides a major portion of the operating cost for the Home.
Fact: In 1995 the Synod voted to drop all agencies of care and institutions from its budget beginning in 1997. The total Synod giving in 1994 was $7,361 towards the Home's annual operating budget of $3,163,897.

Myth: Each presbytery provides significant support to the agencies and institutions within the bounds of the presbytery.
Fact: Total support from the Church in fiscal year 1996 totaled less than $125,000, which includes all gifts from all five North Carolina presbyteries, direct church gifts, Synod's appropriation and the Thanksgiving Offering, less than 5% of our total income.

Myth: The Home has major endowment reserves and is able to operate the Home primarily from investment income.
Fact: The Home is blessed with an endowment fund, built by bequests and investments over 105 years, which provides a critical 25 to 27% of the annual operating budget.

Myth: The Home doesn't really need support from all Presbyterian congregations in N.C. anymore.
Fact: Originally, nearly all support came from the Synod. Now, combined gifts from presbyteries, congregations and individuals across the state are critical to the children in our care. Barium Springs Home for Children is the only Presbyterian Home established by the former Synod of North Carolina and officially related to all the constituent presbyteries in the state.

Total gifts today represent 41% of income, the largest category of support. Recently, less than 5% has come from Synod, presbyteries and churches. Annual gifts from congregations and individuals are the life-blood of this vital Christian ministry and must grow if we are to continue to meet the current and future needs of children in N.C.

Myth: The Thanksgiving Offering used to be a way many people helped support the Home.
Fact: The Thanksgiving Offering still provides critical support and is the most broad based source of support from congregations. For generations of Presbyterians, the "Thanksgiving Offering" was synonymous with Barium Springs Home for Children. Now the Synod of the Mid-Atlantic's offering supports several agencies in five states. Congregations and individuals may designate that their offering still come to the Home if they wish.

Myth: Since you are a non-profit agency and have large numbers of children, it must not cost as much as a family would pay to raise their boys and girls.
Fact: In some ways, that is true. For example, food bought in bulk can be cheaper. However, thank goodness, most families don't pay for highly professional live-in staff; psychological and psychiatric services; social workers; specialized education; and individual, group and family counseling. This is in addition to the basic food, clothing, shelter, recreational activities, and religious nurture. It costs about $100 per day here, which is the **lowest cost** of "specialized services" in similar agencies in the Carolinas, according to the Duke Endowment, which tracks child care agencies.

Come see for yourself.
Visitors to the campus are always welcome and indeed encouraged to come. All you need do is call 1-800-320-4157 to make sure someone is available to show you or your group around the Home and introduce you to some of the people who help make this a Christian Home. If you are traveling in the area, you are welcome and encouraged to stop and visit.

A Word from the President

A Wish and a Prayer

Robert W. Stansell, Jr.

One of the core values that emerges from any discussion of the history of Barium Springs is the high value placed upon the development of a work ethic among the children entrusted to the care of our Home. As we prepare our program for service to the church in the 21st century, we are refocusing on our core values. I like what Marian Wright Edelman has written about this value in her inspiring book entitled *Guide My Feet—Prayers and Meditations on Loving and Working for Children.* She writes and prays:

So many children are growing up without good work habits. Many have been spoiled or led to believe that physical labor is demeaning and that service is beneath them. Thomas Jefferson noted that slavery was a product of some not wishing to engage in manual labor. We need to teach our children that all honest work is a source of dignity and to view helping at home and in whatever setting they find themselves as expected and desirable. This is equally important for boys as well as girls. Household chores must not be seen as mother's or sister's work. Superman needs to share responsibilities at home as well as in the workplace.

Lord help me not to do for my children
what they can do for themselves.

Help me not to give them
what they can earn for themselves.

Help me not to tell them
what they can look up and find for themselves.

Help me to help my children stand on their own two feet and to grow into responsible, disciplined adults.

This is my wish and my prayer for my own child and for all the children we serve at Barium Springs.

Robert W. Stansell Jr.

New Gift Wish List

I joined the kids for lunch today to ask what they wanted on their wish list. Not including the Jacuzzi, a Lexus, and trips to the islands, **their** list follows:

- Sega and Nintendo games
- Posters
- Baseball gloves
- Footballs
- Washing machine
- New carpet for their bedrooms
- New, good vacuum cleaner
- Bean bag chairs
- Weights
- Two soccer goals and balls
- Bedroom dressers
- New chains and seats for the swings
- Gym mats
- New books for the library

OK, I admit, the "trips to the islands" came from cottage staff. If you have any questions, call me, Reade Baker, at 1-800-320-4157, or you can send items to: Barium Springs Home for Children, P.O. Box 1, Hwy. 21 South, Barium Springs, NC 28010.
Thank you!

Informative Programs for Your Church.

Barium Springs Home for Children offers free informational programs for family nights, Sunday schools, mission programs, mission fairs, worship services, Presbyterian women, Presbyterian men, youth groups, and other special church groups.

Call Bill Cowfer to schedule:
704/872-4157

Food Lion Community Way Days a Success

Thanks to the generosity of Food Lion and the participation of thousands of North Carolina Presbyterians and their friends, the recent 1996 Food Lion Community Way Days fundraiser was a big success for Barium Springs Home for Children.

The Home received a check from Food Lion for $10,604.02, representing five percent of all purchases made by Presbyterians who shopped at North Carolina Food Lions on August 19, 20 and 21. These funds will support the children and families served by Barium Springs.

A total of 4,761 Community Way Days vouchers were submitted to Food Lion stores in 81 counties on behalf of the Home.

This is the sixth time that Barium Springs Home for Children has participated in the Community Way Days program.

Mark your calendars for next year: our 1997 Community Way Days will take place **Feb. 10, 11 and 12**. So when you're shopping for your Valentine, remember to get a sweet treat for Barium Springs Home for Children, too—in the form of a donation via our friends at Food Lion!

Here's how the five N.C. presbyteries stacked up in 1996 Community Way Days donations to Barium Springs Home for Children:

Charlotte	$1,820.18
Coastal	$4,167.15
New Hope	$2,805.54
Salem	$1,467.36
Westem	$ 455.95

Presbyterian Women's Bible Study Helps — Lesson Four, December 1996

Encounters With Jesus — Chapter Four 'Outsiders Encounter Jesus'

By the Rev. Dr. CAROL T. "Pinky" BENDER

"Outsiders Encounter Jesus" ... that's the title of this session based on Chapter Four of Sara Covin Juengst's *Encounters With Jesus: The Gospel According to Matthew*. "Outsider" ... even that simple word raises all kinds of images, many with painful memories of childhood games where the lonely child stood waiting to be chosen for whatever team was being picked.

"Outsider" ... a word that conjures up negative thoughts that may have been carried throughout the growing-up years to scar those who may have felt like second-rate members of a family or a community of faith. "Outsider" ... an idea whose time has come as the study of the Gospel of Matthew moves into a different phase.

"Outsider" is not a word that could have been used for any of the first three groups in this study: Jesus's family, Jesus' testing and beginning ministry through his baptism by John (although a case could be made that Jesus was tested by an outsider, Satan, during the wilderness experience) and the calling of Jesus' disciples who became "insiders" no matter what previous "outsider" occupation they had engaged themselves.

Focus not on inner circle

Now the focus is on those who were not of the inner circle of Jesus' friends, family or acquaintances; the spotlight shines in this chapter on those who were "outsiders." And, as we move through this session, we will see how outsiders become insiders even if only for brief moments in time. These outsiders with whom we will become acquainted in this chapter parade across the pages of Scripture to bring us memorable messages of God's grace and love, of Jesus' concern and compassion and of the Holy Spirit's ability to guide and comfort.

As you begin the time with your circle or shut-in friends or in your own personal devotional time, ponder what the word "outsider" means to you. How have you been made to feel like an outsider either in years gone by or in more recent times? How and by whom? What hurt have you had to overcome because you felt like an outsider? What hope can you offer to someone in your group who feels like an outsider ... perhaps even an outside in the circle or in the church?

As we begin our look at the "outsiders" who entered Jesus' life, consider first the Magi, these Gentiles who traveled a great distance to pay their respects to a child that they themselves confess is "king of the Jews." They have seen his star and they come bearing gifts.

Nameless strangers

Douglas R. A. Hare in his commentary on Matthew in the Interpretation series, says that "the primary actors in the story are nameless strangers from the east and Herod the king." (Hare, page 13) "When the visitors come into the presence of Mary's child they do obeisance to him, unwittingly anticipating that day when every knee shall bow and every tongue confess that Jesus Christ is Lord." (Hare, page 13)

As you continue in your study, ask for volunteers to read (1) Matthew 2: 5b-6, 10-11; (2) Psalm 72: 10-11; (3) Micah 5:2 and II Samuel 5:2; and (4) Philippians 2: 10-11. What similarities do you find in these passages? What differences? To what or to whom do we pay homage today? How do we express that homage?

The movement in the study is from those who may be called the "acceptable outsiders" to the unacceptable ... to the leper. Biblical references that will tell you more than you want to know about this dreaded disease can be found in Leviticus 13 and 14 and in II Kings 5: 1-14. These infected folks were indeed thought of as the most despicable of all humans, and as a result were considered ritually unclean and excluded from the community.

Pinky Bender

Act of God; cure divine

And to make this condition even more heinous, "Leprosy was not considered a sin, but an act of God. When it was cured, the healing was interpreted as a miracle of divine grace." (Juengst, page 29) The *Interpreter's Dictionary of the Bible*, Volume 3, pages 111-113, has an excellent article on leprosy that will complement the scriptural references already cited. Though leprosy is still a disease in modern times, it may not elicit the attention that it did during Jesus' day. What would you characterize as the "leprosy" of today? How do you treat people who have this "leprosy?" How does your church welcome those who are "outsiders" because of a disease or condition? In what ways does today's church "demand" more of its visitors and members than Jesus ever required?

As the series of outsiders parade before us, we move from the magi to the leper to a Roman soldier. How had the centurion heard of Jesus? What acts of healing might he have witnessed to bring forth such faith? How risky was it for the centurion to approach Jesus?

The need of a dreaded enemy

Jesus responded to the need of a servant of a dreaded enemy. The Romans held the Jews in oppression and this centurion was an officer of the Roman army. Even if the centurion was the kindest, most thoughtful person on earth, he was still "guilty by association," according to the code of ethics or the acceptable behavior of the day. Why do you think Jesus was "amazed" at the faith of the centurion? (Juengst, pages 31-32) How would you respond to the need of a dreaded enemy? (You may want to keep this answer to yourself!) And, if you think the Roman solider was an "outsider," what about the next group with whom Jesus deals?

"Tax collectors and sinners" ... "tax collectors and sinners" ... tax collectors and sinners" ... the words flow through Scripture like a never-ending twosome! A customs official (tax collector) was despised by the Jewish people because he worked for the Romans and was suspected of overcharging in order to stash away a little extra into his own pocket. Thus he was stealing from his friends, relatives and neighbors. And yet Jesus called one of these loathsome people to become one of his twelve closest friends and followers. How does the story of Matthew's calling give us hope? (See the session on Chapter Three, "The Disciples Encounter Jesus" for more information.)

Linked with sinners

Scripture tells us that this detested person called a "tax collector" was often linked with "sinners." Who do YOU think the "sinners" were? Were they people who had committed sins of moral offense, broken the Ten Commandments? Or were they people whose sins were sins of omission? Had they been infected with the disease of apathy, neglecting the rituals of the church and of the Law? What do YOU think are the "sins of commission" of your church? The "sins of omission?" In what ways has apathy affected the work and worship of your congregation?

Close your meeting or devotional time with a prayer of thanksgiving for those outsiders or insiders who have influenced your life and who have nurtured and nourished your spiritual walk.

The Rev. Dr. Carol T. "Pinky" Bender is pastor of McQuay Memorial Church in Charlotte, N.C. The Bible Study Helps are commissioned by the Presbyterian Women of the Synod of the Mid-Atlantic as supplements to the Horizon's Magazine Bible Study for 1996-97, "Encounters with Jesus: The Gospel According to Matthew," by the Rev. Sara Covin Juengst.

Presbyterian Women's Bible Study Helps — Lesson Five, January 1997

Encounters With Jesus — Chapter Five 'Encountering Jesus through the Sermon on the Mount'

By the Rev. Dr. CAROL T. "Pinky" BENDER

Up to this point in the study of Sara Covin Juengst's *Encounters With Jesus: The Gospel According to Matthew*, we could probably dance around the topics of family, baptism and testing, the disciples and outsiders. We could theorize and theologize and philosophize endlessly ... and even cite examples of what "other people do." But now we are plunged headlong into the core of Jesus' ethical teaching, the Sermon on the Mount. And Jesus has, like the old joke says, "gone from preachin' to meddlin'" ... and we may not like what he is says to us even one little bit!

The Sermon on the Mount has elicited numerous books which will be useful for the study of Chapter Five. Your local Christian book store or presbytery resource center can help you find something pertaining to this subject. Several of my favorites are D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*; Robert A. Guelich, *The Sermon on the Mount: A Foundation For Understanding*; and Joachim Jeremias's tiny but powerful book called *The Sermon on the Mount*. Though these may be out-of-print, they are classics and will probably be on somebody's shelf! Of course, any good commentary on the Gospel of Matthew will also have an extensive section on the chapters containing the Sermon on the Mount.

One of the most beneficial things I have discovered about this study is the working through of the reflective questions indicated in each chapter by the symbol of an angel and cross. I encourage you, not only to read the lesson before going to your circle meeting, but also to write out your answers to these questions in a section of your "Blessing Book."

Matthew, chapters five, six and seven are the centerpiece of Jesus' ethical teaching. This section of God's word written comes from the lifestyle and instructions of the Word Incarnate. And it all begins with what we call "The Beatitudes."

The Beatitudes

As you read Matthew 5: 1-11, ask yourself questions like: What does Jesus mean by "blessed" or "happy" in regard to these opening statements? How have you been "blessed?" Who or what has been a blessing to you? And how have you been a blessing to others? Why are the eight Beatitudes often called "the keys to happiness?" How do they relate to self-acceptance, empathy, gentleness, spirituality, sensitivity, transparency, peacemaking and endurance? How can I/we get below the surface of these familiar words to see the impact they made in Jesus' day as well as in our own?

This is the first of Jesus' five great discourses in the Gospel of Matthew. (See "Extra Lesson" for a list of the others.) Biblical references that will shed light on Matthew 5:1-11 can be found in Psalm 1:1-2; Proverbs 8:32,34; Luke 6:20; Isaiah 61:1-3; and Psalm 24:3-4. Put these references on cards to be handed out during the circle meeting. Ask for volunteers to read each text. Ask questions like: How does this passage help to understand the Beatitudes in general? What one of the Beatitudes does it illuminate most clearly? What do the Beatitudes mean to us today?

Jesus and the Law

Just when Jesus' listeners were getting lulled by the nice-sounding Beatitudes, Jesus narrows the focus of his message with a series of sayings prefaced by, "You have heard (referring to the Old Testament) ... but I say to you (referring to Jesus' reinterpretation of the law of Moses). Just when the first century listeners were getting all puffed up because they had never murdered, Jesus talks about anger. Just when they thought they had escaped by not committing adultery or divorcing or swearing falsely or retaliation, Jesus hits them with things that no doubt they have done.

And to top off this section on the Law, Jesus tells them to love and pray for their enemies. Who are the "enemies" Jesus calls you to love and for whom Jesus is asking you to pray? What may happen if you begin to want to love these people and to pray for them? How does verse 48 affect your Christian faith and lifestyle when Jesus tells us to become "perfect" (whole, complete, mature or undivided in loyalty)?

Personal piety

As you begin this section, Ask each person to give a word or phrase that pops into their minds when they hear the word "piety." Record these. Juengst says, "Piety actually means 'devoted to God.' How do the words and phrases from the group show devotion to God? Notice that Jesus says, "When..." not "If!" We are not given a choice about our devotion to God! Yet the hypocrites also perform these rituals, according to the text. How do you describe a hypocrite? Why are church people so often called "hypocrites" by those outside the church?

The reference closes with words about earthly and heavenly treasures. How would you describe your "earthly" treasures? What are your "heavenly treasure?" (You may want to look up Mark 10:21; I Timothy 6:17-19; and James 5:1-3 to help you with this concept.)

Doing the faith

Between the time I researched the Sermon on the Mount in order to write this lesson and the time these words got into the computer, I heard Dr. Sibley Towner, Professor of Old Testament and Dean of the Faculty, Union Theological Seminary in Virginia, preach a sermon at a meeting of the Presbytery of Charlotte. Dr. Towner took as his texts Ecclesiastes 1:1-14 and Matthew 6:25-34.

As part of your preparation, read these passages and find the contrasts and similarities in them. What does each say about life and how we are to live it? What do YOU worry about? What actions do you take to resolve the worries that "bug" you? What things do you put first in your life (verse 33)? How are they related to God's kingdom and righteousness?

Judging and the Golden Rule

Define what "judgment" means to you. What is the difference between judging and discernment? What kinds of things do we "judge" in or about other people? If we are critical of others so as to avoid facing up to our own shortcomings, what does Jesus say about that? How does judging affect our relationship to other people? To God?

Read various translations of the Golden Rule: "Do to others what you would have them do to you." (NRSV) If we apply this "rule" to our daily lives, what changes would have to be made? How would we treat people we meet every day in grocery store or bank lines? What difference would it make in our driving habits? Our telephone manners to meal-time solicitations?

Close by drawing together any loose ends that have not been covered. Ask each person to join together in reading the prayer found on page 42 of the study book.

$100,000 sent to aid Hutu refugees from Rwanda

UGANDA
Goma
RWANDA
ZAIRE
BURUNDI
TANZANIA

Presbyterian Disaster Assistance (formerly Presbyterian World Service) has provided $100,000 in emergency assistance for a mass exodus of Rwandan Hutu refugees fleeing the camps in eastern Zaire and for people from neighboring villages.

Fighting between Tutsi rebels (backed by the Tutsi-led Rwandan army) and Zairian troops that flared last month and still continues on the western edge of Goma has scattered more than one million refugees.

The assistance has been provided through Action by Churches Together (ACT) and will be used to supply essential relief items including:

- food and water
- blankets
- cooking sets
- tarpaulins
- soap and jerry cans
- medical supplies

The last international aid workers were evacuated from Goma, leaving the displaced masses with barely a week's rations and no medical assistance.

Since it is difficult to determine where those in need will congregate or when access to eastern Zaire will be obtained, relief agencies are stockpiling emergency supplies in Rwanda, Uganda, and Kenya. The supplies will then be called forward as needed, depending on refugee flows, for assistance in Zaire, Rwanda, Burundi, Tanzania or Uganda.

Presbyterians are urged to pray for the thousands of people who are suffering, some barely clinging to life, at this time.

For information you may contact PresbyTel at (800) 872-3283.

For information or assistance from PDA, contact Susan Ryan, coordinator, or Stan Hankins, associate, Presbyterian Disaster Assistance, 100 Witherspoon St., Louisville, KY 40202-1396.

NEWS FROM THE PC(USA)

Compiled from articles supplied by the Presbyterian News Service

PC(USA) takes lead in rebuilding burned African American church in Mississippi

By JULIAN SHIPP
PC(USA) News Service

LAUDERDALE, Miss.—Responding to the National Council of Churches (NCC) request in August to become the lead entity managing volunteer work teams to rebuild a burned African American church here, members of the Presbyterian Disaster Assistance Team (PDAT) have been on-site since the first week in September.

St. Paul's Primitive Baptist Church was destroyed by fire on Easter morning . According to local officials, an investigation failed to pinpoint the origin of the blaze, and the church building was not insured. The new church is a modest structure of approximately 3,000 square feet.

Following the establishment of its Burned Churches Fund in May, the NCC determined that St. Paul's should be a recipient of the special funds to rebuild burned and vandalized churches nationwide. According to a recent NCC news release, nearly $2 million dollars has been awarded by a grants committee made up of national civic and religious leaders.

According to Stan E. Hankins, associate for Disaster Response U.S.A. in the Worldwide Ministries Division, PDAT members the Rev. James L. Mechem and the Rev. Jean Anne Swope, both of Lake Clear, N.Y., were among the Presbyterians who went to Mississippi. Swope and Mechem committed to help St. Paul's rebuild during the entire month of October.

As lead entity for the rebuilding project, Hankins said, the PC(USA) coordinated volunteer groups from outside the community and mobilized individuals and groups from within the community.

With the cooperation of the U.S. Navy, he said, the denomination is also fed and housed the volunteers and PDAT members at the nearby naval air station in Meridian, Miss.

The Rev. James L. Kirk, pastor of Moorings Presbyterian Church in Naples, Fla., and a PDAT member, traveled to Lauderdale, Miss., the week of Sept. 9 to help rebuild St. Paul's church. He told the Presbyterian News Service he was appalled that a church could have been burned because of the color of the people who gathered to worship God. Yet, he added, he was spiritually encouraged by working with people from all races and ethnicities giving of their time and talents to rebuild on God's foundation.

Former Air Force colonel to lead Presbyterian Peacemaking Program

Gary D. Payton, a Presbyterian layperson of Lexington, Ky., has been appointed as the new coordinator of the Presbyterian Peacemaking Program in the Congregational Ministries Division of the Presbyterian Church (U.S.A.). He started Nov. 4.

A retired United States Air Force colonel, Payton left the service in June after a 24-year career. At the time of his departure from the Air Force, he was commander of the National Air Intelligence Center in Dayton, Ohio.

Payton was the unanimous choice of the search committee that reviewed candidates for Peacemaking coordinator. He has a bachelor's degree in international affairs and Soviet studies from the U.S. Air Force Academy in Colorado Springs, Colo., and master's degree in administrative science and Russian area studies from John Hopkins and Georgetown universities.

Due to his background in military intelligence, Payton's appointment did not come without controversy.

"Some people may find [Payton's] background unusual for this particular position in the church," said the Rev. Ed Craxton, associate director for Christian Education, whose office includes the Presbyterian Peacemaking Program. "But he brings many wonderful gifts to the program, including an appreciation for peacemaking that can only come from one who has experienced conflict and events that threaten peace on a major scale."

His wife of 23 years, the Rev. Nancy Copeland-Payton, is associate pastor of Maxwell Street Presbyterian Church in Lexington, Ky.

Jameson authors Advent calendar

Award-winning Presbyterian writer Vic Jameson, editor emeritus of "Presbyterian Survey" (now "Presbyterians Today"), is the author of the 1996 Advent Calendar, a traditional pullout feature in the December issue of the magazine.

In addition to Jameson's meditations on the theme "Journeys of the Heart," the calendar includes daily scripture readings, suggested home worship services and learning activities.

Calendar reprints, available in past years, are not being printed this year, but additional copies of the December issue containing the Advent Calendar may be ordered for $1 by calling (800) 524-2612.

Also featured in the December issue is "On the Scene in Bethlehem," a firsthand account of current events in the town of Jesus' birth by Presbyterian missionary Doug Dicks. J. Martin Bailey, a former editor of "A.D." magazine and a communications consultant to the Middle East Council of Churches, writes about Dicks' determination to help visitors to Palestine and Israel meet local Christians and gain a balanced understanding of the competing claims of Jews, Muslims and Christians to the Holy Land.

Riverdale celebrates centennial year

Riverdale (Md.) Church celebrated its centennial year with an appreciation of its past that will pave the way for its future. The 400-member congregation, located in Hyattsville, Md., in suburban Washington, D.C., concluded its yearlong celebration with a Nov. 24 worship service that included former choir members and choral directors joining the current choir in the singing of Schubert's *Mass in G*.

Led by the ministry of the Rev. Dr. David R. McNeilly and under the direction of the Centennial Committee, the church celebrated its history as it made plans for how its mission will grow during the next 100 years.

In July a churchyard picnic was held to celebrate the actual founding of the church on July 7, 1896. The church cornerstones were opened and that evening the congregation held vespers on the original site of the church in Riverdale, which the church outgrew in the 1960s and moved into its current location on Queens Chapel Road.

The Rev. Donald Custis, son of the Rev. W. Keith Custis, who was pastor to the church for 41 years, returned Oct. 6 to preach from his late father's pulpit. The yearlong homecoming also brought former members back from as far away as Michigan and California.

"Its been a tremendous inspiration to see people come back to the church from across the USA because our church has been so important in their lives," said Centennial Committee member Aileen Hogue. "Dave [McNeilly] has not let us just reminisce; he has said this is just the start of where were going in the future."

Competition for first-time authors

Entries are now being accepted for the 1996 Jim Angell Award for first-time authors. The award, with its $500 prize, will be given by the Presbyterian Writers Guild during next year's General Assembly in Syracuse, N.Y., to the Presbyterian judged the best writer to have published his or her first book in 1996. The award is named for the Rev. James W. Angell, renowned pastor and author of 19 books, including the highly successful "How to Spell Presbyterian."

Entries should be submitted to the Rev. David Steele, c/o Christ Presbyterian Church, 620 Del Ganado, San Rafael, CA 94903. Entries should include a copy of the book and a curriculum vitae that identifies church affiliation. Entries are due by April 1, 1997.

Vatican emissary visits Louisville

LOUISVILLE, Ky.—Signaling the Roman Catholic Church's "irrevocable commitment" to the ecumenical movement, a top Vatican official came to Louisville Oct. 7-8 — the first official visit ever by a Papal emissary to Presbyterian Church (U.S.A.) denominational headquarters. Monsignor John Radano, an American (and Yankees fan) from New Jersey, serves on the Pontifical Council for Promoting Christian Unity at the Vatican. He told the Presbyterian News Service that though the Roman Catholic Church is "a relative latecomer to the ecumenical movement," he believes the Vatican's relationship with such international ecumenical bodies as the World Council of Churches is "a good partnership."

Montreat schedules winter events

MONTREAT, N.C. — The Montreat Conference Center has announced three winter events for the coming months:

Yuletide Festival on Dec. 29-Jan. 1 includes two days of snow skiing at Sugar Mountain, fellowship, worship, singing and recreation;

Couples Conference on Jan. 17-19 includes worship, Bible study, wrestling with issues, decision making and planning for the future, allowing couples to strengthen their individual growth, partnership and support of each other;

Youth Ski Weekend on Feb. 14-16 includes fellowship, worship and recreational activities in addition to snow skiing on nearby slopes.

For information call (704) 669-2911 or (800) 572-2257.

Board of Pensions office moves

PHILADELPHIA—The Presbyterian Church (U.S.A.) Board of Pensions moved its offices and got a new telephone number in October. The new direct central switchboard number is (215) 587-7200. The new address: 2000 Market St., Philadelphia, PA 19103-3298. The toll-free number remains the same: (800) 773-7752.

Presbyterians in the News

The Rev. Dr. **Janet DeVries** has been named director of administration and assembly services in the Office of the General Assembly. She is currently in the process of completing her service as stated clerk and general presbyter of the Presbytery of Northern Kansas.

Robert McKee, a Presbyterian elder and banker from Waverly, Iowa, has been named interim associate director for the Evangelism and Church Development program area of the National Ministries Division. He temporarily fills the post left vacant by the retirement of the Rev. Frank Beattie.

The Rev. **Kermit Overton**, who as a member of the Joint Committee on Presbyterian Reunion was credited with authoring the concept of the Committee on Representation, died Oct. 18 after several years of struggling with cancer. Overton retired in 1989 as pastor of First African Presbyterian Church in Philadelphia, the oldest African American Presbyterian congregation in the country.

Sue Whitford, coordinator for the office of moderatorial services and staff to the General Assembly Nominating Committee in the Office of the General Assembly, has resigned in order to accept a call as interim general presbyter and coordinator of the Anna Jackman Ministry for Alaska Presbytery effective Jan. 1, 1997.

David P. Young, renowned Presbyterian photographer, poet and international mission interpreter for the Presbyterian Church (U.S.A.), has resigned his post on the denomination's national staff in Louisville to return to become director of the new international student program at Marietta (Ohio) College.

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